

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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WE WAIT FOR THEE.

We wait for thee, all-glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for thee through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for thee; already thou
Hast all our hearts' submission;
And though the Spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

General Articles.

Constitutional Amendment.

BY ELD. W. H. LITTLEJOHN.

ONE of the marked features of our time is the tendency toward the discussion of the Sabbath question. Nor can this subject be treated with more indifference in the future than it is at the present. Agitation, ceaseless, unrelenting, excited, and finally, severe, is rendered certain by the temper of all the parties to the controversy. On the one hand, the friends of Sunday observance are dissatisfied with the laxity of the regard which is paid it, and are loud in their demands for statutory relief; denouncing upon the nation the wrath of God, in unstinted measure, should their petition be set at naught. On the other hand, the enemies of the Sabbath institution in all of its phases, are becoming bold in their protestations against a legalized Sabbath, as something extremely oppressive and inexpressibly intolerable in its very nature.

In all parts of the country, activity characterizes the camps of both these contending hosts. Everywhere the elements of strength—hitherto unorganized, and inefficient to the accomplishment of great results because of that fact—are being brought out and employed in effective service.

Cincinnati, Chicago, New York, Boston, San Francisco, in their turn, become the theaters where the skirmish lines of future combatants, on a larger scale, are brought into occasional collision. The ordinary appliances of dinners, processions, national and State conventions, city, town, and district societies, are rapidly becoming the order of the day, while those who are brought within the range of their influence are stimulated and aroused, on the one hand, by earnest appeals to the Bible and religion, and on the other, to natural rights, and individual conscience. So far has the matter now proceeded, so much has already been said, so fully has the contest been opened, that retrogression means defeat to either the one or the other party. And as to compromise, this can never be attained, from the fact that the position, from which both parties are now seeking to emerge is that of toleration. Why, says the ardent advocate of the Sunday law, it is not sufficient that I observe the day of rest with strictness and fidelity in my own family. I owe a duty to

the public; I am a member of a great Commonwealth, which God treats as a personality, and if I do not see to it that the statute laws of the land are in harmony with, and enforce the requirements of, the law of God, this nation, like all others which have ignored their obligations to legalize and enforce his will in matters of this nature, will be devoted to a ruin for which I shall be accountable, and in which I shall be a sharer. Moved by such considerations as these, his purse is open and his labors untiring for the accomplishment of that which now appears to him to be in the line of both individual interest and religious duty.

Again, his neighbor across the way being, perhaps, of the free-thinking order, and an ardent admirer of the complete separation of Church and State, wonders that he has so long consented to that abridgment of his personal liberty which has been made by statutory provision, and which has hitherto compelled him to surrender much of what he calls natural right to the whims and caprices of those with whom he differs so widely on all questions bearing upon the relation of man to his God. Henceforth, says he, I pledge my means, my influence, and my untiring effort, to a revolution which, if need be, shall shake society to its very center, rather than to consent to the legalized perpetuation of an institution which requires on my part an acknowledgment of a faith which I have never held, and of doctrines which I detest.

Of course, all do not share alike, either in the enthusiasm or the animosity which characterizes certain individuals when entering upon a conflict like the one in question. In every party is found more or less of the aggressive and the conservative elements. Especially is this true in the incipient stages of its history. Some men are necessarily more earnest than are others in everything which they undertake. Some are bold, headlong, defiant; others, cautious, slow, and timid. One class leaps to its conclusions first, and looks for its arguments afterward; the other moves circumspectly, and, while it gives a general assent to the desirability of results, finds a world of trouble in deciding upon what means ought to be employed in securing them. One is forever foaming because of delay, and fears defeat as the result of hesitation; while the other protests against too rapid and ill considered action.

Such is, at present, the condition more especially of the positive side of the Sunday movement in this country. The strong men and the weak men, the resolute men and the undecided men, are struggling for the mastery of the policy in the camp. One sort discovers no difficulties in the way of immediate and complete success. Lead us to the front, say they, our cause is just, and all that is necessary to the success is the courage and inspiration of battle. But hold, say the others, not too fast; public sentiment is not prepared for the issue. And besides, we are not so clear in our minds as are you respecting the lengths to which this controversy should be carried, and the line of argument which ought to be pursued. Why, say the first, What need can there be of more delay? Nothing is more manifest than the means which we ought to employ for the accomplishment of our purpose. Our work is simply that of enforcement. Has not God said in so many words, in the decalogue, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work?" Is not this language explicit? Is it not a part of that law which nearly all Christians acknowledge to be binding? Do we not enforce the observance of the remaining commandments by statutory provision? And is it not equally clear that this should be treated in like manner? Why delay, then? Why not move upon the enemy's works with the inspiring battle-cry of "God in the Constitution?" Why not at once clamor for the amendment of that instrument, and for the passage of statutes by which the better observance of

the Christian Sabbath can be secured? Give us these and our victory is won. Our Sunday mails, and trains, and travel, and public amusements of every name and nature, can be removed at a single stroke. As a result the nation will stand higher in the estimation of God; and the people, having acknowledged his supremacy, will have taken a long step in the direction of final renovation and conversion.

But wait, says another, not too fast in matters of so great moment. Please bear in mind the fact that this contest is to be one of words and arguments. Your danger is that of underrating the capacity and intelligence of our opponents. If you expect to meet them successfully, it must be by a logic which will bear criticism and examination. As an individual I am by no means certain that the Bible authority for our movement is so clear and abundant as you seem to imagine.

The law which you quote in justification of our course is truly a Sabbath law, and its import is unmistakable; but, unfortunately, instead of making for our cause, it is diametrically opposed to your efforts, and plainly declares that the seventh day of the week is the Sabbath of the Lord, whereas you are unmistakably occupying before the world a position no less awkward than that of insisting that the first, and not the seventh, is the one which should be enforced by legal enactment. While, therefore, I am in full sympathy with the general purposes of this movement, I am convinced that, before we shall succeed, we must rest it upon a different basis than the fourth commandment. So far as my individual preferences go, in order to avoid the difficulties which lie along the line of Scripture justification for our conduct—I suggest that we rest it upon the broad principle of social necessity, relying for our success upon the generally conceded fact that rest upon one day in seven is indispensable to the well-being of individuals and communities.

