

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 CARPENTER.

O LORD, at Joseph's humble bench,
Thy hands did handle saw and plane;
Thy hammer nails did drive and clench,
Avoiding knot, and humoring grain.
That thou didst seem thou wast indeed;
In sport thy tools thou didst not use,
Nor helping hinds or fishers need,
The laborer's hire too nice refuse.

Lord, might I be but as a saw,
A plane, a chisel in thy hand?
No, Lord! I take it back in awe;
Such prayer for me is far too grand;
I pray, O Master, let me lie
As on thy bench the favored wood;
Thy saw, thy plane, thy chisel ply,
And work me into something good.

No! no! ambition holy, high,
Urges for more than both to pray.
Come in, O gracious Lord! I cry,
O Workman; share my shed of clay!
Then I, at bench, or desk, or oar;
With last or needle, net or pen,
As thou in Nazareth of yore,
Shall do the Father's will again.

—Selected.

General Articles.

The Inauguration at Gilgal.

BY MRS. E. G. WHITE.

SAUL had been chosen by God and acknowledged by the nation as king of Israel; yet he made no attempt to maintain his right to the throne. In his home among the uplands of Benjamin he quietly occupied himself in the duties of a husbandman, and left the establishment of his authority entirely to the hand of God. It was not to be long deferred. Soon after his election, the Ammonites, under their king, Nahash, invaded the disputed territory east of the Jordan, and threatened the large and powerful city of Jabesh-gilead. The inhabitants endeavored to secure terms of peace by offering to become tributary to the Ammonites. But the barbarous and cruel king refused to spare them, except on condition that he might put out the right eye of every one of them, that they might remain as so many living monuments of his power.

The people of the besieged city begged a respite of seven days for deliberation, hoping that during this time the tribes on the west side of the river might be summoned to their deliverance. The Ammonites consented, reasoning that if the matter were thus made public it would greatly increase the honor of their expected triumph.

Swift messengers spread the tidings through Israel, creating wide-spread terror and consternation. Saul, returning with his herds from the field, heard the loud wail that told of some great calamity. He said, "What aileth the people that they weep?" When the shameful story was repeated, all his dormant powers were roused, and he stood up as a hero and a king. "The Spirit of God came upon him," as on Samson, and "he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen."

All Israel obeyed. Three hundred and thirty thousand men gathered on the plain of Bezek, under the command of Saul. Messengers were

immediately sent to apprise the people of Jabesh-gilead that they might expect help on the morrow, the very day on which they were to yield up their eyes to the Ammonites.

By marching all night, the king appeared with his army before Jabesh-gilead in the morning. He then divided his force into three companies, which approached the camp of the Ammonites upon different sides, and making a sudden and vigorous attack, completely routed them, with great slaughter. Those who escaped were so scattered that no two could be found together.

By the king's promptitude and energy upon this occasion, as well as his bravery and military skill, the people were far more strongly influenced in his favor than they had been by the Lord's appointment, Samuel's anointing, or his own prepossessing appearance. They now, by universal acclamation, greeted him as their king, attributing all the honor of the victory to human skill, and forgetting that without God's special blessing all their efforts would have been in vain.

In their enthusiasm, some proposed to put to death those who had at first refused to submit to the new sovereign. But the king interfered, saying, "There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Israel." Here Saul gave evidence of the great change which had taken place in his character. Instead of taking honor to himself, he gave the glory to God, to whom it rightfully belonged. Instead of showing a desire for revenge, as would have been natural, he manifested a spirit of compassion and forgiveness. This is unmistakable evidence that the grace of God dwells in the heart.

Samuel now proposed that the people go to Gilgal, and there solemnly confirm the kingdom to Saul, all opposition to his authority seeming now to have ceased. This was done, with great rejoicing, and abundant sacrifices of thanksgiving.

Gilgal was memorable as the place of Israel's first encampment in the promised land. Here Joshua set up the pillar of twelve stones to commemorate the miraculous passage of the Jordan; here the manna ceased; here circumcision was renewed; here the people kept the first passover after their wanderings; here the Captain of the Lord's host appeared. From this place they marched to the overthrow of Jericho and the conquest of Ai. Here Achan met the direful penalty of his sin, and here was made that unwise treaty with the Gibeonites which punished Israel's neglect to ask counsel of God. Upon this plain, so rich in thrilling associations, stood Samuel and Saul; and when the shouts of welcome to the king had died away, the aged prophet spoke to the people his parting words as ruler of the nation.

Lest the blessings granted to Israel should lead them to justify all their proceedings, Samuel took this occasion to admonish them that their course had been most displeasing to God. He also vindicated his own conduct and the purity of his administration. He called upon the people to cite one instance of fraud, oppression, or corruption, while he alone was their judge:—

"Behold, I have hearkened unto your voice in all that ye said to me, and have made a king over you. And now, behold, the king walketh before you; and I am old and gray-headed; and behold, my sons are with you; and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it to you."

Without one dissenting voice, the people replied, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

Samuel had a higher object than merely to justify his own course. He had previously endeavored to set forth the principles which should govern both the king and the people, and he now desired to present before them an instructive example. From childhood, he had borne responsibilities in the work of God, and during his long life, one object had been ever before him,—the glory of God and the highest good of Israel. This had been apparent to the whole nation, and all now bore testimony to his integrity and faithfulness.

The honor accorded him who is concluding his work is of far more worth than the applause and congratulations which those receive who are just entering upon their duties, and who have yet to be tested. One may easily lay off his burdens, when even the enemies of truth acknowledge his fidelity. But how many of our great men close their official labors in disgrace, because they have sacrificed principle for gain or honor. The desire to be popular, the temptations of wealth or ease, lead them astray. Men who connive at sin may appear to prosper; they may triumph because their undertakings seem crowned with success; but God's eye is upon these proud boasters. He will reward them as their works have been. The greatest outward prosperity cannot bring happiness to those who are not at peace with God or with themselves.

It may at times be necessary for the servant of God to vindicate his own character, and to defend his course, that the Lord's name may be glorified, and the truth be not reproached. Let all who are treated with neglect or injustice, follow the example of Samuel, taking care not to make self prominent, but to maintain the honor of God. Let the injured one, instead of dwelling upon the wrongs which he has suffered, show the people how they have wounded Christ in the person of his servant. Many hearts would thus be led to humiliation and repentance, when if personal feelings were aroused, they would be as hard as stone.

Unless men constantly cherish mercy, compassion, and love, Satan will encourage a fault-finding, selfish spirit which will crowd these precious graces out of the soul. Those who have toiled long and unselfishly in the cause of God, should not be surprised if they are at last set aside. Many a man through whom God has wrought to achieve great results, whose influence has been felt east and west, north and south, is at last rewarded with neglect or cruel contempt. Ingratitude is natural to the unrenowned heart. No man is faultless, and many are ready to find some excuse for condemning or reproaching the one who has served them unselfishly. They forget that they themselves may be guilty of sins far more offensive in the sight of God than those of which they accuse his worn, wearied, and perplexed servant.

It seems to us strangely inconsistent and almost incredible that a man of Samuel's sterling virtue, integrity, and devotion could have been set aside for one who was wholly untried, and who had been well-nigh a stranger to God's cause and to his people. Yet we see the same course often repeated. The chosen of God, who might long have continued in his service, doing the good that they desired to do, are prevented because mercy, love, and gratitude are excluded from the hearts of their brethren. When the faithful laborers are no longer permitted to hold a leading position, let them instruct those who will appreciate their efforts. Let them do all the good they can do in any capacity. They have not received their commission from men, but from God. It is he who has given them their work. If they are shut out from all other avenues of usefulness, they can pray. They have proved the Lord again and again; they are familiar with

his word, and can claim his promises. God hears their intercessions.

We should learn to honor those whom God honors. Those who have toiled long and unselfishly for his cause should be ever treated with respect and tenderness, even though it may be evident that they cannot perform the work which they once could, or, that they sometimes err in judgment. Notwithstanding their imperfections, these very men may be far more useful in the work of God, than those who would criticise and reject them. All have defects of character. All need the help of God every hour, or they will decidedly fail.

Samuel rehearsed to Israel the leading events in their past history, the wonderful manifestations of divine power, and the evidence of his favor in establishing them as his peculiar people. He reminded them of their transgressions in departing from God, and seeking to imitate the example of surrounding nations; he pointed to the judgments which had been visited upon them for their sins, and the gracious deliverances which their repentance had secured. All their calamities had been brought upon them by rebellion against God. Their prosperity was secured by obedience. Yet when threatened by their enemies, they had not made God their trust, but had demanded a king to stand at the head of their armies. Samuel had sought to encourage them to rely upon their Divine Helper, and had even volunteered to lead them out to battle himself; but they had obstinately rejected his proposition.

Now the Lord had granted their desire, and set a king over them; yet their prosperity would still depend upon their obedience to God. Notwithstanding their sin, the Lord would pardon and bless them if they would from this time manifest true repentance and fidelity. "But," said the prophet, "if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers."

As a proof of the truth of his words, and also as evidence of the Lord's displeasure, Samuel called down thunder and rain from heaven. It being the time of wheat harvest, when the air is usually serene and mild, the people were greatly terrified at this manifestation, and they confessed their sin, and entreated the prophet's prayers in their behalf. They now saw that God had greatly honored the man whom they had rejected; and they felt for the time being that they had made a great mistake in their opposition to the Lord's wise arrangement.

Samuel did not leave the people in a state of discouragement. He knew that this would prevent all effort for a better life. They would look upon God as unforgiving and severe, and thus would be exposed to manifold temptations. Such is not the character of our gracious God. He is merciful and forgiving, ever willing and anxious to show favor to his people when they will hear and obey his voice. Said the prophet, "Fear not; ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn not ye aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people." Samuel also assured the people of his continued intercession in their behalf, and also of his services as judge and teacher. He ended his address with the warning, "But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

Samuel's life of purity and unselfish devotion to God's cause, was itself a perpetual rebuke both to scheming, self-serving priests and elders and to the proud, sensual congregation of Israel. Although he assumed no pomp and encouraged no display, his labors bore the signet of Heaven. He was honored by the world's Redeemer, under whose guidance he ruled the Hebrew nation. But the people became weary of his piety and devotion, despised his humble authority, and rejected him for a man who should rule them as a king.

In the character of Samuel we see reflected the likeness of Christ. The spotless purity of our Saviour's life provoked the wrath of Satan. That life was the light of the world, and revealed the hidden depravity in the hearts of men. It was the holiness of Christ that stirred up against him the fiercest passions of profligate professors of godliness.

Christ came not with the wealth and honors of earth, yet the works which he wrought showed

him to possess a greater power than that of any human prince. The Jews looked for a Messiah who should break the oppressor's yoke, yet they cherished the sins which had bound it upon their necks. They would not bear Christ's fearless rebuke of their vices. The loveliness of a character in which benevolence, purity, and holiness reigned supreme, which entertained no hatred except for sin, they despised. Had Christ cloaked their sins and applauded their piety, they would have accepted him as their king. They hated him because he waged war with pride, injustice, lust, and hypocrisy.

Thus it has been in every age of the world. The light from Heaven brings condemnation upon all who refuse to walk in it. It is the duty of every Christian to maintain the honor of God by his own unselfish, spotless life, and fearlessly to condemn sin in all its forms. Satan will make strong efforts to sweep from the earth those who uphold purity and piety. But a stronger than he draws nigh to the believing, trusting soul, and measures weapons with the prince of darkness. In every age there have been faithful men to stand as God's witnesses in the earth. The present is a time of darkness and feebleness to the church; but this is because they are not united to Christ. The moral palsy upon professed Christians need not exist. They may have the vigor of perpetual youth, if they will put away their idols, and serve God with an undivided heart.

"All that will live godly in Christ Jesus shall suffer persecution." The natural heart is as strongly opposed to God now, as in the days of Samuel or of Christ. When rebuked by the example of those who hate sin, hypocrites will become agents of Satan to harass and persecute the faithful. "But," says the apostle, "what can harm you if ye be followers of that which is good?" Such have through faith been adopted into God's family; they will become more than conquerors through Him who hath loved them.

The Time for the Establishment of the Kingdom.

BY ELD. J. N. LOUGHBOROUGH.

OUR limited space will not allow us to say all that we desire on this topic. We shall call attention to a few scriptures, and for a fuller exposition refer our readers to such works as "Thoughts on Daniel," "Exposition of Matt. 24," and "Age to Come," any or all of which may be obtained from our depositories, or offices of publication.

We will first call attention to texts which speak of the bringing in of the new-earth state. St. Peter says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.¹ This testimony shows that the time when the earth becomes an abode for righteousness, or, as some render the text, "wherein the righteous shall dwell," is after the fires of the day of the Lord have purged the works of the devil out of it. This must locate this inheritance after the destruction of the wicked; for the prophet says: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."² Then the establishment of the kingdom on earth must be after the second coming of Christ, and after the destruction of those "that know not God," and obey not the gospel of our Lord Jesus Christ.³

The kingdom of God follows those kingdoms represented by the four beasts of Daniel 7. We read, "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."⁴ The powers represented by the symbols of the four beasts, are not complete until the little horn has accomplished its work. The kingdom is not given into the hands of the saints until the work of this little horn is completed; for by reading Dan. 2, where are introduced symbols of the same kingdoms, we learn that when the God of Heaven sets up a kingdom, the image is dashed in pieces, and becomes as the chaff of the summer threshing-floor, etc. But by

comparing the work of the little horn with the description of St. Paul's man of sin,⁵ it will be clearly seen that they are identical, and, therefore, that the work marked out as the smiting of the image on the feet can be nothing else than the events by which the nations are dashed in pieces at the coming of Christ. With these points before us, it must be clearly seen that the kingdom cannot be established prior to Christ's second advent.

The above conclusion is confirmed by the further testimony of Daniel, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."⁶ This shows that the time when the saints possess the kingdom is after judgment is given to the saints.

The testimony of the prophet Daniel is clear proof of our position that the earth is finally to become the kingdom of God, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."⁷ A kingdom under the whole heaven could be nothing less than the whole earth. So his former statement, "But the saints of the Most High shall take the kingdom,"⁸ implies clearly that they will take as their kingdom the same territory as that over which the four beasts have borne rule.

By reading our Saviour's testimony, as recorded by St. Matthew, we gain a further clue to the time of giving the kingdom to the saints, as well as its location, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."⁹

What kingdom was prepared from the foundation of the world? According to this text it is the one the saints are to inhabit. Are the saints at that time called to inherit Heaven as a kingdom? If you say yes, we would ask, was the Heaven which you suppose the saints are to inhabit, where God dwells, prepared at the foundation of the world? We can conceive of no kingdom that was prepared from the foundation of the world, but the earth itself. When God had created the earth, and beautified the face of it, and pronounced it very good, he gave man dominion over it.¹⁰ This first dominion is to come to Christ.¹¹ So we conclude that the kingdom prepared from the foundation of the world is the earth itself.

The above text is evidence as to the time when the dominion and greatness of the kingdom under the whole heavens shall be given unto the people of the saints of the Most High. It is when the Son of man is seated on the throne of his glory, and all nations are gathered before him, and he makes a final separation, consigning one party to the flames and receiving the other to possess the kingdom. It has been argued, quite conclusively too, that the wicked cannot be thus consigned to the flames till after their resurrection, which Revelation 20 locates at the end of the 1,000 years after Christ's second advent, as it also does their destruction. And, therefore, the time when the saints are called to possess this earth as a kingdom must be a thousand years after Christ's second advent, as it could not otherwise be after the resurrection of the wicked.

Certain it is, according to St. Peter's argument, that it is after the earth is made new that the saints are to receive it for an inheritance. "We look for new heavens and a new earth, wherein dwelleth righteousness."¹² The earth is to become an abode for the righteous after it is purified by fire; and yet, after that purification, it will be the earth that is now, in the same sense that this earth is the one that existed before the flood. This earth is made of the same material that existed before the flood, and yet it is said that "the world that then was, being overflowed with water, perished." And so of this earth: when it has been melted and undergone a change by the action of fire, it will become a new earth, in which the saints will dwell.

1. 2 Peter 3:10, 13. 2. Isa. 13:9. 3. Dan. 7:17, 18.

4. 2 Thess. 2. 5. Dan. 7:21, 22. 6. Dan. 7:27. 7. verse 18. 8. St. Matt. 25:31-34. 9. Gen. 1:26. 10. Micah 4:8. 11. 2 Peter 3:13.

If this earth is not to become the abode of the saints until it is made new, we see it will have quite a bearing in the settlement of the question when the kingdom is established on earth, to learn, if possible, when the earth is made new. St. Peter says, The day of the Lord will come, in the which this earth is to be melted,¹² and a new earth is to be brought in. This text does not fix the definite point when this change shall take place, further than it is said to be *in* that day. The day of the Lord, we understand, commences with events just prior to Christ's second coming, and concludes after the wicked are destroyed forever out of the earth, which we see by Rev. 20 is in the "little season" after the thousand years. So this text would not fix the definite point for the event, save that it shows that it will be in the day of the Lord.

We will now inquire at what point in the day of the Lord is the new-earth state brought in. Some have argued that it will be at the very commencement of that day; that at Christ's second coming the saints will be caught up to meet the Lord in the air, and that they will then enter the New Jerusalem while the wicked are being destroyed and the earth melted. Some have claimed that there the prophet's testimony applies: "Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."¹³ Although we agree with the position that this text is a call for God's people to hide themselves while this earth is undergoing its purging by fire, yet, from the testimony that immediately follows, we conclude that it cannot apply till after the thousand years. "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."¹⁴ Here is a coming of the Lord out of his place, and the special object of that coming is stated. When he thus comes to punish the wicked, the earth no more covers her slain. So it must be that at that point all the wicked are resurrected, which is conclusive evidence that this text has a better application at the end of the thousand years.

There is a serious difficulty in the view that the new earth is brought in at the beginning of the thousand years. It seems from St. Peter's testimony that when this purifying of the earth takes place, the works in it are destroyed. But is it consistent to suppose that after this earth has been cleansed one thousand years, and during that time been the place "wherein dwelleth righteousness," that all the wicked rebels that ever were upon it, shall be resurrected in one vast body out of the purified earth, and go upon its beautiful plains with Satan at their head, and that then fire and brimstone shall be rained from heaven upon those glorious fields of verdure to destroy the wicked?

By the above remarks we do not dispute that the wicked will be raised at the end of the thousand years; that they will come around the New Jerusalem and be destroyed. But we understand their destruction is connected with the purification of the earth. Then is the time when they shall "see Abraham, Isaac, and Jacob in the kingdom,"¹⁵ and they themselves thrust out. The kingdom is first established in the city, and finally when the earth is purified, the "dominion and greatness of the kingdom" will be "under the whole heavens." If the earth is made new, and the wicked are upon it when they see the kingdom, they would virtually be *in* the kingdom, and how could they see themselves thrust out? Again, if the whole earth is made new and constitutes the kingdom when they behold it, where is their stand-point from which they can behold, and be themselves out of, the kingdom? It is all plain with the view that the kingdom is first established in the city, and after the wicked are cut off and the earth cleansed, that the dominion is extended under the whole heaven.

It has been suggested by some that Christ's kingdom cannot be established at all, until he takes possession of the whole earth, destroys the wicked, and establishes a peaceful reign upon it. But we do not suppose that this is necessarily so. When his kingdom is set up, the heathen are given into his hands, that he may "break them with a rod of iron, and dash them in pieces like a potter's vessel." This he will do at that time when the Lord has said of Christ, "Ask of me, and I shall give thee the heathen for thine inherit-

ance, and the uttermost parts of the earth for thy possession."¹⁶ This asking for and receiving the kingdom is undoubtedly the event described by the prophet Daniel, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, etc."¹⁷ Some suppose this to refer to Christ's second coming. This cannot be, for when he comes the second time, he comes away from the Father; but this testimony speaks of a time when he is "brought near before him," to receive a kingdom. We read, in the parable of the nobleman going into a far country to receive a kingdom, "When he was returned, *having received* the kingdom," etc.¹⁸ So he receives the kingdom before he returns. We think we shall be able to show that he reigns, with the saints, in Heaven, in the New Jerusalem the capital of his kingdom for 1,000 years. At the end of that period, as recorded by the prophet Zechariah, Christ's feet will stand on the mount of Olives, and the mount of Olives will cleave half toward one sea, and half toward the other, and there will be formed a mighty plain. Upon that plain we understand that the city, New Jerusalem, comes down. The wicked are then resurrected (Rev. 20), Satan goes out to deceive them, they gather around the camp of the saints, and the beloved city, and fire comes down from God out of Heaven and devours them. That fire which burns the wicked, burns up the works of the devil in the earth. By that fire the mountains are melted and run down like wax, and thus the deep caverns of earth are filled. The curse is forever swept from the earth, and when the fires of that day have subsided, the earth will stand forth in its restored state, beautiful and glorious, and will become the everlasting abode of the saints of God—the new earth wherein dwelleth righteousness, which St. Peter says we look for, according to God's promise.

Evolution Again!

O, Ho! here is Monsieur Tonson come again,—turned up like a bad penny. This time it is Professor John Fiske of Harvard who introduces him through the medium of an article on "The Arrival of Man in Europe," printed in the current issue of the *Atlantic Monthly*. We pass by what the writer tells us about the Neolithic Civilization, the River-drift men, the orbital changes in the earth's course, and the glacial periods of from 700,000 to 880,000 and 2,450,000 to 2,650,000 years ago respectively. We pass these by because Prof. Fiske is not able to establish the theories put forth by Mr Croll as facts, and time and space devoted to the matter would be time and space wasted. But one thing we cannot quite pass by, and that is the Professor's attempt to cover the whole country with the mantle of Evolution, and that special phase of the theory—for there are evolutionists and revolutionists—as evolves reasoning man from the irrational animals. Says Professor Fiske:—

"It only remains to add that the enormous length of time during which the human race has existed is of itself a powerful argument in favor of the opinion—now generally accepted—that the human race was originated, by a slow process of development, from a race of non-human primates, similar to the anthropoid apes."

We fear Prof. Fiske has underrated the intelligence of his readers—either that or he has so persuaded himself of the truth of that which certainly is not true at all, that he comes to the front, makes his bow and holding out a huge guess in his hands, says, Dear friends, this is "now generally accepted" as fact. But on such a matter Prof. Fiske ought not to be mistaken. He may look to the chimpanzee and say, Thou art my father, and to the gorilla and say, Thou art my mother, but he certainly has no right to say that a like paternity "is now generally accepted"—it simply is not true. That certain phases of evolution hypotheses are entertained by many who are scientists, as well as by those who are not, is certainly true; but by whom, let us ask, is man's evolution from brutes so generally accepted? By the scientists? But neither Virchow, Mivart, Wallace, Dawkins, Hughes, nor in our own country, Gray, Dana, or Le Conte, hold to that view, while so great a scientist as Prof. Tyndall has said, "inasmuch as it is still in its hypothetical stage, the bar of exclusion ought to fall upon the theory of evolution. . . . I hold with Virchow that "the

failures have been lamentable, and the doctrine is utterly discredited." Then take our best schools—do they teach evolution? Yale does not, neither does Princeton, Williams, Brown, Rutgers, Amherst, Hamilton, Union, Dartmouth, Lafayette, Rochester, Bowdoin—a dozen of the best colleges in the country. The popular sentiment—that entertained by the intelligent, thinking public—who can draw conclusions from definite data as well as the scientists themselves—is overwhelmingly against the theory of man's evolution from brutes. But Prof. Fiske says it is "now generally accepted." Again we ask, *where?* In England, by the British Convocation? Not at all. In the United States, by the American Association for the Advancement of Science? Only a short time ago its President distinctly repudiated the theory. Where is that happy land under whose smiling skies man's evolution from animals "is now generally accepted?" Mr. Fiske ought to tell us; he ought to substantiate what he affirms by direct proof. To state a fact that cannot be substantiated is not scientific—and it is not becoming a Harvard professor.—*Christian at Work*.

The First Thing to Teach.

THE first thing which should be taught a child is obedience, and after that should come reverence.

It is very hard to teach an American child reverence. His parents must be people of remarkable force of character if they succeed in doing so, for the whole tendency of our free institutions is against him. The Declaration of Independence arrays itself with its "glittering generalities" against this first effort of home training.

The newly arrived foreigner in his might, majestic through numbers, defeats the idea; for he soon learns, as the beginning of his political career, that his vote is as good as his master's—perhaps better. Thus the good old relation between master and servant, of respect on the one hand, and help on the other—the best relation for the benefit of home—is uprooted at once.

Almost the first impression on a young child's mind is of the insolence of his nurse to his mother. He sees that her orders are not obeyed, that she is powerless to enforce them. He hears the nurse speak to her in loud, arrogant, defiant tones. He often sees his mother, before a powerful and strong elderly nurse, paralyzed with fear; for, if she deems that her child's comfort and welfare are at stake, if she believes that the nurse knows more than she does, she will endure insolence to herself, and a sort of assumption on the part of the nurse, of an authority which should never be delegated.—"*Amenities of Home*," in *Appleton's Home Series*.

SPEECH AND SILENCE.—Never tell a child under six years old to conceal anything, even though it were a pleasure you were planning for some one you love. The clear sky of child-like open-heartedness must not be covered even by the morning glow of shame; and your instructions will soon teach him to add secrets of his own to yours. The heroic virtue of silence requires for its practice the powers of ripening reasoning. Reason teaches us to be silent, the heart teaches us to speak.—*Richter*.

"I NOTICE," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat."

"Certainly," clacked the mill; "what am I for but to grind? and as long as I work, what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honor is not in doing fine work, but performing any that comes as well as I can."

DO IT.

WHENEVER a duty waits for thee,
With sober judgment view it,
And never idly wish 'twere done—
Begin at once and do it.

And find not lions in the way,
Nor faint if thorns bestrew it;
But bravely try, and strength will come,
For God will help thee do it.

THE heart, though only a handful of muscle, the whole world cannot fill; and when broken, only he who made it can mend it.

Thoughts on Daniel.

BY ELD. U. SMITH.

CHAPTER XII.—CLOSING SCENES.

VERSE 8. And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? 9. And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end. 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

How forcibly are we reminded, by Daniel's solicitude to understand fully all that had been shown him, of Peter's words where he speaks of the prophets inquiring and searching diligently to understand the predictions concerning the sufferings of Christ and the glory that should follow; and also of the fact that not unto themselves but unto us they did minister. How little were some of the prophets permitted to understand of what they wrote! But they did not therefore refuse to write. If God required it, they knew that in due time he would see that his people derived from their writings all the benefit that he intended. So the language here used to Daniel, was the same as telling him that when the right time should come, the wise would understand the meaning of what he had written, and be profited thereby. The time of the end was the time in which the Spirit of God was to break the seal from off this book; and consequently this was the time during which the wise should understand, while the wicked, lost to all sense of the value of eternal truth, with hearts callous and hardened in sin, would grow continually more wicked and more blind. None of the wicked understand. The efforts of the wise to understand, they call folly and presumption, and ask, in sneering mockery, Where is the promise of His coming? And should the question be raised, Of what time and what generation speaketh the prophet this? the solemn answer would be, Of the present time, and of the generation now before us. This language of the prophet is now receiving a most striking fulfillment.