But, says a third party, while I agree with you in condemning the proposition that the fourth commandment, as originally given, furnishes us warrant for the observance of the first day of the week, I can never consent to the idea of its unconditional repeal; for without it in some form we are entirely without a Sabbath law; a condition of things which would be deplorable indeed. I therefore conclude that that law has been brought over into our dispensation, and so far changed as to adapt it to the enforcement of the observance of the first day of the week, agreeably to the example of Christ and the apostles. With this view I can safely predict power and triumph for the grand scheme upon which we have entered. Give us a Sabbath of divine appointment and backed by a sacred precept, and victory is certain. But so sure as we lower the controversy to one which is merely corporeal in its nature and results, and pecuniary in its considerations, defeat is written upon our banners, since you have taken from us all the inspiration of the contest, and dried up the very springs of our enthusiasm and courage.

What the final result of such discussions will be, there is little room for doubt. That a revolution is fairly inaugurated in the minds of the people, it is now too late to question. What remains to be done, therefore, is simply to execute the grand purpose for which it has been instituted.

That this cannot be accomplished by a merely negative policy, has been illustrated too many times in history to require further demonstration. Men, having once entered the field of conflict, universally become less and less scrupulous in regard to the means employed to secure the desired object. In the primary meetings of a great movement, the voice of the conservative may be listened to with attention and respect; but should he give expression to the same prudent counsel upon the battle field, when the sword of the enemy is red with the blood of his compatriots, his utterances would

be silenced in a storm of indignation such as would threaten his very existence, and consign his name to the list of those whose fidelity was at least questionable, and whose sympathy with the common foe was far from being impossible.

So, likewise, with the half-way men in this incipient struggle, which is about to throw open the gates of controversy upon one of those religious questions which, above all others, is sure to be characterized, first, by uncharitableness, and finally, by bitter hate and animosity. With each advancing month, their hold upon the confidence of their associates will grow less and less, and the counsels of their party will come more and more fully under the control of those positive, nervous spirits, who are swept along by convictions so deep and strong that they will bear down everything before them.

Nevertheless, candid reader, it is by no means certain, that there may not be much of truth in the positions assumed by the more moderate men in the existing issue. At all events—since we have not as yet entered into that impassioned state of the public mind from which calm deliberation is banished by the necessity of immediate action—let us pause here for a moment, and carefully weigh the correctness of the suggestions presented above.

Is it worth the while to enter the lists in the approaching struggle, in order to secure the results proposed?

I say proposed, because, of course, the result is as yet more or less uncertain; nevertheless, we incline to the opinion that the end desired will be substantially realized, so far as appearance is concerned. Yet this will not be brought about in a moment, nor will it be accomplished without a hard fight. It must, from the very necessity of the case, be a contest which will enter, divide, and distract families, and which will alienate a large portion of the community from the other. But, with a united and well-drilled ministry, on the one hand, backed by the compact organization of their respective churches, and opposed by a heterogeneous mass of discordant elements, there can be little doubt as to final success.

First, then, let us suppose that the policy inaugurated shall be that of the class represented above as desiring to strip the subject of its religious garb, and to array it in the habiliments of mere policy and temporal considerations. Are the benefits reasonably to be expected from such a course such as would warrant the enthusiasm now manifested by the advocates of the proposed reformation?

We believe not. In fine, so certain are we of it, that we should not hesitate to predict immediate and perfect paralysis to their efforts, so soon as they should inscribe this doctrine upon their banners. How many of the gentlemen in question are really so profoundly interested in the social status of the working-man that their zeal in his behalf could be wrought up to the point of sacrificing time and money, and of devoting voice and pen to the mere work of giving him a septenary day of physical rest? What satisfaction would be afforded them by the reflection, that, as the result of legal enactment, the carefully-appointed police in our great cities should be able to meet each other on the boundary lines of their respective beats, on the morning of Sunday, with the accustomed salutation, All is quiet! and cessation from labor is complete in all parts of the great metropolis? Who would highly prize a coerced rest of this sort? What particular gratification would be afforded to the religious world, as they gather, in their costly churches, by the thought that the great mass of the people were quietly sleeping, or lazily lounging in the various places of their retirement?

Certainly there is nothing in such a state of things which offers results sufficiently desirable either to reward them for the great sacrifices with which it would be necessary that they should be purchased, in the first instance, or to secure that patient continuance in vigilant perseverance which would be required to insure the perpetuity of an order of things at once so compulsory and so precarious. We say, therefore, that to rest the contest upon this issue would be simply to falsify the facts. It is not the physical consideration of rest, in any large degree, which animates the mind and strengthens the resolve of those engaged in the newly organized reform. No; there is something behind all this. The informing soul, that which electrifies, stimulates, and nerves to action, is the profound conviction

that this is a religious movement; that which is sought in the honoring of God by the observance of a Sabbath such as is found in his word. If this be not so, if the higher idea of Christian worship as the primary one is not paramount in this matter, then the whole thing is a farce, from beginning to end. Not only so; if what is sought is merely the improvement of bodily condition, then the plan suggested is, in many cases, far from being the best which might be offered. Take, if you please, our over-populated cities, with the dense masses of human beings who are there crowded together, under most unfavorable circumstances, many of them perishing for lack of pure air, and others pale and sickly for want of exposure to the vivifying rays of the sun, which is continually shut out from their gaze by the massive piles of masonry by which they are inclosed; who will not say that, leaving the spiritual out of consideration, and setting aside the idea of the sanctity of the day, it would be a blessing incalculably greater for them, should provision be made, whereby this should become to them a day of recreation, while wandering amid flowers, and over hills, and through groves, instead of one in which, either from necessity or choice, they should still perpetuate the confinement which has already nearly proved fatal in their cases?

William Miller's Conversion.