The phraseology of verse 10 seems at first sight to be rather peculiar: "Many shall be purified, and made white, and tried." How, it may be asked, can they be made white, and then tried (as the language would seem to imply), when it is by being tried that they are purified and made white? Answer: The language doubtless describes a process which is many times repeated in the experience of those who, during this time, are being made ready for the coming and kingdom of the Lord. They are purified and made white to a certain degree, and in comparison with their former condition. Then they are tried. Greater tests are brought to bear upon them. If they endure these, the work of purification is thus carried on to a still deeper degree—the process of being made white is made to reach a still higher stage. And having reached this state, they are tried again, resulting in their being still further purified and made white; and thus the process goes on till characters are developed which will stand the test of the great day, and a place is reached beyond which there is no need of further trial.

VERSE 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

We here have a new prophetic period introduced, namely, 1290 prophetic days, which would denote the same number of literal years. From the reading of the text, some have inferred (though the inference is not a necessary one) that this period begins with the setting up of the abomination of desolation, or the papal power, in 538, and consequently extends to 1828. But while we find nothing in that year to mark its termination, we do find evidence in the margin that it begins *before* the setting up of the papal abomination. The margin reads, "To set up the abomination, etc." With this reading the text would stand thus: "And from the time that the daily sacrifice shall be taken away, to set up [or, in order to set up] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days." The daily has already been shown to be, not the daily sacrifice of the Jews, but the daily or continual abomination, that is, paganism. See on chap. 8:13. This had to be taken away to prepare the way for the papacy. For the historical events showing how this was accomplished in 508, see on chap. 11:31. We are not

told directly to what event these 1290 days reach; but inasmuch as their commencement is marked by a work which takes place to prepare the way for the setting up of the papacy, it would be most natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back, then, 1290 years from 1798, we have the year 508, where it has been shown that paganism was taken away thirty years before the setting up of the papacy. This period is doubtless given to show the date of the taking away of the daily, and it is the only one which does this. The two periods, therefore, of 1290 and 1260 days, terminate together in 1798; the one beginning in 538, and the other in 508, thirty years previous.

VERSE 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

Still another prophetic period is here introduced, denoting 1335 years. The testimony concerning this period, like that which pertains to the 1290 years, is very meager. Can we tell when this period begins and ends? The only clue we have to the solution of this question, is the fact that it is spoken of in immediate connection with the 1290 years, which commenced, as shown above, in 508. From that point there shall be, says the prophet, 1290 days. And the very next sentence reads, Blessed is he that waiteth and cometh to the 1335 days. From what point? From the same, undoubtedly, as that from which the 1290 date, namely, 508. Unless they are to be reckoned from this point, it is impossible to locate them, and they must be excepted from the prophecy of Daniel, when we apply to it the words of Christ, "Whoso readeth let him understand." Matt. 24:15. From this point they would extend to 1843; for 1335 added to 508, make 1843. Commencing in the spring of the former year, they ended in the spring of the latter.

But how can it be that they have ended, it may be asked, since at the end of these days Daniel stands in his lot, which is his resurrection from the dead? This question is founded on a misapprehension in two respects; First, that the days at the end of which Daniel stands in his lot, are the 1335 days; which we think is a mistake; secondly, that the standing of Daniel in his lot, is his resurrection; which also cannot be shown. The only thing promised at the end of the 1335 days, is a blessing unto those who wait and come to it; that is, those who are living at that time. What is this blessing? Looking at the year 1843, when these years expired, what do we behold? We see a remarkable fulfillment of prophecy in the great proclamation of the second coming of Christ. Forty-five years before this, the time of the end commenced, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the setting up of the kingdom of God, shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and a spirit of revival was awakened which has no parallel in modern times.

Was this the blessing? Listen to the Saviour's words: "Blessed are your eyes," said he to his disciples, "for they see; and your ears, for they hear." Matt. 13:16. And again he told his followers that prophets and kings had desired to see the things which they saw, and had not seen them. But "blessed," said he to them, "are the eyes which see the things that ye see." Luke 10:23, 24. If a new and glorious truth was a blessing in the days of Christ to those who received it, why not equally so in A. D. 1843?

It may be objected that those who engaged in this movement were disappointed in their expectations; so were the disciples of Christ at his first advent, in a tenfold degree. They shouted before him as he rode into Jerusalem, expecting that he would then take the kingdom; but the only throne to which he then went was the cross, and instead of being hailed as king, in a royal palace, he was laid a lifeless form in Joseph's new sepulcher. Nevertheless, they were blessed in receiving the truths they had heard.

It may be objected further that this was not a sufficient blessing to be marked by a prophetic period. Why not, since the period in which it was to occur, namely, the time of the end, is introduced by a prophetic period, since our Lord in verse 14 of his great prophecy of Matt. 24,

makes a special announcement of this movement, and since it is still further set forth in Rev. 14: 6, 7, under the symbol of an angel flying through mid heaven with a special announcement of the everlasting gospel to the inhabitants of the earth? Surely the Bible gives great prominence to this movement. We do not half realize its blessedness and importance.

Two more questions remain to be briefly noticed: 1. What days are referred to in verse 13? 2. What is meant by Daniel's standing in his lot? Those who claim that the days are the 1335, are led to that application by looking back no further than to the preceding verse, where the 1335 days are mentioned; whereas in making an application of these days so indefinitely introduced, we think the whole scope of the prophecy should be taken in from chap. 8. Chapters 9, 10, 11, and 12, are clearly a continuation and explanation of the vision of chapter 8; so that we may say that in the vision of chapter 8, as carried out and explained, there are four prophetic periods; namely the, 2300, 1260, 1290, and 1335 days. The first is the principal and longest period; the others are but intermediate parts and subdivisions of this. Now when the angel tells Daniel, at the conclusion of his instructions, that he shall stand in his lot at the end of the days, without specifying which period was meant, would not Daniel's mind naturally turn to the principal and longest period, the 2300 days, rather than to any of its subdivisions? If this is so, the 2300 are the days intended. The reading of the Septuagint seems to look very plainly in this direction; "But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand in thy lot at the end of the days." This certainly carries the mind back to the long period contained in the first vision, in relation to which these subsequent instructions were given.

The 2300 days, as has been already shown, terminated in 1844, and brought us to the cleansing of the sanctuary. How did Daniel at that time stand in his lot? Answer. In the person of his Advocate, our great High Priest, as he presents the cases of the righteous for acceptance to his Father. The word here translated lot, does not mean a piece of real estate, a lot of land, but the decisions of chance, or the determinations of Providence. At the end of the days, the lot, so to speak, was to be cast. In other words, a determination was to be made in reference to those who should be accounted worthy of a possession in the heavenly inheritance. And when Daniel's case comes up for examination, he is found righteous, stands in his lot, is assigned a place in the heavenly Canaan. Does not the language of the psalmist have reference to this time, when he says, Ps. 1:5, "The ungodly shall not stand in the Judgment?"

When Israel were about to enter into the promised land, the lot was cast, and the possession of each tribe was thus assigned it. Each tribe thus stood in its lot, long before it entered upon the actual possession of the land. The time of the cleansing of the sanctuary corresponds to this period in Israel's history. We now stand upon the borders of the heavenly Canaan, and decisions are being made, assigning to some a place in the eternal kingdom, and barring others forever therefrom. In the decision of his case, Daniel's portion in the celestial inheritance will be made sure to him. And with him all the faithful will also stand. And when this devoted servant of God, who filled up a long life with the noblest deeds of service to his Maker, though cumbered with the weightiest cares of this life, shall enter upon his reward for well-doing, we too may enter with him into rest, behold his rapture, and share his joy.

We draw these Thoughts on Daniel to a close with the remark that it has been with no small degree of satisfaction that we have spent what time and study we have on this wonderful prophecy, and in contemplating the character of this most beloved of men, and most illustrious of prophets. God is no respecter of persons; and a reproduction of Daniel's character will secure the favor of God, as signally even now. Let us emulate his virtues, that we, like him, may have the approbation of God while here, and dwell amid the creations of his infinite glory in the long hereafter.

JUSTICE consists in doing no injury; decency, in giving no offense.—Cicero.

Bible Revision.

Agapao and *Phileo* are both rendered to love in the old version, and this was, perhaps unavoidable, inasmuch as there is no English word which would express the lesser degree of love which is represented by the latter. And ordinarily this would not much affect the sense; yet in John 21:15-17, where both words are used with evident distinction of meaning, it is to be regretted that this distinction has not in some way been developed; because not only does the English reader lose the very interesting character of the colloquy between Jesus and Peter, but receive a false impression in regard to it. Most if not all who read the translation would conclude that Peter was grieved because Jesus had repeated the same question, "Lovest thou me?" the third time, and think that though its repetition might have been dispensed with, yet there was but little occasion in that circumstance for Peter's grief; especially as, on his answering in the affirmative, Jesus had given him an impressive charge to attend to the pastoral office in tending and feeding his flock.

But the facts in the case are that Jesus did not ask the same question three times, but each time a different question with important variations; and Peter did not give an answer fully corresponding to either of the questions but the last. This is very conspicuous in the original, wherein the first question is, *Agapas ne pleon touton?* "Lovest thou me more than these?" that is more than your fellow disciples do? Peter had on a former occasion said, "Though all shall be offended in thee I will never be offended." And had learned by sad experience under trial how vain was his boast. Hence he answered with humble diffidence, *Nai, Kurie, su odias, oti philose,* "yea, Lord, thou knowest that I love thee," using the word of lesser degree, as better adapted to his sense of propriety. And appealing to Jesus that he made no vain boast, he did not now claim to love Jesus more than his fellow disciples; but by the use of *phileo*, it seemed that he durst scarcely say that he loved him as much as they. The second time Jesus said to him, *Agapas me?* "Dost thou love me?" using the word expressive of the highest degree of love, but dropping the comparison, "more than these." Peter's answer is just the same. The remembrance of his having denied Jesus in the High Priest's palace made him diffident of advancing a higher claim than that of *phileo*. The third time Jesus said to him, not *agapas me?* but *phileis me?* as if questioning the lesser degree of love which Peter had twice earnestly and fervently expressed.

It was this that grieved Peter. This made his heart throb and his tears start. It was because the third time Jesus said *phileis* instead of *agapas*; because of the implied doubt of the love of which Peter was fully conscious; and yet the grieved heart does not recoil from the question, but in a more intense manner affirms his affection. "Lord thou knowest all things, thou knowest that I love thee," *phileo* se.

The revisers, in the margin say "Love in these places represents two Greek words." But while that may beget uncertainty as to the correctness of the translation, it affords no help to the true meaning. It is locked up in the original. The two Greek words are not exact synonyms, and in this place the difference ought by all means to be expressed in the translation, though requiring circumlocution to do so, as *I have ardent friendship for thee.*—J. G. W., in *Prophetic Times*.

LET not the meek and lowly superintendent or teacher be utterly cast down and discouraged while listening to the "burning words" depicting the proper way to conduct a Sunday-school, or the requisite qualifications of a Sunday-school worker. None fall farther below their models in actual practice than many of these eloquent speakers and essayists themselves. In the church there is a diversity of gifts; some have the ability to organize, some to superintend, some to teach, and some have only the "gift of gab."—*Gospel Teacher*.

Most men call fretting a minor fault, a foible, and not a vice. There is no vice except drunkenness, which can so utterly destroy the peace and the happiness of a home.

He only is a well-made man who has a good determination.—*Emerson*.

Questions.

"In the parable of the marriage of the king's son, Matt. 22:2-13, there were a few questions that the Sabbath-school would like to have answered.

"1. Who is meant by the king in this parable?"

"2. When and how does the king come in to see the guests?"

"3. Is this the same marriage supper as that mentioned in Rev. 19:9?"

J. M. B.

In the study of every parable we must bear in mind that no single illustration can meet every particular of the thing illustrated. We find many parables illustrative of the kingdom of Heaven; if one parable could cover the whole ground, the others would be unnecessary.

Again, when no explanation of the different points of the parable is given, we should be cautious in regard to our interpretation. In the parable of the tares, Matt. 13, the meaning of every point is given, and there can be no doubt; but in regard to the exact meaning of every particular of the parable under consideration, we should not be too positive.

It seems very evident that the marriage supper in Rev. 19:9 is the same as the one referred to in the parable. That takes place when the saints are taken to the holy city, the New Jerusalem. This is the time to which Christ referred at the last supper, when he said: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29. The parable, however, covers all that period of time which is occupied in bidding the guests, the preparation of the supper, and calling those who had been bidden. It includes not merely the supper itself, but also the privileges of the gospel, which serve to prepare for the supper. This time commenced when the plan of salvation was first made known to man.

We are then shut up to the conclusion that God the Father is represented by the king, and the son is Jesus Christ. Revelation 19:7 states that it is "the marriage of the Lamb."

Without any positive evidence, it would seem that the first call was given by John the Baptist, when he came preaching, "Repent ye; for the kingdom of Heaven is at hand." The bidding had been done previously by the prophets. The second call, then, must have been given by Christ and his associates, the twelve and the seventy. Both these calls were to the Jews. When they rejected these calls, and "spitefully entreated" the messengers, their doom was pronounced: "Behold your house is left unto you desolate." In Luke 19:41-44 the destruction of Jerusalem is foretold, and the reason is given: "Because thou knewest not the time of thy visitation." The parable says: "They which were bidden were not worthy." The Jews, as a nation, were then rejected, and their city was virtually destroyed.

The last call commenced when the apostles turned to the Gentiles, and is now being given to "every nation, and kindred, and tongue, and people." This call brings in many, both "bad and good." So there are many false professors of religion. Matt. 7:21-23. But there must be at some time a separation, for none can enter in to the marriage save those who have on the wedding garment—righteousness. This is done in the Investigative Judgment. The record of each professor's life is examined to see who is worthy to be taken into the kingdom when Christ comes. Thus the king comes in to see the guests. This part of the parable corresponds to the parable in Matt. 13:47-50.

E. J. W.

When the judgment is weak the prejudice is strong.

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

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

California Christian Advocate.

It has ever been a pleasure to us to keep on the most friendly terms with our cotemporaries, especially of the religious press. If any of them have so far lost sight of their duties or of the dignity which becomes their position, as has been the case in a few instances, as to treat us ill, we have not returned such treatment to them, but have been uniformly courteous, even to those who did not seem to be able to appreciate it. We regret that it is true that the *California Christian Advocate*, the organ of the Methodist Episcopal Church on this coast, has been the most faulty in this respect, admitting to its columns statements concerning the Seventh-day Adventists uncourteous and unfounded in fact; manifesting anything but the spirit of that Christianity which it so largely professes. A recent number of that paper says:—

"Seventh-day Adventism, it is believed, is about as materialistic and superficial a form of error as has crept into the church since the days of the apostles. The propagators of that *ism* would compass sea and land to make proselytes. They creep into men's houses to lead astray the silly. Their perverts, when made, are left in utter destitution of the aids which are necessary in securing growth in grace and in spirituality."

The above are only a part of the unjust and bitter words which it uses in reference to us. And it proceeds to inform its readers that they can procure a little book which will give them all the information they need upon the Sabbath question, to be used "as an antidote for the poison which is administered in large doses by numerous quacks in many sections of the country."

1. Dr. Benson, the former editor of the *Advocate*, put forth the same charge in his book, that our churches were left without aids to Christian work and Christian growth. Our reply to him is our reply to Dr. Cray also:—

"People in California are well aware that the Seventh-day Adventists are thoroughly organized, having a Conference in this State, and other State Conferences, and a General Conference; also General and State Missionary Societies; the General Conference having the oversight of foreign missions. Our churches are regularly organized, with local elders, deacons, and clerks, maintaining their Sabbath-schools and temperance organizations. Our Conferences have Executive Committees, who take oversight of the work during the year within their respective bounds. Our ordained ministers are all evangelists, not being located, except a few who act as editors of our periodicals. While the ministers visit the churches to look after their welfare, the churches are taught to be working bodies, and not to look to the preacher as the sole source of their life and strength. Our houses of worship are not closed in the absence of a preacher, as is *generally* the case in other denominations. We do not intend to have them *preached to death*, as the editor of the *Louisville Recorder* says is largely the case in these days. Rejoicing in the precious truth which they have received, and the 'blessed hope' (Titus 2:11-14) which they have imbibed, they willingly forego the pleasure of having settled pastors, outside of their local elders, that the truth may be carried to others who are yet in darkness. We are certain that no other body of Christians of equal numbers do so much missionary work, or afford so much Bible instruction in their Sabbath-schools. If there is any body of Christians in the land to whom the doctor's querulous remarks will not apply, it is the Seventh-day Adventists."

We would remind the editor of the *Advocate* that a Sunday attendance, where fashion and folly go out to present themselves, to listen to popular essays misnamed sermons, and to operatic music, is no indication of the strength and vitality of a church. These are shown at the weekly prayer-meeting, in missionary work, in everyday, self-denying, Christian life.

2. Two little books have been advertised and recommended by the *Advocate*, both of them opposed to the Sabbath of the Lord God, both of them decidedly antinomian in their tendency, both striking at the very life

of the fourth commandment. One by Dr. Benson, which we reviewed at the time of its publication, the review running through eight numbers of the *SIGNS OF THE TIMES*. A correspondent from Missouri requested us to publish the review in a pamphlet for general circulation, as furnishing a complete reply to Dr. Benson's many assumptions. But we refused to do it, on the ground that his book was not worthy of so much labor and expense, as it was not likely to exert any great influence. We think so still. But if we could be brought to believe that his work was considered by Methodists generally as conclusive as the editor of the *Advocate* affects to consider it, we would publish the review in a pamphlet.

In view of its leaning toward antinomianism, we have been surprised to see that book stand indorsed by Dr. Briggs. We cannot bring ourselves to believe that Dr. Briggs would willingly lend his influence to antinomian teaching, though we know that the tendency of the denomination is in that direction, much as it is opposed to the Methodist Standards. We do not affirm that it was indorsed by him, but the book states that it "was read before the San Francisco Preachers' Meeting, Dr. M. C. Briggs presiding." It is quite possible that, in the reading of it before the meeting, where it was desired to have Dr. Benson's *conclusions* proved to be true, the antinomianism of the method was not noticed. But no one can read it with care and not perceive it. We would like to see how any one would defend Dr. Benson's book and prove that the fourth commandment is binding at the same time.

Our review was published about the time that Dr. Benson was superseded on the *Advocate* by Dr. Cray. Perhaps the latter never read it or saw it. If he did he cannot deny that it was shown that the pretended arguments of Dr. B. were shown to be no arguments at all; nothing more than groundless assertions. Or, if he denies it, we would be pleased to see him attempt to turn aside the force of our reasonings therein. He would find that he had a more difficult task to perform than that of saying unkind things. These can be uttered without a reason, as the editor of the *Advocate* has fully demonstrated. He would then learn that to meet a well-founded Scripture argument is quite different from passionately appealing to blind prejudice.

The other little book which was recommended by the *Advocate* was written by a Mr. Armstrong of the Genesee Conference. His strongest effort was put forth to show that the Sabbath of Ex. 16 was a new institution, made when the manna first fell, and given to and for the Jews alone. Dr. Benson took the same position. No theory can be more inconsistent with the plain declarations of the Scriptures than this. But Mr. Armstrong assumed to give this all the force of a demonstration by an argument based on the reading of the Hebrew text. We have known others to take the same position, but none to make such reckless statements as Mr. Armstrong did. His work was indorsed in an Introduction by a Doctor of Divinity, and published by the Methodist Book Houses, and, as before stated, recommended by the *California Advocate*. This part of Mr. Armstrong's book we reviewed at some length, as this was the ground work on which he based all the rest. On this we made the following points:—

1. His arguments contradicted the facts occurring at the time covered by Ex. 16 and subsequent chapters, as well as those referred to in the fourth commandment.
2. His conclusions on the reading of the Hebrew are in conflict with all Hebrew Grammarians.
3. He misrepresented the Hebrew text both in Ex. 16 and 20, in order to make it appear that he was correct in his argument against the Sabbath commanded to Israel.
4. He was contradicted in his conclusions by such authorities as Dr. Clarke and Dr. Scott.

We then appealed to the Methodists, and to the editor of the *Advocate* specially, because we supposed he was a competent scholar and would feel an honest interest in the issue, to point out the error or errors which our strictures contained, if they contained any. We appealed to them for the honor of their large and influential denomination, to defend the book they were publishing and recommending from these serious charges, or to withdraw it from the market. No defense was ever attempted. We know that they cannot defend it. It bears every appearance of a rank deception on the part of the writer. For, (1) If he was ignorant of Hebrew it was a deception to profess to understand it, and so impose grave errors upon his readers. (2) If he

was not ignorant he could but know that he was misrepresenting the original when he stated that a certain substantive in a certain verse has not the article while in fact it has the article; it was a deception practiced upon his readers to draw a conclusion in his argument from this false statement, because he knew that comparatively very few of them had the ability to detect his erroneous reading of the Hebrew. No excuse can be framed for this course of Mr. Armstrong.

We have queried, To which of these little books does the editor of the *Advocate* now refer? That paper has indorsed them both. We have convicted them both of serious errors. Both of them strike at the very life of the fourth commandment, and through that at the Decalogue itself. See James 2:9-11.

Are the public to understand that in these flings at the Seventh-day Adventists the editor of the *Advocate* has done the best he could under the circumstances? We remember the story of a boy who, when beaten in a combat, comforted himself with the remark that if he could not whip his antagonist he could make faces at him. In his dilemma the editor may find it quite comforting to "make faces" at the Seventh-day Adventists; but there are thousands of intelligent and conscientious readers in the land who will inquire why he pursues such a course—why he condescends to throw mud if he has any more substantial missiles at hand. All who have observed his course will bear him witness that if he has not brought more effective weapons to bear against our position it is not for lack of a disposition; it is because he has no better than he has used at command.

Our literature is being circulated very extensively. The reading public—all who are divested of party prejudice—are willing to accord to us, not only honesty of purpose, but, a Scripture foundation which enables us "to give an answer to every man that asketh" us "a reason of the hope that is in" us. 1 Peter 3:15. It has been well said that "They who have the truth can afford to be fair." We thank God that, in proclaiming and defending the warning message which contains "the commandments of God and the faith of Jesus," Rev. 14:9-12, we are not left to the necessity of slurring those who exercise their privilege of differing from us, or treating them with discourtesy when we are called upon to meet their arguments.

It is our desire and determination to "live peaceably with all men." We have no personal grievance to state; no personal feelings to gratify. We speak for the honor of the truth of God's word, and for the benefit of those who are in danger of being misled by strong expressions which, because they are set in strong terms, they may suppose have a foundation in fact.

Controversy on the Sabbath.

WITH respect to the Sabbath, the religious world may be divided into three classes:—

1. Those who retain the ancient seventh-day Sabbath.
 2. Those who observe the first-day Sabbath.
 3. Those who deny the existence of any Sabbath.
- Those who compose this class are unanimous in the view that the Sunday festival was established by the church; and they all agree in making it their day of worship, but not for the same reason; for, while one part of them devoutly accept the institution as the Lord's day on the authority of the church, the other part make it their day for worship simply because it is the most convenient day.

It is inevitable that controversy should exist between these parties. Their first appeal is to the Bible, and this should decide the case; for it reveals man's whole duty. But there is an appeal by the second party, and sometimes by the third, to another authority, the early fathers of the church, for the decision of the question.

The controversy stands thus: The second and third parties agree with the first that God did anciently require the observance of the seventh day; but both deny the doctrine of the first, that he still requires men to hallow that day; the second asserting that he has changed the Sabbath to the first day of the week; and the third declaring that he has totally abolished the institution itself.

The first class plant themselves upon the plain letter of the law of God, and adduce those scriptures which teach the perpetuity and immutability of the moral law, and which show that the new covenant does not abrogate that law, but puts it into the heart of every Christian.

The second class attempt to prove the change of the

Sabbath by quoting those texts which mention the first day of the week, and also those which are said to refer to it. The first day is, on such authority, called by this party the Christian Sabbath, and the fourth commandment is used by them to enforce this new Sabbath.

The third class adduce those texts which assert the dissolution of the old covenant; and those which teach the abolition of the ceremonial law with all its distinction of days, as new moons, feast days, and annual sabbaths; and also those texts which declare that men cannot be justified by that law which condemns sin; and from all these contend that the law and the Sabbath are both abolished.

But the first class answer to the second that the texts which they bring forward do not meet the case, inasmuch as they say nothing respecting the change of the Sabbath; and that it is not honest to use the fourth commandment to enforce the observance of a day not therein commanded. And the third class assent to this answer as truthful and just.

To the position of the third class, the first make this answer: That the old covenant was made between God and his people concerning his law; (Such is the exact nature of the covenant mentioned in Ex. 24:8; and Paul, in Heb. 9:18-20, quotes this passage, calling the covenant therein mentioned "the first testament," or covenant.) that it ceased because the people failed in its conditions, the keeping of the commandments; that the new covenant does not abrogate the law of God, but secures obedience to it by putting it into the heart of every Christian; that there are two systems of law, one being made up of typical and ceremonial precepts, and the other consisting of moral principles only; that those texts which speak of the abrogation of the handwriting of ordinances, and of the distinction in meats, drinks, and days, pertain alone to this shadowy system, and never to the moral law which contains the Sabbath of the Lord; and that it is not the fault of the law, but of sinners, that they are condemned by it; and that justification being attained only by the sacrifice of Christ as a sin-offering, is in itself a most powerful attestation to the perpetuity, immutability, and perfection, of that law which reveals sin. And to this answer the second class heartily assent.

But the second class have something further to say. The Bible, indeed, fails to assert the change of the Sabbath, but these persons have something else to offer, in their estimation, equally as good as the Scriptures. The early Fathers of the church, who conversed with the apostles, or who conversed with some who had conversed with them, and those who followed for several generations, are by this class presented as authority, and their testimony is used to establish the so-called Christian Sabbath on a firm basis. And this is what they assert respecting the Fathers: That they distinctly teach the change of the Sabbath from the seventh to the first day of the week, and that the first day is by divine authority the Christian Sabbath.

But the third class squarely deny this statement, and affirm that the Fathers held the Sabbath as an institution made for the Jews when they came out of Egypt, and that Christ abolished it at his death. They also assert that the Fathers held the first day, not as a Sabbath in which men must not labor lest they break a divine precept, but as an ecclesiastical institution, which they called the Lord's day, and which was the proper day for religious assemblies because custom and tradition thus concurred. And so the third class answer the second by an explicit denial of its alleged facts. They also aim a blow at the first by the assertion that the early Fathers taught the no-Sabbath doctrine, which must therefore be acknowledged as the real doctrine of the New Testament.

And now the first class respond to these conflicting statements of the second and the third. And here is their response:—

1. That our duty respecting the Sabbath, and respecting every other thing, can be learned only from the Scriptures.

2. That the first three hundred years after the apostles nearly accomplished the complete development of the great apostasy, which had commenced even in Paul's time; and this age of apostatizing cannot be good authority for making changes in the law of God.

3. That only a small proportion of the ministers and teachers of this period have transmitted any writings to our time; and these are generally fragments of the original works, and they have come down to us mainly through the hands of the Romanists, who have never

scrupled to destroy or to corrupt that which witnesses against themselves, whenever it has been in their power to do it.