"In 1812, Elisha Miller, an uncle of the subject of this memoir, was settled over the church in Low Hampton, and a small meeting-house was afterwards erected. On Mr. Miller's removal to Low Hampton, he became a constant attendant, except in the absence of the preacher, at that place of worship, and contributed liberally to its support. His relation to the pastor, and the proximity of his house, caused it to become the head-quarters of the denomination on extra as well as on ordinary occasions. There the preachers from a distance found food and shelter; and though fond of bantering them on their faith, and making their opinions a subject of mirth with his infidel friends, they always found a home beneath his roof.

"In the absence of the pastor, public worship was conducted by the deacons, who, as a substitute for the sermon, read a printed discourse, usually from 'Proudfoot's Practical Sermons.' Mr. Miller's mother noticed that, on such occasions, he was not in his seat, and she remonstrated with him. He excused his absence on the ground that he was not edified by the manner in which the deacons read; and intimated that if he could do the reading, he should always be present. This being suggested to those grave officials, they were pleased with the idea; and after that, they selected the sermon as before, but Mr. Miller did the reading, although still entertaining deistical sentiments.

The time had now come when God, by his providence and grace, was about to interpose to enlist the patriotic soldier in another kind of warfare; when, to his mind, so fond of those departments of truth which appealed only to reason and sense, was to be opened a more inspiring field; when the persevering and delighted student of history was to see and appreciate the connection between the most stirring scenes and mightiest revolutions in this world's affairs, and God's great plan of redemption, to which all the events of time are made subordinate.

"Detecting himself in an irreverent use of the name of God, as before related, he was convicted of its sinfulness, and retired to his beautiful grove, and there, in meditation on the works of nature and Providence, he endeavored to penetrate the mystery of the connection between the present and a future state of existence.

"As a farmer, he had had more leisure for reading; and he was at an age when the future of man's existence will demand a portion of his thoughts. He found that his former views gave him no assurance of happiness beyond the present life. Beyond the grave, all was dark and gloomy. To use his own words: 'Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity!—what was it? And death—why was it? The more I reasoned the further I was from demonstration. The more I thought the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched but I did not understand the cause. I murmured and complained,

but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned but without hope.' He continued in this state of mind for some months, feeling that eternal consequences might hang on the nature and object of his belief.

"The anniversary of the battle of Plattsburg—September 11—was celebrated in all that region, for some years with much enthusiasm. In 1816, arrangements had been made for its observance, by a ball, at Fair Haven. The stirring scenes of the late campaign being thus recalled, Captain Miller entered into the preparations for the expected festivities with all the ardor of the soldier. In the midst of these, it was announced that Dr. B. would preach on the evening previous to the ball. In the general gathering to that meeting, Captain Miller and his help attended, more from curiosity than from other actuating cause.

"They left Captain Miller's house in high glee. The discourse was from Zech. 2:4: 'Run! speak to this young man!' It was a word in season. On their return, Mrs. M. who had remained at home, observed a wonderful change in their deportment. Their glee was gone, and all were deeply thoughtful, and not disposed to converse in reply to her questions respecting the meeting, the ball, etc. They were entirely incapacitated for any part in the festive arrangements. Other managers of the ball were equally unfitted for it; and the result was that it was indefinitely postponed. The seriousness extended from family to family, and in the several neighborhoods in that vicinity meetings for prayer and praise took the place of mirth and the dance.

"On the Lord's day following, it devolved on Captain Miller, as usual in the minister's absence, to read a discourse of the deacons' selection. They had chosen one on the Importance of Parental Duties. Soon after commencing he was overpowered by the inward struggle of emotion, with which the entire congregation deeply sympathized, and took his seat. His deistical principles seemed an almost insurmountable difficulty with him. Soon after, 'suddenly,' he says, 'the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such a One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence would be visionary in the extreme.

"I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.

"Mr. Miller immediately erected the family altar; publicly professed his faith in that religion which had been food for his mirth, by connecting himself with the little church that he had despised; opened his house for meetings of prayer; and became an ornament and pillar in the church, and an aid to both pastor and people. The die was cast, and he had taken his stand for life as a soldier of the cross, as all who knew him felt assured; and henceforth the badge of discipleship, in the church or world, in his family or closet, indicated whose he was and whom he served.

"His pious relations had witnessed with pain his former irreligious opinions; how great were their rejoicings now! The church favored with his liberality, and edified by his reading, but

pained by his attacks on their faith, could now rejoice with the rejoicing. His infidel friends regarded his departure from them as the loss of a standard-bearer. And the new convert felt that henceforth, wherever he was, he must deport himself as a Christian, and perform his whole duty. His subsequent history must show how well this was done.

"To the church, his devotion of himself to his Master's service was as welcome as his labors were efficient. The opposite party, especially the more gifted of them, regarded him as a powerful, and therefore, desirable, antagonist. He knew the strength of both parties. That of the former he had often tested, when, in his attacks, though they might have been silenced, he had felt that he had a bad cause; and the weakness of the latter had been forcibly impressed on him in his fruitless efforts to assure himself that they were right. He knew all their weak points, and where their weapons could be turned against them. They were not disposed to yield the ground without a struggle, and began their attack on him by using the weapons and assailing the points which characterized his own former attacks on Christianity; and to this fact, under God, is probably owing his subsequent world-wide notoriety.—*Life of Miller.*

THE KING IN HIS BEAUTY.

R. F. COTTRELL.

THE King in his beauty is coming, ere long,

Prepare ye, prepare ye to meet him!
To share in his glory, and sing the "new song"—
Who, who will thus joyously greet him?

Then wake thee! and haste to arise,

Already the day-star is beaming!

Let slumber depart from thine eyes—

No time now for indolent dreaming.

O, get ready!

The King in his beauty to see!

He comes not an infant in Bethlehem born,

He comes not to lie in a manger;

He comes not again to be treated with scorn,

He comes not a shelterless stranger;

He comes not to Gethsemane,

To weep and sweat blood in the garden;

He comes not to die on the tree,

To purchase for rebels a pardon.

Oh, no! glory,

Bright glory environs him now!

With chariots celestial behold him descend,

With glory ineffable beaming!

And all the blest angels around him attend,

In Heaven's bright canopy gleaming.

The trumpet of God sounds, Arise!

They wake from their short, dreamless slumber,

And straightway mount up to the skies,

A multitude no man can number.

Shouts of Glory!

And Victory! now fill the air.

And now, safely standing upon the glass sea,

They form the triumphal procession;

To celebrate duly the grand jubilee,

Of captives now freed from oppression.

Then, lift up your heads, O, ye gates!

The King in his glory will enter;

His army victorious waits,

Fair Zion's redeemed to present her.

Ope, ye portals!

The King in his glory comes in!

Earth's captives now rescued will sorrow no more,

Nor hunger nor thirst shall annoy them;

No pain shall afflict them, their sufferings are o'er,

No sickness nor death shall destroy them.

But freed from mortality's woes,

Eternity opens before them;

Its pleasures are never to close—

God's glory forever beams o'er them.

Glory! Glory!

The King in his beauty is there!

Habit and the Man.

How often the remark is heard, "If I had A's money, what an amount of good I would do with it, and how much better I should know how to enjoy it than he does;" or, "If I had B's talent, how I would make it tell, instead of frittering it away as he does;" or again, "If I had nothing to do all the day in and out, no family cares, like Mrs. C, what service I would give to visiting the sick and relieving the distressed." Such expressions are so common that they may be said to be "always in stock," as certain lines of staple goods are at the stores. But there is a very simple test of them, and a very sure one. Just ask the one using them, What are you doing with your income, whatever it is? How are you making tell the talent God has given you? How many moments are you stealing from your limited time and manifold cares, that you may do good to those who need your thought?

In other words, What is the habit of your heart, the spirit of your life? That will tell the whole story. What you do with the little you have of money, and talent, and time, is the sure index of what you would do with these if they were suddenly and indefinitely increased. And what you do with these, moreover, as God gives them to you, is all you will have to answer for. It is to be remembered that you have not to shoulder the responsibility of A's fortune, B's talent, or C's time and opportunity. The servant who made right use of the two talents which his Lord intrusted to him, received the same recognition for faithfulness as the one that had received five. And it would have fared as well with the possessor of one, had he but followed the course of the others and made the use of it that was intended. But he belonged to the class who say, "If I had been given the five talents, I would have made far more of them than did even the faithful servant." Whereas, the important truth is, that had he been given the five talents, in the same spirit he would have buried them, and pleaded at last the pitiful story of the hard master as his excuse.

This is indeed a most important truth. It is practical, coming close to every Christian's life. The simple fact is that the man who, when asked to contribute to a charitable or a church object, pleads poverty, and in addition says, "If I were as well off as Blank now, I would do it with delight," would not give though he had Blank's wealth ten times over. On the other hand, the man who says cheerily, "It's but little I can do, but that I will do with all my heart, only wishing it were more," is a philanthropist, and would be a great one should he ever find himself face to face with great opportunity.

The question is, then, not what you would do with what you have not, but what you actually do and are doing with what you have, whether of outward possessions or of mind and heart. The late Mr. Morgan, who died honored and beloved by all who knew him, never would have been the philanthropist he was had he waited to be benevolent until his fortune was made. He began giving in small sums when his means were small. The habit of giving was a part of the man. The number of his known and larger gifts is reckoned, but the constant and smaller liberalities and beneficences that brightened and blessed thousands of poor, struggling souls, who shall reckon them? And what was true of him is true of all philanthropists whose inner life becomes revealed to us.

It is the same in Christian work. The pastor does not come to rely upon those ambitious members who are watching for large opportunities, and lamenting limited capacity and chance. He knows they would not see or be ready for the great chance if it came. But he looks to the faithful, willing, every-day workers, who have the spirit of the Master in all their work, and count it all worthy and sacred because it is his service. No one can measure to what large work and influence they may attain; but we know of a surety that they are the ones who will attain, because always in the line of growth. It was a broad law, working itself out in human experience everywhere, that Christ formulated when he said, "Unto every one that hath shall be given, but from him that hath not, even that which he hath shall be taken away from him." No truth can be learned that should tell more powerfully on the Christian heart, than the blessed truth that God's service is one that ever enlarges and enriches by faithful performance of it as it comes day by day. Let every one do this with what he hath, and unto him God shall give, and give abundantly. The habit of service is the index of the man.—*Examiner and Chronicle.*

The Happiness of Queens.

THERE is nothing of which we hear oftener than this. When we are children our nurses charm us, and make us envious with their marvelous stories of life in the palaces. Can we ever forget the Prince Charming, and what the princess wore—her dress the color of the sun; how she rode in a carriage ornamented all over with big rubies; that her scepter was a single diamond, and her crown made of stars snatched from heaven.

Later the Almanach de Gotha recalls these golden fables of our infancy, and we see again the queens with their blonde hair and bright eyes, their crowns high upon their heads, and their

great cloaks of velvet trailing from their shoulders. They smile with the smile of tranquil goddesses; they are beautiful among the beautiful, happy among the happy; before them one bows or goes upon his knees; the earth is made sweet by the caress of their feet; men only breathe as they nod: joy is everywhere about them.

O sovereigns! O rulers! look what destiny has done for you.

Queen Victoria reached the throne—adorable, charming! Crowned at Westminster when just sixteen, she married the husband of her choice, one of those Coburgs, who were the handsomest men of their time. She loved so passionately that she poisoned her own life and that of her husband, who was a martyr to her idolatry. Her jealous imagination saw infidelity everywhere and always; ladies once her dear friends became odious to her. She drove away the ladies of honor, and at a court ball she slapped the face of a pretty girl to whom Prince Albert had addressed a few words.

A day came when death called this husband, so fondly loved, and on that day died also England's queen. The heart had gone out of the body of the woman, and nothing was left. Everything seemed to have been brusquely torn away, and so great was her despair, and so long did it last, that, years afterwards, they discussed a regency in Parliament. The motion was defeated, but after the living corpse of her who had been Victoria came from time to time to open Parliament, the English, who respect the dynasty, lowered themselves before the eternal grief of the old woman, for they saw still the crown of the queen above the widow's cap. but she never smiled save when the name of Prince Albert was mentioned.