4. But inasmuch as these two classes, viz., those who maintain the first-day Sabbath, and those who deny the existence of any Sabbath, both appeal to these Fathers for testimony with which to sustain themselves, and to put down the first class, viz., those who hallow the ancient Sabbath, it becomes necessary that the exact truth respecting the writings of that age, which now exist, should be shown. There is but one method of doing this which will effectually end the controversy. This is to give every one of their testimonies concerning the Sabbath and first-day in their own words. In doing this the following facts will appear:—

1. That in some important particulars there is a marked disagreement on this subject among them. For while some teach that the Sabbath originated at creation, and should be hallowed even now, others assert that it began with the fall of the manna, and ended with the death of Christ. And while one class represent Christ as a violator of the Sabbath, another class represent him as sacredly hallowing it, and a third class declare that he certainly did violate it, and that he certainly never did, but always observed it! Some of them also affirm that the Sabbath was abolished, and in other places positively affirm that it is perpetuated, and made more sacred than it formerly was. Moreover, some assert that the ten commandments are absolutely abolished, whilst others declare that they are perpetuated, and are the tests of Christian character in this dispensation. Some call the day of Christ's resurrection the first day of the week; others call it the day of the sun, and the eighth day; and a larger number call it the Lord's day, but there are no examples of this application till the close of the second century. Some enjoin the observance of both the Sabbath and the first day, while others treat the seventh day as despicable.

2. But in several things of great importance there is perfect unity of sentiment. They always distinguish between the Sabbath and the first day of the week. *The change of the Sabbath from the seventh day to the first is never mentioned in a single instance.* They never term the first day the Christian Sabbath, nor do they treat it as a Sabbath of any kind. Nor is there a single declaration in any of them that labor on the first day of the week is sinful; the utmost that can be found being one or two vague expressions which do not necessarily have any such sense.

3. Many of the Fathers call the first day of the week the Lord's day. But none of them claim for it any Scriptural authority, and some expressly state that it has none whatever, but rests solely upon custom and tradition.

4. But the writings of the Fathers furnish positive proof that the Sabbath was observed in the Christian church down to the time when they wrote, and by no inconsiderable part of that body. For some of them expressly enjoined its observance, and even some of those who held that it was abolished, speak of Christians who observed it, whom they would consent to fellowship if they would not make it a test.

5. And now mark the work of apostasy: This work never begins by thrusting out God's institutions, but always by bringing in those of men and at first only asking that they may be tolerated, while yet the ones ordained of God are sacredly observed. This, in time, being effected, the next effort is to make them equal with the divine. When this has been accomplished, the third stage of the process is to honor them above those divinely commanded; and this is speedily succeeded by the fourth, in which the divine institution is thrust out with contempt, and the whole ground given to its human rival.

6. Before the first three centuries had expired, apostasy concerning the Sabbath had, with many of the Fathers, advanced to the third stage, and with a considerable number had already entered upon the fourth. For those Fathers who hallow the Sabbath do generally associate with it the festival called by them the Lord's day. And though they speak of the Sabbath as a divine institution, and never speak thus of the so-called Lord's day, they do, nevertheless, give the greater honor to this human festival. So far had the apostasy progressed before the end of the third century, that only one thing more was needed to accomplish the work as far as the Sabbath was concerned, and this was to discard it, and to honor the Sunday festival alone. Some of the Fathers had already gone thus far; and the work became general within five centuries after Christ. J. N. A.

We Fly Away.

Ps. 90:10: "The days of our years are threescore years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away."

ON the authority of this text it is claimed that something flies away when our strength is cut off in death; that that something is the immortal soul, and that if it flies away, it is therefore conscious; and if it thus survives the stroke of death, it is therefore immortal; rather a numerous array of conclusions, and rather weighty ones, to be drawn from the three words, "we fly away." Let us look at David's argument. The reason given why our strength is labor and sorrow, is because it is soon cut off and we fly away. If, now, our flying away means the going away of a conscious soul, into Heaven, for instance, if we are righteous, his argument stands thus: "Yet is their strength labor and sorrow; for it is soon cut off, and we go to Heaven." Singular reasoning, this! But his argument is all consistent if by flying away he means that we go into the grave, where Solomon assures us that there is no work, wisdom, knowledge, or device. Let us not abuse the psalmist's reasoning.

The text plainly tells us what flies away; namely, we fly away. We is a personal pronoun and includes the whole person. According to Buck's assertion that man is composed of two essential elements, soul and body, the man is not complete without them both; and the pronoun, we, could not be used to express either of them separately. The text does not intimate any separation; it does not say that the soul flies away, or the spirit flies away; but we, in our undivided personality, fly away. To what place does the body, an essential part of the we, fly? To the grave, and there only.

This is confirmed by Eccl. 9:3: "The heart of the sons of men is full of evil; and madness is in their hearts while they live, and after that they go to the dead." Had this text read, "And after that they go away," it would have been exactly parallel to Ps. 90:10; for no essential difference can be claimed between going and flying. But here it is expressly told where we go: we go to the grave. What is omitted in Ps. 90:10, is here supplied.

We may also add that the Hebrew word *gooph*, rendered "fly away," signifies, according to Gesenius, "First, to cover, spec. with wings, feathers, as birds cover their young. Second, to fly, properly of birds. Third, to cover over, wrap in darkness. Fourth, to overcome with darkness, to faint, to faint away."

The idea is plainly this: Though our days be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we sink away, go to the grave, and are wrapped in the darkness of death. Viewed thus, David's language is consistent, and his reasoning harmonious; but his language we pervert and his logic we destroy, the moment we try to make his words prove the separation from the body, of a conscious soul at death.

U. S.

Switzerland.

WEDNESDAY, June 21, in company with Bro. Ertzenberger, we left Bale to visit the friends in Switzerland. We called on those living in Bienne, Lacoudre, Cormondreche, Auvener, Courterlary, Chaux de fonds, holding meetings in the two last-mentioned places. The distance was about one hundred and seventy-five miles. We spent the Sabbath in Chaux de fonds. The above-mentioned places, where most of our brethren in Switzerland live, were represented at this meeting, also Eplatures and Locle. It was a much larger gathering than had been expected.

Our interviews with the brethren at their homes were pleasant, and we trust profitable. The feelings of gratitude manifested by many, for the goodness of God in giving them the truth, was heart cheering. Toward the friends in America, they also manifested great warmth of feeling, on account of their having sent Bro. Andrews to them.

We experience much less difficulty in speaking through an interpreter than we had anticipated. Especially was this so on the Sabbath. The Spirit of God seemed to rest upon us, and the moistened eye showed that hearts felt. We were drawn out in an unusual manner for the people. Although not able to understand their testimonies in the social meetings, we felt that the Spirit of God witnessed to much that was said.

Just before the close of the meeting I noticed that

some one was passing round a paper in which much interest was taken. I afterward learned that the friends were signing a resolution, pledging themselves to go from house to house, for the purpose of securing one thousand readers for *Les Signes des Temps*. They also pledged money sufficient to pay for the same, one year. I had not suggested anything of this kind, but had tried to impress upon their minds the importance of possessing that spirit which led Christ to die for a fallen race.

Several men and women walked five miles to attend this meeting. At its close all present entered into a solemn covenant to commence anew to serve God. They also stated freely that while they had tried to seek God they had not viewed things as they now did, and it was their intention to commence the work anew. Our sympathies were much drawn out for them, and we hope and trust that good will result from our visit. We shall remember it with much pleasure. S. N. HASKELL.

Worse Than Useless Education.

WHILE we allow that there are defects in all systems of education, yet efforts are not considered useless, however imperfect they may be, whose tendency is to arouse the mind to a healthful activity, to give it real practical knowledge, or to imbue it with a power of self-reliance and original thought. But school methods that stupefy the intellectual faculties, that do not give to the pupil the ability to make a practical use of what he has studied, and that accustom the mind to a slavish dependence upon rules and text-books, we may well conclude, are worse than useless in their effect upon the mind.

Under ordinary circumstances it is safe to judge methods and systems by the results they produce. During the past ten years I have had occasion to examine young men and women, many of whom had been teaching in our common district schools, to determine their attainments, for the purpose of classification in college. These came from a wide field of over twenty States, and therefore afforded an excellent opportunity to judge of the effects of the average school training. With a few notable exceptions—perhaps one in fifty or seventy-five—I found sad deficiencies in their previous education. While in the case of a few of these it was evident that some good work had been done, with the large majority it was equally evident that their former training had been a detriment to them. They had passed over much ground, but had reaped but little benefit from their study.

Many of those who had been through Arithmetic could not work simple examples selected from almost any part of the book without consulting the "rule." Some others could perform the work, but could assign no other reason for the operation than that "the book said so." They were lamentably defective in reasoning powers and in judgment. Some knew *how* to perform operations, but could not obtain the correct result because of inaccuracy. That these defects were due rather to neglect of training than natural mental deficiencies, was abundantly proved by their subsequent work in the college. Many of them became logical reasoners and accurate accountants. In their former training they had acquired little that was of practical benefit to them. It would have been better had they never received any instruction in some of the branches which they had pursued. It required a greater effort to recover them from their slavish dependence upon text-books, than would have been necessary to give them a thorough knowledge of those branches. One of the first duties of the teacher is to inform the pupil *how* to study, and to give him a *correct* idea of what constitutes a perfect lesson.

A correct knowledge of these two points furnishes the key note to the pupil's success. With this knowledge well established and adhered to, he cannot fail to have a correct idea of the principles of true education, nor can his work fail to be thorough and complete.

I have found so many who seem to regard school work as a pleasant pastime, rather than an important business to be performed with earnestness and vigor. Thousands of our young people leave school with the shiftless habits they acquired there, which in after life prove disastrous to them. Our youth must be trained to prompt business habits in the school-room or they will never possess them at all. S. BROWNSBERGER.

THE LIFE.

Nor faith, nor lengthened creeds, alone,
Can make our lives with halo shine;
These oft become the stumbling stone,
While we forget Christ's life divine.

The Missionary.

Shall the Missionary Work be Encouraged?

ELD. S. N. HASKELL.

THE circumstances under which our people labor in Europe are entirely different from what they are in America. In saying this we only repeat what has often been said by others. The people in England, however, are more accessible than in the countries on the opposite side of the English Channel. In many places in England, the two extremes, the upper and lower classes of society, meet. In such places it is very difficult to accomplish much. In other portions of the country the customs of the people are more broken by those of other nationalities who come in to live, or to do business, and these localities are the most favorable for labor.

The English people are liberal with respect to aiding missionary enterprises, as is fully proved by their history, as well as by our experience since coming to Europe. On the Continent it is far more difficult to reach people by public labor than in England. Switzerland is divided up into cantons, each one having laws of its own. These laws conflict materially with the work of the colporteur. He must procure an expensive license, or conform to other requirements which greatly hinder the work. In France there are laws which forbid the sale of religious reading matter unless it is sanctioned by the authorities, and these authorities are influenced largely by the established church. Assemblies of more than twenty persons are not permitted unless it be in a public place. All public buildings suitable for meeting purposes are also under the control of the same church.

Thus it is with all the nations of Europe, while at the same time they profess to give great freedom of religious sentiment. It would seem that the laws and customs of these countries were arranged to prevent, if possible, any great public effort in behalf of present truth. But notwithstanding all this, we have evidence that God has some who fear him in every nation, kindred, tongue, and people, and from among these the solemn truths of the third angel's message will gather a people, and prepare them to meet the Lord.

In England and some other countries, tent meetings and street preaching are allowed, and to every nation the mails will carry denominational publications, providing they do not take sides in political questions. Upon this point there is a national jealousy. Expressions which would pass unnoticed in America, would be counted treason in some countries. But our work is not a political one. Our message does not ignore any system of government, but it advocates those principles which, if received, will make better men and women under any government. It is the good news of salvation from sin through the efficacy of our Lord Jesus Christ. This, all civilized nations profess to accept. They are called Christian nations. They profess to take the Bible as their only infallible rule of moral action. The laws of nations are supposed to be founded on the principles taught in the Scriptures, and since God has a people to be gathered from all nations he has something to do with law-makers, and rulers. See the apostle Paul's argument in Romans 13.

The press, and our missionary effort as it has been adopted in America, are emphatically the right arm of our strength in the promulgation of present truth in Europe. Like the leaves of autumn, our tracts and papers freighted with precious truth should be scattered everywhere.

He who reasons that the ministry will largely accomplish God's work in the closing scene of this world's history, independent of missionary effort, does not reason wisely. Such persons are too narrow in their views, and too exclusive in their mode of operation. The ministry is ordained of God to accomplish an important part in his work, but every one should be encouraged to contribute in some manner to the advancement of God's truth on the earth. The first impulse of every soul that has been converted to God, is to tell others what God has done for him, and to impart to others the precious light which he has received. To encourage this spirit by presenting some plan of action before the individual, is building up the cause of God in the earth.

All religious denominations have encouraged

this spirit in their early history. This is what has given them success. But the sacrifice required in such a work is not in harmony with the natural heart. The practice of self-denial will never be popular in a world of selfishness, and so there will ever be with every denomination, a tendency to formalism as soon as it has members sufficient to command respect. But the old-fashioned religion, with old-fashioned principles of self-denial and sacrifice, such as were illustrated in the days of the first advent of our Lord Jesus Christ, are what will finally triumph. It is this that the people of God so much need.

San Francisco, California.

WE are glad to be able to report progress in the work here, both in the church and the tent-meetings.

Ten have been added to the Sabbath-school, and four have already joined the church, since the tent labor commenced. Yesterday (Sabbath), was a day that will be remembered by quite a number of the church, as a bright spot in their Christian experience. Elder Van Horn gave a pointed and practical discourse from John 16:33. He made direct appeals to the members of the church whether they were *now* occupying such a position that the Father and the Son could abide with them, as promised in John 14:23, and if we in our Christian experience had the witness of the Spirit of God that this was so? At the close of the sermon it was evident that the Spirit of God had accompanied the word spoken, and that it rested upon quite a number of those who responded to the questions asked in the sermon. It was a good day for the church, and we could say from our hearts, "It is good for us to be here."