The Queen of Belgium has an only son. This child of ten years is as sweet and exquisite as a cherub. This royal infant is sick. It is night, and he suffers, for he burns with fever. He tries to smother his cries of pain. The queen, notwithstanding his agony, worn out with long watching, and obeying the supplications of her ladies, retires for a little repose. But she cannot sleep. She leaves her bed and returns in haste to her son. She approaches softly. The prince appears to be soundly sleeping. His breathing is equal and easy. The pale face of Maria Henriette lightens with happiness. The boy is then saved, since he can sleep. She goes out. Then the royal baby calls to the doctor. The doctor bends over him. "Do not tell mother," he says, "it makes her so happy to think that I sleep."

The child will never be a king. To-morrow, in the evening, he is dead.

It is ten years since the Belgian prince is dead, and no other child has come to the queen. At Brussels they seldom see her. She is always with herself. If she goes out she hears nothing, sees nothing. Her hair is white. Her dress is always black. Her ladies of honor are old and ugly, and made still more ugly by the ugly ennui of this court in lethargy. No one dare smile before the queen, who still weeps, who weeps always, and who cries, "For me there is nothing more in the world!"

All alone the Empress of Russia plunges into the intoxication of her tears. She knows that for a long time the true crown of the empress is not that which she wears. She has always with her the portrait of the emperor—the likeness of the man who loves her no more.

Margaret of Italy dies slowly with a terrible malady. She knows that her days are numbered.

The Empress Eugenie lies upon the ground with the seven spears driven right through her heart. Throne, husband, son, beauty—are all gone.

For having touched the crown of Spain, two young queens fall as if struck by lightning. The duchess of Aosta flies to Italy, and wastes in sickness and agony to death. Mercedes, that queen of eighteen years, for whom life seemed so full, is cold as marble in her tomb.

Christina of Austria hears nothing but the noise of the pistol, sees nothing but the gleam of the dagger.

Maximilian went to Mexico, and paid for his ambition with his life. When the grave closed over him it held also the world for Carlotta. Since then her present is the past. Her brain is blinded, and she does not even know that she suffers.—*From the French.*

To love the creature more than the Creator is idolatry. Who, then, is not an idolater? Examine thy heart.

Thoughts on Daniel.

BY ELD. U. SMITH.

CHAPTER IX.—THE SEVENTY WEEKS.

VERSE 22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision.

The manner in which Gabriel introduces himself on this occasion, shows that he has come to complete some unfulfilled mission. It can be nothing less than to carry out the instruction to make this man "understand the vision," as recorded in chapter 8. "I am now come forth to give thee skill and understanding." As the charge still rested upon him to make Daniel understand; and as he explained to Daniel in chapter 8, all that he could then bear, and yet he did not understand the vision, he now comes to resume his work and complete his mission. As soon as Daniel commenced his fervent supplication, the commandment came forth; that is, Gabriel received instruction to visit Daniel and impart to him the requisite information. From the time it takes to read Daniel's prayer down to the point at which Gabriel made his appearance upon the scene, the reader can judge of the speed with which this messenger was dispatched from the court of Heaven to this servant of God. No wonder Daniel says that he was caused to fly swiftly, or that Ezekiel compares the movements of these celestial beings to a flash of lightning. Eze. 1:14. "Understand the matter," he says to him. What matter? That, evidently, which he did not before understand, as stated in the last verse of chapter 8. "Consider the vision." What vision? Not the interpretation of Nebuchadnezzar's image, nor the vision of chapter 7; for there was no difficulty with either of these; but the vision of chapter 8, in reference to which his mind was filled with doubt and astonishment. "I am come to show thee," also, said the angel. Show thee in reference to what? Certainly in reference to something wherein he was entertaining wrong ideas, and something, at the same time, pertaining to his prayer; as it was this which had called forth Gabriel on his mission at this time.

But Daniel had no difficulty in understanding what the angel told him about the ram, he-goat, and little horn, the kingdoms of Medo-Persia, Greece, and Rome. Nor was he mistaken in regard to the ending of the seventy years' captivity. But the burden of his petition was respecting the repairing of the desolations of the sanctuary which lay in ruins; and he had undoubtedly drawn the conclusion that when the end of the seventy years' captivity came, the time would come for the fulfillment of what the angel had said respecting the cleansing of the sanctuary at the end of the 2300 days. Now he must be set right. And this explains why at this particular time instruction should be sent him after a delay of fifteen years. Now the seventy years of captivity were drawing to their close, and Daniel was applying the instruction he had before received from the angel, to a wrong issue. He was falling into a misunderstanding, and was acting upon it; hence he must not be suffered longer to remain ignorant of the true import of the former vision. "I am come to show thee," "understand the matter," "consider the vision." Such were the words used by the very person Daniel had seen in the former vision, and to whom he had heard the command given, "Make this man to understand the vision," and who he knew, had never carried out that instruction. But now he appears and says, "I am now come forth to give thee skill and understanding." How could Daniel's mind be more emphatically carried back to the vision of chapter 8, and how could the connection between that visit of the angel and this be more distinctly shown, than by such words from such a person? The considerations already presented are sufficient to show conclusively the connection between Daniel 8 and 9; but this will still further appear in subsequent verses.

One expression seems worthy of notice before we leave verse 23. It is the declaration of the angel to Daniel, "for thou art greatly beloved." The angel brought this declaration direct from the courts of Heaven. It expressed the state of feeling that existed there in regard to Daniel. Think of celestial beings, the highest in the universe, the Father, the Son, the holy angels, having such regard and esteem for a mortal man here upon earth, as to authorize an angel to bear the

message to him that he was greatly beloved! This is one of the highest pinnacles of glory to which mortals can attain. Abraham reached another, when it could be said of him that he was the "friend of God." Enoch, another, when it could be said of him that he "walked with God." Can we arrive at any such attainments? God is no respecter of person; but he is a respecter of character. If in virtue and godliness we would equal these eminent men, we could move the divine love to equal depths. We, too, could be greatly beloved, could be friends of God, and could walk with him. And we must be in our generation what they were in theirs. There is a figure used in reference to the last church which denotes the closest union with God. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. To sup with the Lord denotes an intimacy, equal to being greatly beloved by him, walking with him, or being his friend. How desirable a position! Alas for the evils of our nature which cut us off from this communion! Oh! for grace to overcome these, that we may enjoy this spiritual union here, and finally enter the glories of his presence at the marriage supper of the Lamb.

VERSE 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Such are the first words the angel utters to Daniel, toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time? We must again refer to the vision of chapter 8. We have seen that Daniel at the close of that chapter says that he did not understand the vision. Some portions of that vision were at the time very clearly explained. It could not have been these portions which he did not understand. We therefore inquire what it was which Daniel did not understand, or, in other words, what part of the vision was there left unexplained. In that vision four prominent things are brought to view. 1. The Ram. 2. The He-goat. 3. The Little Horn. 4. The period of 2300 days. The symbols of the ram, the he-goat, and the little horn were explained. Nothing, however, was said respecting the time. This must therefore have been the point which he did not understand. And as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision.

If this view of the subject is correct, we should naturally expect, when the angel completed his explanation of the vision, that he would commence with the very point which had been omitted, namely, the time. And this we find to be true in fact. After citing Daniel's attention back to the former vision in the most direct and emphatic manner, and assuring him that he had now come forth to give him understanding in the matter, he commences upon the very point there omitted, and says, "Seventy weeks are determined upon thy people and upon thy holy city."

But how does this language show any connection with the 2300 days, or throw any light upon that period? We answer, The language cannot be intelligibly referred to anything else; for the word here rendered determined signifies "cut off;" and there is no period from which the seventy weeks could be cut off, but the 2300 days of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2300 days, which he did not understand, by the angel's directing him to the former vision; and he says, Seventy weeks are cut off." Cut off from what? The 2300 days most assuredly.

Proof may be called for that the word rendered determined signifies to cut off. An abundance can be given. The Hebrew word rendered determined, is *nechtak*. This word Gesenius in his Hebrew Lexicon, defines as follows: "Properly, to cut off; tropically, to divide; and so to determine, to decree." In the Chaldeo-Rabbinic Dictionary of Stockius, the word *nechtak* is thus defined: "*Scidit, absceidit, consceidit, insceidit, exsceidit*—to cut, to cut away, to cut in pieces, to cut or engrave, to cut off." Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, *chatikah del basar*—"a piece of flesh," or "a cut of flesh." He translates the word, as it occurs in Dan. 9:24, by "*præcisa est*," was cut off. In the literal version of Arias Montanus, it is translated "*decisa est*,"—was cut off; in the mar-

ginal reading which is grammatically correct, it is rendered by the plural "*decisæ sunt*,"—were cut off. In the Latin version of Junius and Tremellius, *nechtak* (the passive of *chathak*) is rendered "*decisæ sunt*"—were cut off. Again in Theodotus's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), it is rendered by *sunetmethesan*, "*were cut off*;" and in the Venetian copy by *tetmentai*, "have been cut." The idea of cutting off, is pursued in the Vulgate, where the phrase is "*abbreviate sunt*," have been shortened.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off to this verb."

"Hengstenberg, who enters into a critical examination of the original text, says: But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) as a period cut off from subsequent duration, and accurately limited."—*Christology of the Old Testament*, vol. ii, p. 301, Washington, 1839.

Why then, it may be asked, did our translators render the word, determined, when it so obviously means cut off? The answer is, They doubtless overlooked the connection between the eighth and ninth chapters, and considering it improper to render it cut off, when nothing was given from which the seventy weeks could be cut off, they gave the word its tropical instead of its literal meaning. But, as we have seen, both the construction and context require the literal meaning, and render any other inadmissible.

Seventy weeks, then, or 490 days of the 2300, were cut off upon, or allotted to, Jerusalem and the Jews; and the events which were to be consummated within that period are briefly stated. The transgression was to be finished. That is, the Jewish people were to fill up the cup of their iniquity; which they did in the rejection and crucifixion of Christ. An end of sins, or of sin offerings was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the Son of God. Everlasting righteousness was to be brought in; the righteousness which our Lord manifested in his sinless life. The vision and the prophecy were to be sealed up, or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish a key to the whole vision. And the most holy was to be anointed; the most holy of the heavenly sanctuary. In the examination of the sanctuary, on chapter 8:14, we saw that a time came when the earthly sanctuary gave place to the heavenly, and the priestly ministration was transferred to that. Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40:9, 10. The last event, therefore, of the seventy weeks, here brought to view, is the anointing of the heavenly tabernacle, or the opening of the ministration there. Thus the first division of the 2300 days brings us to the commencement of the service in the first apartment of the heavenly sanctuary, as the whole period brings us to the commencement of the service of the second.

We now consider the argument conclusive that the ninth chapter of Daniel is connected with the eighth, and that the seventy weeks are a part of the 2300 days; and with a few extracts from the writings of others we will leave this point.

The *Advent Shield* in 1844 said:—

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called 'the vision.' It is found in the 24th verse: 'Seventy weeks are determined, are cut off, upon thy people . . . to seal up the vision,' etc. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond

itself 'called the vision,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen years in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse,—the vision of the 8th chapter. Daniel tells us that Gabriel was commanded to make him understand that vision (8:16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this."—*Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Daniel 8:14, is that the seventy weeks of Dan. 9:24, are the first 490 days of the 2300 of the eighth chapter."—*Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand."—*Harmony of Prophetic Chronology*, p. 38.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."—*Chronol.*, vol. ii, p. 517.

The Sabbath-School.

Lesson Notes.—February 25.

LUKE 12:41 TO 13:9.