Since the tent was moved to the corner of Jones and Eddy Streets, the meetings have increased in interest and in the numbers attending. Eld. Van Horn spoke to large audiences Thursday and Friday evenings, on the United States in Prophecy and Spiritualism. Sister White spoke last evening on the subject, The Holy Spirit, its Power and Work. The best of attention was given. She speaks again this (Sunday) afternoon; subject, The Sufferings of Christ.

Next Sabbath is appointed by the church as a day of fasting and prayer, that the Lord will bless its efforts in trying to attain that position where he can work in it and through it, to build up the cause here, and bring souls to a knowledge of the truth during the tent-meeting that is now in progress. M. C. ISRAEL.

July 23, 1882.

Ukiah and Willits, Cal.

WE closed our meetings in Ukiah the 16th inst. Nineteen have covenanted to keep all the commandments of God and the faith of Jesus. Others are keeping the Lord's Sabbath, whom we expect will unite fully with us before long. Quite a general interest has been awakened. Some opposition also as might be expected. Many express themselves convinced of the truthfulness of these things, but seem not to realize the importance of acting up to their convictions. We baptized four Sabbath, July 8; and others expect to fulfill this ordinance soon. We leave the little company quite hopefully. Some of us expect to meet with them every Sabbath for a few weeks at least, to assist in their Sabbath-school, etc.

We are now at Willits, a small town in Little Lake Valley, about twenty-two miles north of Ukiah. Have secured a very desirable location, and are all ready to begin meetings to-night. The people are quite friendly, and seem anxious to hear. We hope for much good to come from this effort. Pray for us.

Friday, July 21, 1882.

J. D. RICE,
E. A. BRIGGS,
L. A. SCOTT.

Stayton, Oregon.

WE pitched the tent at this place and commenced meetings last Friday evening. Circumstances seemed very unfavorable. Haying, harvesting, and blackberry picking are demanding attention.

Notwithstanding all, we have commenced with a fair attendance of intelligent and attentive listeners.

We ask the prayers of all who have access to

the throne of heavenly grace, that the Master will direct in sowing the seed, and that subjects may here be gathered out for the fifth and everlasting kingdom.

CHAS. L. BOYD,
E. W. BARNES.

Stayton, Oregon, July 16, 1882.

ONLY thirteen years ago the following official bulletin was publicly posted up in the capital of Japan: "The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." Now there are eighteen Protestant missionary societies at work in Japan, besides three Bible societies; 176 missionaries and missionaries' wives; 182 native preachers and helpers; 2,912 communicants, and 31 Christian schools with 1,525 scholars. In many of the public schools the Bible is the prescribed text-book on morals, and the students often say to the teacher: "Sir, these are golden truths, and we thank you for them;" or, "Sir, please teach us to pray by ourselves." A young man saw in a native paper the advertisement of a mission school, and walked 150 miles to join the school. Some of the Japanese Christians have organized a foreign missionary society, and have set apart two men of their own number as missionaries to Corea.—*Ex.*

Temperance.

A Temperance Talk.

BY ELD. G. D. BALLOU.

God created man to be a self-governing being. He did not design that his appetites and passions should govern him, but that they should be subservient to his higher powers. Man was not designed to be merely an animal. He has an animal nature, but it was given to serve his intellectual and spiritual powers.

Certain terms are used to designate self-control when exercised with regard to different elements of the animal nature. When a man controls his tendencies to selfishness and greed so that he deals justly with his fellows, we term that trait of character "honesty." When it is the baser passions that are subdued and controlled, we use the term "chastity," to designate that trait. When the temper is controlled, we call that "patience." So when the appetite is brought in subjection to the higher powers, the proper term to designate this kind of self-control is "temperance."

Let temperance, then, be defined as the proper use of those articles of food and drink which God designed that man should use. No one can deny that the Creator designed certain kinds of food for animals and other certain kinds for man. Gen. 1: 29, 30; 2: 8, 9. At the same time he made it possible for animals as well as man to subsist with some inconvenience upon food which he had not especially adapted to their needs. The evidence of the scripture to which we have referred points out clearly that grains and fruits were the appointed food of man in Eden. And the example of God's dealing with Israel in the wilderness, and the case of Daniel and other Scripture characters shows conclusively that a plain unstimulating diet is best for man. Any deviation from the right use of proper foods and drinks is a violation of nature's law of diet, and constitutes an act of intemperance.

Intemperance, as defined, is first an improper use of proper food and drink, as gluttony, caused by eating too frequently, too many kinds, or too much at a time.

Second it is any use whatever of those things which God did not design man should use as food and drink.

Beside the moral weakness and degradation resulting from the useless gratification of appetite, there are certain physical effects to which we shall especially devote our attention. We speak first of the immediate effects upon the nervous system, afterwards of the permanent effects upon the alimentary canal and consequently upon the appetite.

For every act of intemperance there is always one or two immediate results: either stupor or depression, or stimulation and nervous excitement. In cases of gluttony, stupor, depression, and mental and physical inactivity follow. Coffee, tobacco, and opium also stupefy and deaden, only in a more remarkable degree. But there is a second

immediate effect which is just as sure to follow; as the stupor and depression begin to wear off, there comes a corresponding period of nervous excitement. Fretfulness and irritability are quite likely to be manifested during this period.

In the use of tea, and alcohol in all its forms, the immediate effect is a peculiar kind of nervous excitement called stimulation, which is also followed by a corresponding degree of depression of both mind and body. So we see that both depression and nervous excitement are sure to follow every act of intemperance. And these results are caused by a disturbed condition of the circulation, and this disturbance in the circulation is on account of the presence of unnecessary or poisonous substances in the alimentary canal. When proper food is taken at a proper time and improper quantity, the blood begins to fill the arteries and veins of the stomach so as to supply the waste, occasioned by the muscular action during digestion.

The temperature of the stomach rises perceptibly, hence the thirst which frequently follows an hour after eating, which is called the fever of digestion. In cases of over-eating, or eating a great mixture of food, it is quite easy to see how the increased and prolonged rush of blood to the stomach might easily draw the blood away from the brain, and thus occasion the depression to which we have referred. A similar but more intense symptom results from the energy of the effort which nature makes to expel such poisons as tobacco and opium.

But with alcohol the case at first seems to be quite the reverse. Although its presence causes a powerful determination of blood to the stomach, yet it seems at the onset to sting the nerves of the stomach with such violence, as to rouse every nerve in the body to activity. In other words it stimulates; but very soon if the poison continue to be poured into the vital domain, the nerves become paralyzed and the brain inactive, and the man is dead drunk, but yet the work of nature to expel the alcohol goes on through the skin, lungs, and kidneys. Alcohol is absorbed directly into the blood and thence poured out of the system, in the quickest possible manner. But it is not so with tobacco; nature being unable to expel it quickly, it remains in the blood and is distributed to every part of the body until the man is pickled through and through. Take the tobacco user and make him quit it for a week, and then put him in a hot bath, or pack so as to sweat him thoroughly, and your room will smell much like a cigar manufactory. When first used, alcohol is expelled from the system in only a few hours by the violence of nature's efforts, and as people usually judge from immediate appearance, it is generally supposed that alcohol is much worse than tobacco. The effects of either are bad enough, but if the veil could be lifted and men could see the rotting, deadening, paralyzing influences of tobacco on the liver, brain, and nerves, there would be a change in public sentiment, and men would no longer preach temperance with a quid of tobacco in their mouths.

We come now to speak of the effect of intemperance upon the appetite; and we lay down this rule that the use of anything which will produce an appetite for itself is an act of intemperance.

God gave man reason with which to govern his bodily powers, functions, and appetites. In the brute, unerring instinct is the guide. Animals under natural conditions, seldom touch a poisonous plant. But man has no such intuitive power. He must decide by his own knowledge of food and its effects what is best for him. Reason must govern. In the light of these facts, is our rule a good one? Ought the man to use an article of food or drink which will rouse an appetite that will in anywise endanger his power of self-control? Has a man any moral right to pamper and cultivate an appetite, until that appetite clamors for gratification? The man who does thus enslaves himself with a servitude akin only to the bondage of sin and death. Before going further let us inquire and see if our rule is a just one. Will alcohol in all its forms rouse an appetite for itself? No answer is needed. Why does the man seek it yet again? Only because the fiend of appetite has entrenched himself in the human citadel and is preparing to raze its foundations even with the dust. If you could look into the stomach of the moderate drinker, you would clearly understand why he has an appetite for drink. Instead of the gentle, pale, rosy tint of its delicate linings, as seen in health, you would behold little veinlets of

blood standing out over the entire surface, much worse than any blood-shot eye. If you could then behold the blotched and bloody coating of the inebriate's stomach you would understand better how it is that appetite gets such a powerful hold upon the poor sot.

We question further. Will the use of tobacco produce an appetite for itself? Ask that poor bond-servant who says he would give a thousand dollars to be free. Hear him counsel the young man not to touch the vile weed, and you will begin to pity the poor tobacco devotee, as you have been wont to pity the slave of drink. You need not come near to see its physical effects upon his body, you can be fully assured as you smell him afar off that he is defiled, both soul and body.

What can be said of tea and coffee, are they so perfectly adapted for man's use that they do not rouse any unnatural appetites and produce conditions in the system that ought not to exist? Ask that woman who makes a breakfast on a piece of toast and two good strong cups of tea. Ask her again when she worries through a large washing on the stimulus drawn from the teapot. And as for coffee, how many there are to whom the days would bring only an unpleasantness, and whose very souls would be irritated and soured if they were not soothed morning by morning by the sedative influences of coffee. Tell me ye whose heads ache and whose thoughts wander and whose nerves are all unstrung when deprived of your favorite beverage, tell me, will these articles produce an appetite for themselves? And what right have you to stimulate or soothe your irritated nerves with such drink, more than the strong man has to stimulate with alcohol, or lose his troubles in a cloud of tobacco smoke, or dream his life away from the effects of opium? I need say nothing to sensible people of this last subtle curse that is by the advice of some physicians making such rapid conquest of its victims. It is enough that the "heathen Chinese" should revel in opium. The civilized, Christianized American surely ought to have more than enough in alcohol, tobacco, and tea and coffee to meet all the wants of his depraved appetite.

All these things rouse unnatural appetites and make slaves of those who use them. But will not good food rouse an appetite for itself? Who ever heard of a man producing such an appetite for bread by its long-continued use that nothing else would satisfy him? Who ever heard of a man getting such a craving for potato, that he had to carry a cold one around in his pocket, to occasionally appease his appetite? Is it not rather that our appetites for good food change frequently, and nature demands some other article of food to meet our physical wants? I am not sure but God designed this, so that the appetite would regulate and control itself, when only proper food is used.

Is it not, then, plain that the temperance question needs more attention? The temperance platform needs broadening, so as to teach people to control all unnatural and artificial appetites. The axe must be laid unto the root of the trees. The past three hundred years has deluged the earth with habits of intemperance. We hope to see the tide checked, at least, and if possible we want to see it stayed in every family in the land. To this end we ask, Are you indulging any unnecessary appetites? If so begin at once the work of reform in your own soul, and conquer by the help of God. And when you are clean, then you are prepared to assist others. Let the work begin in the hearts and homes of the people, and it will not then be long ere the grosser forms of intemperance may be banished from the land.

GOVERNOR ST. JOHN, in his speech at Osage said: "If there is one of you here to-night who should catch your wife loafing around a saloon you would apply for a divorce inside of twenty-four hours; you would think that if she were guilty of so infamous a thing she would be unworthy of such a specimen of manhood as yourself, and yet for all this you can linger about these places week after week. There are men who loaf about saloons for days together, who, when they go upon the witness-stand, under oath, are so demented that they do not know cider from whisky, or beer from 'sea-foam.'"—*Exchange.*

ONE of the best temperance sermons ever delivered is this sentence by the late Rev. Samuel J. May: "If it is a small sacrifice for you to give up drinking wine, do it for the sake of others; if it is a great sacrifice, do it for your own sake."

The Home Circle.

ELLIE'S FROCK.

"PRAY, what are you making, mamma,
That you are so long about?"
"A frock for the veriest darling
That ever wore them out.
Is it not, with its puffs and plaitings
And knots of baby blue,
For Mabel's birthday party
The very thing for you?"
"But, mamma, little Patty
Is sick and like to die;
I passed their door this morning
And saw her mamma cry.
If you could leave your sewing
For just a little while,
Could you not help poor Patty,
And make her mamma smile?"

But I barred the doors of conscience
Against the pleading knock
With, "I cannot, I'm determined
To finish Ellie's frock.
With tiny points and scallops
And dainty satin loop,
I'll make my little darling
The fairy of the group."
In my heart I stifled pity
And sewed with all my might—
I plaited, puffed, and scalloped
All day and half the night.
I sewed and sung together
And stitched in all the seams
A mother's loving fancies,
A mother's happy dreams.

But early on the morrow
A passing neighbor said:
"There's mourning in the cottage,
For little Patty's dead."
And now at my selfish folly
Small time to be grieved or vexed,
For of the fever's victims
My Ellie was the next!
I barred my doors but vainly
Against Death's warning knock,
And—lying in her coffin,
She wore the finished frock.

—Ruth Mariner, in *The Congregationalist*.

Tom's Copy.

It was writing hour in the home school-room of the Dalton children. The governess had been called out, and they were left on honor.

Jack Dalton had not written a stroke since the summons came, and by the time his teacher was beyond the door, had drawn from his pockets treasures in the shape of marbles, alleys, fish-lines and a knife.

"Tom," he called to his cousin, and added emphasis with a well-aimed paper ball, "what'll you give in cash for this stock?"

"Don't want it at any price," answered Tom without looking up.

"But I'm hard up and will sell at a sacrifice," continued Jack; "besides I want to get something else."

"I want to get something too," Tom replied, "but not trash."

Jack looked over at his cousin curiously, but he was intent upon his copy. He had been laboring steadily at the letters, and was half-way down the page when the thought dawned in his mind that they might mean something.

This was the copy:—

"Industry need not wish."