WHEN Jesus closed his discourse, as recorded in the previous lesson, with the exhortation: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not," Peter asked: "Lord, speakest thou this parable unto us, or even unto all?" Jesus replied as follows:—

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

By this language he showed that the blessing was pronounced upon every one who had the light and had improved it as a faithful servant; and the threat was to those who, as Paul says, "profess that they know God; but in works they deny him." Titus 1:16; or to those who, having an opportunity to know, rejected the right. Both classes are equally guilty. Dr. Clarke has the following excellent comment on this passage:—

"The subject of the 47th and 48th verses has been greatly misunderstood, and has been used in a very dangerous manner. Many have thought that their ignorance of divine things would be a sufficient excuse for their crimes; and that they might have but few stripes, they voluntarily continued in ignorance. But such persons should know that God will judge them for the knowledge they might have received, but refused to acquire. No criminal is excused, because he has been ignorant of the laws of his country, and so transgressed them; when it can be proved that those very laws have been published throughout the land. Much knowledge is a dangerous thing, if it be not improved; as this will greatly aggravate the condemnation of its possessor. Nor will it

avail a person, in the land of light and information to be ignorant, as he shall be judged for what he might have known, and, perhaps in this case, the punishment of this voluntarily ignorant man will be even greater than that of the more enlightened; because his crimes are aggravated by this consideration, that he refused to have the light that he might neither be obliged to walk in the light, nor account for the possession of it. So we find that the plea of ignorance is a mere refuge of lies, and none can plead it who has the book of God within his reach; and lives in a country blessed with the preaching of the gospel of Jesus Christ."

Christ then showed them what would be the result of his teaching in the words: "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." Compare this with John 14:27, and James 3:18. His teaching would bring peace to those who would receive it; but would produce the opposite effect on those who rejected it. The truth, as taught by Christ, and seen in the life of his followers, condemns evil-doers. No man can live under a continual sense of condemnation; and, therefore he will endeavor to put away that which condemns him. The cases of Pharaoh, Judas, and the unbelieving Jews are examples of how the same truth may produce opposite effects on the minds of different individuals. It is not the fault of the truth, that divisions come, but of depraved human nature.

"And he said also to the people, When ye see a cloud rise out of the west, straight-way ye say, there cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not that which is right?" Scott remarks upon this: "When the people saw a cloud rise in the west, from the Mediterranean Sea, they had learned by constant observation to expect copious showers; and a south wind from off the sultry deserts was deemed a sure prognostic of heat. In such matters they were sagacious; but the exact accomplishment of types and prophecies, in the doctrine, miracles, and character of Christ, and in the time and circumstances of his appearance, did not suffice to convince them that he was their promised Messiah! In this, their hypocritical scribes and teachers were most faulty; and being blinded by their carnal prejudices, they used their whole influence to mislead the people. Yet, as the case was so very evident, why did not the people see with their own eyes; and judge for themselves what was right, or decide impartially and justly between him and his malicious opponents?"

On Luke 13:1-9 Geikie gives the following information:—

"The whole country rang with the story of a massacre of Galileans by Pilate, at the last Feast of Tabernacles—perhaps, at the same tumult in which Joseph Barabbas was arrested as a ring-leader, to be afterwards freed instead of Jesus. Pilate was always ready to shed the blood of a people he hated, and the hot-blooded Galileans, ever ready to take affront at the hated infidels, gave him only too many excuses for violence. They had a standing grievance in the sacrifices offered daily for the empire and the emperor, and at the presence of a Roman garrison and Roman pickets at the temple, during the feasts, to keep the peace, as Turkish soldiers do at this day, during Easter, at the Church of the Holy Sepulchre. But Pilate had given special offense, at this time, by appropriating part of the treasures of the temple, derived from the temple tax levied on all Jews over the world, and amounting to vast sums in the aggregate—to defray the cost of great conduits he had begun for the better supply of Jerusalem with water. Stirred up by the priests and Rabbis, the people had besieged the government house when Pilate came up to the city at the feast, and with loud continuous cries had demanded that the works be given up. Seditious words against himself, the representative of the emperor, had not been wanting. He had more than once been forced to yield to such clamor, but this time determined to put it down. Numbers of soldiers, in plain clothes, and armed only with clubs, surrounded the vast mob, and used their cudgels so remorselessly that many, both of the innocent and guilty, were left dead on the spot. The very precincts of the temple were invaded by the legionaries, and some pilgrims who were so poor that they were slaying their own

sacrifices, were struck down while doing so, their blood mingling with that of the beasts they were preparing for the priests, and thus polluting the House of God. It was an unprecedented outrage, and filled every breast in Judea and Galilee with the wildest indignation, though such brawls were of frequent occurrence. The excitement had even penetrated the palace at Tiberias, and kindled bitter ill-feeling in Antipas towards Pilate, for the men slain were Galilean subjects.

"Another misfortune had happened in Jerusalem a short time before. A tower, apparently on the top of Ophel, near the Fountain of the Virgin opposite Siloam, had fallen—perhaps one of the buildings connected with Pilate's public-spirited steps to bring water to the Holy City—and eighteen men had been buried beneath it; in the opinion of the people, as a judgment of God, for their having helped the sacrilegious undertaking.

"The cry for a national rising to avenge the murdered pilgrims doubtless rose on every side, but Jesus did not sanction it for a moment. He saw the arm of God even in the hated Romans, and in the fall of the tower, and, instead of sympathizing with them for the one, and joining in a cry for insurrection for the other, told his astonished hearers that the same horrors were like to fall on the whole nation. 'Suppose ye,' he asked, 'that these Galileans were sinners above all the Galileans, because they have suffered such things? I tell you nay, but, except ye repent, ye shall all perish in like manner. Or those eighteen, upon whom the tower in Siloam fell and killed them, suppose ye that they were sinners above all the men that dwell in Jerusalem? I tell you nay; but except ye repent, ye will all perish in the same manner.'

"Israel," He added, 'is like a fig-tree, planted by a man in his vineyard, which year after year bore no fruit. Wearied by its bareness, the householder was determined to cut it down, and it was now spared at the intercession of the vine-dresser, only for another year, to give it a last respite. After that, if it still bore no fruit, he would cut it down, as merely cumbering the ground. That year of merciful delay was the passing moment of his own presence and work among them.