Ah! what did not Tom wish? That very morning he had been wishing to buy a story paper and some fruit for his invalid sister. Then he had heard his mother wish their little garden could be cultivated, and he felt sure he could do it if he had only the tools to work with. And when it came to his own wants they were really without number, and here right before his eyes, if there were truth in this copy, was a remedy.

"Jack," he said, "listen and tell me what you think of this—'Industry need not wish.'"

"Oh, bother!" returned Jack, "I think nothing of it. It's good practice on the lettering, but as for sentiment it means no more than if it said 'Jack and Gill went up the hill!'"

"But Benjamin Franklin said it," argued Tom. "It must mean something."

"Oh, it don't follow," returned his cousin. He gained a great reputation, and after that everything he said was accounted wise. My own private opinion is that he said a great many stupid things."

"But if this should be true, Jack, just think of all the things we could have without wishing."

"I thought something was up," replied Jack impatiently. "You've been sitting like a deacon

ever since Miss Ray went out. Your copy-book has struck in, I suppose. For my own part I'm not so stupid as to pin my faith on old proverbs."

But to Tom, who was poor and being educated by his uncle, it seemed worth trying.

"I will begin this very afternoon," he thought. "I wish most for the papers for Amy, and will see if I can earn them."

His enthusiasm almost overcame his appetite, and, his hastily-eaten dinner over, he set off in quest of work.

Right near his own home, and on one of the main thoroughfares of the town, was the quaint old residence of Eben Underhill. He was so old an inhabitant that everybody called him uncle. For sixty years he had lived in the same substantial farm-house. Modern improvements had branched out round him, and stately store-houses reared their French roofs far above the lowly dwelling; but they only seemed to make a protection, shutting out the busy world, while the quiet, old-time life within kept its monotonous course.

The place always had a charm for Tom, and many rides had he enjoyed in Uncle Eben's spring-cart as he took his daily journey to the distant pasture and wood lot.

To-day he paused at the gate, wondering if he might not find work there; but how he hated to ask when it came to the point.

Uncle Eben was coming from the barn with a basket of corn cobs. In another minute he would be in the house, and Tom was sure he would never have courage enough to knock at the door and make known his wish to the women of the house. His resolution carried him forward and he reached the porch as Uncle Eben had his hand on the door-latch.

"Have you any work for a boy to do?" he inquired eagerly.

"Well, I don't know," the old man replied. "If the right boy happened along I might give him a job."

"Would I do?" asked Tom.

"Your clothes don't look much like it," said Uncle Eben doubtingly. "It's sorting potatoes."

"I can do that," said Tom, "if you'll just start me."

"I've a mind to try you, and will pay thirty cents for the rest of the afternoon, but you'll have to put on my overalls, and kiver up your fine clothes."

Uncle Eben was stout and tall, and little of Tom was visible when encased in them. They were turned up six inches at the bottom, and when they reached his arm-pits, Uncle Eben tied them with a piece of clothes-line while the remaining length fell over in a ruffle. When new, they had been brown in color, but frequent washings had turned them a slight yellow, and they were ornamented with patches of lime and plaster.

"Now," said Uncle Eben, "with something to save your coat-sleeves you'll be ready for work."

And he brought out a pair of blue and white butcher's sleeves.

When these were drawn on, Tom would have laughed, had the gift been given him to see himself as others saw him, but happily, he was thinking about the work, and to Uncle Eben the outward appearance was nothing.

The cellar was large and quite light, and, being floored with brick, was quite comfortable. In one corner was an old-fashioned, wide-mouthed oven, where the weekly baking of the family was done. Near it was the long, hanging shelf with a cloth covering it and reaching over the sides, and Tom imagined the bumps in the cloth represented the cakes, puddings, and pies underneath.

"Here's the potatoes," said Uncle Eben as they came to a part of the cellar devoted to vegetables.

"The little and specked ones put in the basket and carry to the feed-bin in the barn. The good-sized and fair ones put in the barrels."

Then he fell to sorting with great energy; and Tom, watching his movements a few minutes, was able to take up the work.

All went well until he was returning from the barn for the third time, when he heard a derisive shout from the store on the opposite side of the street. Looking up he saw his Cousin Jack coming as fast as paroxysms of laughter would allow.

This was unexpected and Tom felt suddenly ashamed and frightened. His first thought was to drop the basket, take to his heels, and find a hiding-place in the barn. But it was too late. Jack was in the yard and so overcome with the ludicrous appearance of his cousin that he sat down on the chopping-log in the wood-pile and

laughed so long and loud that it brought Uncle Eben half-way up the cellar steps to see what was happening.

"Oh, my eyes!" exclaimed Jack. "What a figure! I knew your old yellow copy-book took root this noon, but to think you should bloom out in it so soon, is a little too much for me!" and fresh laughter shook him until he rolled off the block and down the slanting wood-pile.

"Charity!" called Uncle Eben to his wife, "get ready a kettle of water, and have it reasonably hot. Here's a boy in a fit!"

Jack picked himself up at this, and walked off a little distance.

"'Industry need not wish,'" he quoted, "and certainly it need not," he continued, "if it rigs its followers in that style. Good-day, my sunflower!" and with a taunting bow he left the yard.

Tom turned back to the cellar. The work was left, but the pleasure he had felt in it was all gone. For the first time he was comprehending what a joke may be from the victim's stand-point.

"Has he been so long?" inquired the old man.

"Been? been how?" asked Tom not understanding.

"Why, foolish-like—lacking in sense."

"It was not that," answered Tom, unwilling to accept the doubtful comfort of leaving a false impression about Jack. "He was laughing at my looks. He is very smart."

"A poor way of showing it then, is all I can say; but I'd rather be on your side the joke than his."

"But I never thought it hurt so to be on the wrong side," said Tom.

"Not the wrong side at all, my boy," said Uncle Eben, "and you'll find, as you go along through life, you'll have to take many a hurt and carry many a sore spot if you hold to the right. Why I'm way past eighty, and the other evening I went down to the meeting of the Common Council—all those city fellows, you know, who are ruining the place with their extravagance. I tried to remonstrate with them as a Christian and a citizen, and what do you think they did but laugh and hiss, and ask for a pattern of my hat."

"Yes," said Tom, "I read about it in the paper, and Uncle Dalton said you were right, and the people would see it some day."

"Well, I hope so; and my advice is, never be ashamed when you know you are right."

"But what if you can't help it?" asked Tom, who was in just this trying position, and had experienced shame, anger, and many conflicting emotions, in which he knew the evil outweighed the good.

"Of course," continued Uncle Eben, "bad thoughts will spring up powerful fast when you're in a tight place, but don't let 'em keep you from doing the square thing. Just hold on, I say, and let the scorner laugh, and after a while the joke turns over of itself, and it comes your turn to laugh."

Under the sting of Jack's ridicule, Tom had concluded never to be found in such a job again, but he changed his mind as he talked with Uncle Eben, and resolved to test the truth of his copy, though railery met him at every step of the way.

This resolution was so strengthened when he received payment for his work that he promised to come every afternoon that week.

When he reached home the remnant of wounded pride sank out of sight at Amy's pleasure over the papers and dainties half his earnings had brought her. The remaining half was laid away as a foundation toward the garden tools.

All this was many years ago. Tom is a wealthy man now, and the owner of a far-western ranch, but he dates the beginning of his business life from that afternoon's work, and attributes his success to the truth of the copy, "Industry need not wish."—Margaret Finley, in *Golden Days*.

A Boy's Last Hymn in a Garret.

A FRIEND of mine, seeking for objects of charity, got into the upper room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's eye in place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"

"Hush! don't tell anybody, please, sir."

"What are you doing here?"
 "Hush! please don't tell anybody, sir; I'm a-hiding."
 "What are you hiding from?"
 "Don't tell anybody, please, sir."
 "Where's your mother?"
 "Please, sir, mother's dead."
 "Where's your father?"
 "Hush! don't tell him, don't tell him! but look here!" He turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was bruised and his skin broken.
 "Why, my boy, who beat you like that?"
 "Father did, sir."
 "What did he beat you like that for?"
 "Father got drunk, sir, and beat me 'cos I wouldn't steal."
 "Did you ever steal?"
 "Yes, sir; I was a street thief once."
 "And why don't you steal any more?"
 "Please, sir, I went to the mission school, and they told me there of God, and of Heaven, and of Jesus; and they taught me, 'Thou shalt not steal,' and I'll never steal again if my father kills me for it. But please, sir, don't tell him."
 "My boy you must not stay here; you'll die. Now you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."
 "Thank you sir; but please, sir, would you like to hear me sing a little hymn?"
 Bruised, battered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing.
 "Yes, I will hear you sing your little hymn."
 "He raised himself on his elbow and then sang:—

"Gentle Jesus, meek and mild,
 Look upon a little child;
 Pity my simplicity;
 Suffer me to come to thee.

"Fain I would to thee be brought,
 Gracious Lord, forbid it not;
 In the kingdom of thy grace,
 Give a little child a place."

"That's the little hymn, sir; good-bye."
 The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the boy, with one hand by his side and the other tucked into his bosom underneath the little ragged shirt—dead.—*London Christian*.

News and Notes.

—The army worm has appeared near Fall River, Mass.
 —Shasta, Cal., has been treated to some heavy thunder-showers lately.
 —The number of deaths in New York City in one day last week was 159.
 —Key West, Florida, has sixty vessels and 600 men engaged in the sponge business.
 —It is said that 500 jails are standing empty in Kansas, as the result of prohibition.
 —The total value of the exports of breadstuffs for the twelve months ending June 30, 1882, is \$176,977,496.
 —The census shows that the value of products manufactured in the city of New York in 1880 was \$448,209,248.
 —The Connecticut Supreme Court of Records has decided that women are eligible to admission as attorneys.
 —Since the hot season began, forty ship captains have died of yellow fever at different ports on the island of Cuba.
 —A shock of earthquake was felt at Cairo, Ill., on Thursday, July 20, lasting ten seconds. It passed northwest.
 —Fifteen persons were drowned by the sinking of the steamboat *John Wilson*, in the Atchafalaya River, Louisiana, Sunday, July 16.
 —The Apaches are rampant in Arizona again, and are committing their usual depredations. A number of persons have been massacred.
 —The Providence *Press* suggests that as Congress is in the Chinese prohibition business it ought to prohibit the Chinese fire-cracker. We coincide.
 —The loss on merchandise in New York, in consequence of the delay in handling, caused by the freight-handlers' strike, is estimated at \$1,000,000.
 —The Darwin Memorial Fund in London now amounts to more than £12,000, which will be expended in the erection of a marble statue of Darwin.
 —A fire raged for seven hours in Smyrna, Asia Minor, the 19th inst. Fourteen hundred houses were destroyed, and 6,000 persons rendered homeless. Only one life was lost.

—The Walker Nail Factory has secured a site for their works at the foot of Market Street, Oakland, and will commence the erection of their buildings early next month.

—Golden Gate Academy, Oakland, has been relieved of all embarrassment by the gift of \$50,000 from Moses Hopkins, and will henceforth be known as Hopkins Academy.

—Bradlaugh and three other defendants connected with the publication of the *Free Thinker* have been committed for trial on a charge of publishing blasphemous libels.

—Mrs. Lincoln died on the 17th inst., and was buried in the vault at the Lincoln Monument, Springfield, Ill. All business in Springfield was suspended on the day of the funeral.

—A terrible fire occurred in Fresno, Sunday evening, July 23. About fifty houses were burned, most of them business houses, including five hotels. The loss is about \$200,000.

—President Barrios, of Guatemala, is now in Washington. It is understood that he wishes the United States aid in bringing about a union of the Central American States.

—It is encouraging to learn that a man in Virginia, who lately murdered another man in a duel, has been held for murder, without bail. It is a sign that the "code" is falling into disrepute.

—A severe shock of earthquake, lasting two minutes, was felt at Mexico, the 19th inst. Many walls in the city fell. The national and municipal palaces and the chapel of the cathedral were slightly injured.

—The complete returns from Iowa show a majority of 29,751 for the prohibition amendment. Of the ninety-nine counties in the State, seventy-four gave majorities for the amendment, twenty-four against it, and one a tie vote.

—A deluge of rain has occurred in Bohemia and the destruction of property and crops is incalculable. The bodies of forty-seven persons, who were drowned, have been recovered. A large part of the harvest in Bohemia is destroyed.

—The Siamese Government is sending a representative to this country for the first time. This action will be taken on the recommendation of General Grant when he visited Siam, and on receipt of the information that this government had appointed a representative to that country.

—An illustration of the slow progress of legislation on private claims occurred last week. Phillip Reich, aged eighty-two, visited Washington and found Congress wrestling with the same bill that it was considering when he was there over sixty years ago, it being a Spanish war claim of R. R. Meade.

—A fight between two human brutes in New York, last week, was witnessed by 15,000 people, whose presence was sanctioned by the police who were present to see that the fight was conducted decently. Fully as many more people were unable to gain admittance. And yet we send missionaries to the heathen!

—The experiences of the *Jeannette* party are cited to prove that education makes men able to endure hardships. Of the twelve men in the party after Ninderman and Noros left it, the eight sailors died first, leaving still alive the three men of education, De Long, Amber, and Collins, and the Chinese cook. In the Melville party, all the sailors were first unfitted for duty.

—A native Chinese journal informs its readers that the story recently circulated that the Kaiping coal mines had been closed is untrue. It is added that more and more coal is being taken from them daily, and that the prospects are good. It is stated, however, that the copper mines will be closed, as they interfere with the repose of the soul of the mother of the present Emperor, being too near the Imperial mausoleum.

—Second Assistant Postmaster-General Elmer reports that the star service in the Pacific section is now in operation at a cost of 94.78 per cent. cheaper than under the former contracts, and also that the cost per mile is 49.10 per cent. less. These figures represent a saving of over \$2,000,000 annually in a contract term of four years. The section of country referred to embraces localities, the star service for which is now under discussion in the star-route trials.

—The *Chronicle* makes a statement of Egypt's liabilities and assets, showing the former to be \$460,490,000, and the revenues at least \$10,000,000 short of the expenditures, and steadily declining. From these facts it draws the conclusion that Egypt is a bankrupt power, and that nothing can save the foreign bondholders but the substitution of European population and methods in place of Oriental. And this points toward the absorption of Egyptian territory by France and England, and the substitution of those Governments as creditors in the place of Egypt.

—Among the arrivals in San Francisco on the steamer *Granada* were four Arab merchants from Jerusalem, who came with the intention of opening an establishment here for the sale of Turkish goods and curios, under the firm name of Bicharar, Michel & Co. The Arabs not only speak English fluently, but claim to speak all of the principal languages. As they wear their native costume, consisting of a long, bright-colored gown, or kibir, and fir head-dress, a cone-shaped cap of red cloth, they naturally attract a great deal of attention.

Religious Notes.

—Father Gavazzi is now in London, pleading for the Free Church of Italy.

—A congregation of Chickasaw Indians lately gave \$400 to foreign missions.

—There are more than 6,000,000 children in America outside of any direct Sunday-school influence.

—Walter C. Jones, an Englishman, has just given \$360,000 for the religious missions in Japan and China.

—During the preaching of Mr. Barnes, the revivalist, in Frankfort, Ky., 1,249 persons were enrolled as converted.

—At the Seventh-day Adventist camp-meeting in Parker, Dakota, July 2, services were held in English, German, and Danish.

—The Chinese Sunday-school of Mount Vernon Church, Boston, numbers 110, and is increasing so rapidly that it is difficult to find teachers.

—The number of tracts given out by the London Religious Tract Society during the eighty-three years of its corporative existence, is 2,099,210,520.

—For the first time in the last quarter of a century, Calvary Presbyterian Church, in San Francisco, is entirely free from debt, with a balance in the treasury.

—In the report given at the fortieth anniversary of the Sunday-school of the South Congregational Church, New Britain, Conn., it was stated that four-fifths of those who united with that church on confession of faith had come up from the Sunday-school.

—Rev. Geo. O. Barnes, the Kentucky revivalist, closed his work in Frankfort by baptizing thirty-three converts who were convicts in the penitentiary. The men were placed in wagons and taken to the river and baptized, being surrounded all the time by guards armed with rifles.

—Rev(?) Geo. C. Miln, who was too "liberal" even for the most "liberal" Unitarian Church in Chicago, succeeds Prof. Swing as editor of the *Alliance*. That journal now announces that it "now drops entirely its religious character." This announcement the *Christian at Work* thinks was, under the circumstances, entirely superfluous.

—The Methodist ministers of Providence, R. I., recently discussed the subject of ordaining women. The presiding elder said that he did not object so much to their preaching, but there were other things involved which they could not do; and one of these was to baptize by immersion. That ought not to be any objection among the Methodists.

—A recent report says that the aggregate attendance on the Chinese mission schools in this State was larger during June than ever before. The number of names of pupils on the roll was 908. The average attendance was 437—the largest average ever reached. The total number of pupils who have been enrolled from September 1 to June 30 was not less than 2,152.

—A Methodist minister of Toronto, recently preached a sermon on "Life Insurance," advising every man to secure a policy. The subject of securing life is a good one for a sermon; but in this part of the country people need far less urging to secure the benefits of this life, than they do to secure those of the life to come. That minister should read Matt. 6:23, and then preach again.

—At the Connecticut State Sunday-school Convention, Mr. Joseph Tomlinson, Statistical Secretary, reported that there were in Connecticut 1,018 Sunday-schools; officers and teachers, 17,700; whole number of children and adults in Sunday-school, 133,620; average per cent. not attending any Sunday-school, 42.5. The expense of carrying on Sunday-schools was \$83,295. The amount given by 385 schools for benevolent purposes was over \$45,000, an average of over \$116 apiece.

—The Women's Christian Temperance Union, of Brooklyn, N. Y., have succeeded in having a matron attached to the police station-houses. During the past month she has met 210 women and girls in her official capacity. She finds homes for such as she can, and visits them in their homes, making them feel that they are objects of friendly oversight. Especial attention is given to young girls who are arrested for the first time, and the success of the movement has proved the wisdom of its originators.

—When the Democratic Convention pledged the party in California to work for the repeal of the Sunday Law, it was freely stated that Democrats would not "scratch" their ticket, and therefore no fears were entertained of losing the church vote. But the California *Christian Advocate* says: "The Pacific *Methodist*, the Rev. H. W. Featherston, Presiding Elder of San Francisco district, and all of the preachers of the Methodist Episcopal Church South that we have seen or heard from, very positively declare that they will not vote for men who are pledged to repeal our Sunday Law."

Our Publications in England.

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

The Signs of the Times.

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

Camp-Meetings.

OHIO, Delaware, Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale, Aug. 16-21.
ILLINOIS, Watseka, Sept. 5-12.

A COPY of the *Denton Monitor*, published at Denton, Texas, is on our table. It is neatly printed, with a fine make-up. It gives complimentary notices of the work of Eld. R. M. Kilgore in that section.

Testimony for the Church—No. 31.

THIS is an important book, now in press, and will be ready for delivery by the time that orders can reach us. It will be considerably larger than any previous number—about 250 book pages. It will be printed both in Oakland and Battle Creek.

The following is a list of the subjects, though incomplete:—

Camp-meeting Address—Our College—Parental Training—Important Testimony—The Testimonies Slighted—Workers in Our College—Fault-finding and Jealousy Reproved—Day of the Lord at Hand—Unwise Marriages—Warnings and Reproofs—Laborers for God.

A large proportion of the copies will be bound, and we advise all to procure those that are bound, as it will be too large for preservation in paper covers. When these Testimonies were first issued they were put in paper covers, as were all our small publications, of necessity; but it is cause for universal regret that they are not all in good, substantial binding. The price will be put as low as possible, and we expect every lover of the present truth will procure it without unnecessary delay. In paper covers, 35 cts.; bound, 50 cts.

California Camp-Meeting.

WE are not going to write about this meeting, because we have nothing to say yet. But shall we not have soon?

We can however give our opinion on points on which our people will be anxious to hear.

The camp-meeting will probably be held in Healdsburg. Every indication of duty seems to point in that direction.

The time will likely be in the latter part of September. Now let the friends begin their preparation to attend.

The exact time will soon be given. But you need not wait for that. Get ready, and be sure to go. It will be an important meeting. No one can afford to miss it.

Healdsburg College.

THE College opens this week. The first of this week four scholars passed through Oakland from Fresno, and one from Tulare County. The outlook for the school is hopeful, and we expect the attendance will be good the present term.

Arrangements are being made as fast as possible to commence the erection of the boarding-house on the five-acre lot north of the College building. When commenced, it will be pushed to completion with all possible dispatch. Steps are also being taken to incorporate the College, and so to have everything in legal working order. We shall be able to report progress at the next session of our State Conference, altogether beyond the most sanguine expectations of the friends of the enterprise who last fall voted to start it.

More seats have lately been put in the College building, and still more are on the way from the East. There is plenty of room, with good and efficient teachers ready to greet all comers with a cheerful welcome.

"Guide to Correct Language."

THIS is the title of a new book by Prof. G. H. Bell, formerly of Battle Creek College, now of South Lancaster, Mass. There are very many persons who speak or write for the public, who are often painfully aware of the fact that their language shows a deficiency in their early education. Very often an article for the press, containing really good ideas, is rejected on account of the work necessary to put it in proper shape for the printer. Such persons will find this guide just what they need. The object of the book is thus set forth in the author's preface:—

"This book is intended for reference rather than study. . . . It sets forth facts that everybody wants

to know, and makes them so easy of access that the book becomes as convenient as a dictionary, and as indispensable. It is a treatise for business men, farmers, and mechanics, as well as for printers, teachers, and students; and will be especially useful to those who write for the press."

An examination of the book convinces us that this is true. Professor Bell's long experience as a teacher of the English language has given him a knowledge of just what information people generally need most, and the faculty of imparting that information in the clearest manner.

The book is divided into three parts. The first part gives the most essential grammatical laws, with examples showing the correct as well as the incorrect use of words. The second part treats of punctuation, and the third part comprises a complete set of rules for the use of capitals, with illustrations. Battle Creek, Mich.: Giles & Holser. 1882. \$.85.

The Outlook.

THIS is the name of an 8-page monthly published at Alfred Center, New York. A. H. Lewis, D. D., Editor. We are pleased with every effort to spread the truth. This paper is mainly devoted to the Sabbath reform and to temperance. Number 3, for June, has an interesting article on the "European Sunday." It contains the observations of an eye-witness on the Continent. The writer we suppose is Dr. Potter, of the editorial staff of the *Outlook*. We may notice this hereafter.

University of California.

THIS institution sends out this year a neat and comprehensive catalogue. The departments are as follows: College of Letters (classical course); College of Agriculture; College of Mechanics; College of Mining; College of Engineering; College of Chemistry; Literary Course; Course in Letters and Science; College of Medicine; College of Law; College of Dentistry; and College of Pharmacy. Every department is open to students of either sex, the whole number in attendance being over five hundred.

The University has been somewhat under a cloud, owing to actions on the part of the regents, considered unwise, and President Reid entered upon his duties under discouraging circumstances. Many were prejudiced against him, but by his straightforward course he has won the respect of all. He cannot be too highly commended for his efforts to rid the University of that curse of many colleges—hazing. His efforts have been quite successful, and California University bids fair to be, in this respect, as well as others, an honor to the State.

College Directory.

WE find on our table a very interesting and valuable work—the American College Directory and Universal Catalogue, for 1882. It is just what its title indicates: A Hand-book of Education, containing Name, Location, name and title of the Presiding officers, of all the Colleges, Seminaries, Academies, Normal, Commercial, Law, Theological, Medical Schools, etc., and Industrial Schools, Asylums, etc. Also a list of Superintendents, Educational Journals, etc. It is published by C. H. Evans & Co., St. Louis. Price, \$1.00. It is a most valuable reference book, which every educator in the land cannot fail to prize.

Unprecedented Storms.

THERE has been a comparative lull in the East for the past week, in the matter of storms, but California has had its full share. These are worthy of notice, not only because they are out of the usual order of things in California, but also on account of the actual damage done.

July 19.—At Ukiah a severe thunder-storm occurred, lasting about four hours. It was accompanied by hail. Several telegraph poles were shattered by lightning. The same thing also occurred at Susanville, with about the same results.

For two or three days before and after the above date, Siskiyou County was visited by terrific storms, accompanied by thunder and hail. The hail was very severe. The electric display is reported as grand. We quote from the published report: "From the northwest to the southwest was an unbroken sheet of flame, with now and then flashes of zig-zag lightning darting through it." "In the lower part of Scott Valley as much as eight inches of rain fell in less than two hours. Fields

of grain were entirely destroyed by the force of the rain and the hail. In Shasta Valley hay cocks were literally floated out of the meadows. These continued storms are inflicting great damage to the hay and grain crops of the country."

Californians have boasted of the excellence of the climate, and with good reason, but it looks as though the weather could no longer be implicitly depended on. To be sure these storms are not general, but they are on the increase. The end is not yet.

Train Telegraph.

THE editor of the *Santa Barbara Press*, C. F. McGlashan, has invented a Train Telegraph, the object of which is to put a running train in connection with the office of the Train Despatcher, so that the train may at all times be under his control, and thereby avoid the possibility of collisions. It also puts two running trains in connection with each other, so that each may know the exact position of the other. We have seen a drawing of the apparatus, with the statement that it worked well on trial. If it proves to be successful, it must be very valuable.

Egypt's Crisis.

THE trouble in Egypt may prove to be more than a crisis for that country. Fears are now entertained that it may culminate in a general European war, as it is impossible to tell to what extent the powers will act in harmony. It is stated that Russia is displaying more and more irritation at the course pursued by England, and it is by no means certain that Bismarck approves of it. The Sultan is trying to preserve his equilibrium between the two opposing forces. The English, after occupying Alexandria, were unable to pursue Arabi Bey into the interior, on account of a scarcity of men and provisions. These have now been provided, and an engagement will probably have taken place by the time this is read. The English force will number 14,000 men, and the credit proposed by Parliament, for carrying on the war, is £2,300,000, a sum which military men regard as insufficient.

A credit of 40,000,000 francs has been voted by the French cabinet for the Egyptian expedition, and the first body of troops has embarked.

Arabi Bey has levied a war tax upon land to the nominal amount of £500,000. He is well supplied with provisions and ammunition. Arabs are leaving Alexandria and flocking to Cairo, at his call. Refugees from Cairo report that a holy war is being proclaimed, and that Europeans are being massacred in Tintah, Mausural, and Zagozig. The Consul has been killed at the last-named place.

Rev. Dr. De Hass, formerly United States Consul in Turkey, is reported as holding the following views of the war, which, at the present outlook, do not seem to be far out of the way:—

He predicted that Arabi Bey would utterly fail in his ambitious projects, but he thought a religious war might break out that would spread over Asia, Africa, and Europe, for Arabi is in league with the new prophet, Senausi, and also with the Chereaf of Mecca, the spiritual head of the Mohammedan religion. In conclusion, he said: "One thing is certain: If this contest goes on, the Ottoman Empire falls. The Turks will be driven out of Europe, and the cross be planted again on the Mosque of St. Sophia."

Later news shows still greater complications. The Khedive has signed a decree dismissing Arabi from the army, and proclaiming him a rebel. He has forbidden the Egyptian army to obey orders from Arabi, and forbidden the Egyptians to pay him taxes.

In reply to the proclamation of the Khedive, Arabi appointed a Ministry of his own at Cairo. It is considered certain that he will destroy Cairo unless he is defeated and captured.

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