"The nation had given itself up to a wild dream, that would end in its ruin. Led by the priests and Rabbis, it trusted that God would appear on its behalf, and by a political revolution overthrow the hated foreign domination. The fruits of repentance and faith, which God required, were still wanting. As the vine-dresser Jesus had done all possible to win them to a better frame. He had warned, besought, counseled; but they were wedded to their sins and their sinful pride. His peaceful kingdom offered them the only escape from ruin, here and hereafter; but as a nation, they were more and more turning towards the worldly schemes of their ecclesiastical leaders, and lent a deaf ear to all proposals of spiritual self-reform. Continuance in this course would bring the fate of those they now lamented on the whole race. If they rejected him, God would ere long destroy them as a people."

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The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 16, 1882.

We have another article in type on "The Promises to Israel," the last one on this subject, but for want of room it is laid over till next week.

Our Position.

WE are well aware that some honest people, knowing our temperance principles, wonder that we are opposed to the Sunday law; and others, not so honest, have seen fit to revile us, classing us with the lowest rabble, and accuse us of favoring intemperance. To both classes we repeat what we have before stated: The law is not a liquor law, but a Sunday law; it is not in the interest of temperance, but of the Sunday; it is given in the code under the general heading of offenses against religion, and prescribes that *all places of business* shall be closed on the "Christian Sabbath." A strict enforcement of the law would affect saloon keepers less than any other class of men.

This being the case, it is not at all inconsistent with our temperance principles for us to decline to help enforce the law. Indeed, should we join with its friends, we should be recreant to our faith, and violate our own convictions of right; for the Lord has said: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The command to keep holy the seventh day is imperative; *permission*, at least, equally emphatic, is given to labor on the six days, Sunday included; and a permission from God is of more weight than a command from man. We do not try to force any body to keep the Sabbath of the Lord; why, then, should we give the Sunday greater prominence? Would not such an act be in violation of the spirit of the commandment, even though we outwardly observed the seventh day? It certainly would.

As to our convictions on the subject of temperance, they may be learned from the columns of the SIGNS. We are for prohibition. We shall not cease to expose the evils of the liquor traffic, so far as lies in our power. But inasmuch as Sunday is in no sense a sacred day, we cannot become a party to a transaction that will elevate it over other purely secular days. The following paragraph from the *Lever*, a paper wholly devoted to the cause of temperance, expresses our sentiments exactly. We hope no one will accuse the *Lever* of being in league with saloons and brothels:—

"We do not believe, however, that any journal which does not openly and flatly denounce saloonism on week days as well as Sundays will ever command any very vast amount of respect when it pleads in favor of the suppression of Sunday saloonism. The fact is, murder is just as foul a crime when committed on Thursday as when committed on Sunday; and what we want is an open, frank, decided, emphatic unequivocal, Anglo-Saxon denunciation of saloons and saloonism everywhere and all the time."

One word more in regard to our relation to the Sunday question. We are opposed to the law merely from principle, not for pecuniary gain. We do not, however, intend to make any demonstration against it, or say anything in any way derogatory to those who favor it. We are not in sympathy with the so-called "League of Freedom." While they join hand in hand, for selfish purposes; and while in the church "there is a conspiracy of her prophets," we, remain neutral, so far as acts of opposition or friendliness are concerned. But the command has been given concerning the Sabbath question: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. We may not neglect this command and remain guiltless. Having the light, it is our duty, not only to walk in it, but to let it shine for others. We must let the people know the claims of God's law, and those of its rival, that they may choose whom they will serve; and this we shall continue to do 'with malice toward none; with charity for all.'

E. J. W.

A TEST OF RELIGION.—"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

Answers to Questions.

UNDERSTANDING that you advocate the keeping of Saturday as the Sabbath, and claim that it is the seventh day, I wish to ask for information:—

1. Do the other churches admit that Saturday is the seventh day?
2. If they admit this, what reason do they generally assign for not keeping the seventh day?
3. What reason is assigned for keeping the first day by those churches which insist on a strict following of the letter of the law?

Chicago, Ill., Jan. 18.

ANSWERS.—1. There is no point in which all churches and all classes are better agreed than that Saturday is the seventh day. It is proved by their constantly referring to those passages in the New Testament which speak of the first day of the week, and urging them as favoring the observance of Sunday. And, of course, if Sunday is the first day of the week Saturday is the seventh day. The laws of the several States, which the churches are so zealous to enforce, testify to the same thing. In a recent trial in this city for a violation of the Sunday Law the Judge closed his instructions to the jury as follows:—

"I do further instruct you that the 8th day of January, 1882, was and is the Christian Sabbath, the same being the first day of the week, commonly called Sunday."

The law of the State of New York uses the same language: "The first day of the week, commonly called Sunday." The general literature of the churches, catechisms, confessions of faith, doctrinal essays, sermons, etc., all teach the same thing. We could go further and easily prove that Saturday is the seventh day, but the question does not require this; it only inquires how far it is admitted.

2. The reasons assigned for keeping the first day are about as various as the advocates of keeping first day are numerous. There is no manner of agreement among them as to what is the proper ground on which to base Sunday observance. And the reason of one year is not the reason of the next, as they are constantly changing their ground. Some claim the validity of the commandment with a change of its subject from the seventh day to the first day. Some claim that the commandment does not require a specific day, but is kept by the keeping of any day. Some claim that the commandment and its subject are utterly abolished and a new first-day institution erected on its ruins. Some claim that the Sabbath was abolished and nothing erected in its stead, but the church having adopted a day, custom and the necessity for uniformity require us to keep it. And some claim that neither abolition nor change was effected in the Scriptures, but that the church has the right to make such changes, and has exercised this right in substituting the Sunday for the Sabbath. These are some of the positions assumed, contradicting one another as well as the Scriptures. In one thing only are they agreed, namely, to oppose the Sabbath of the Lord, and to keep the first day of the week, and to compel others to do the same, in spite of Bible and reason. Of late the position is becoming popular that it is not necessary to prove the divine institution of the first day of the week, but to give it a civil basis and enforce it upon all as "a sanitary regulation." But this is an idea raised for the occasion. The necessities of the case require that something decisive be done, and in the confessed absence of divine law, a human law is the best thing to rest upon. And surely, learned divines would never lower that which they call a Christian institution to the level of a mere "police regulation" if they had the inspired testimony of the word of God to enforce it.

3. We know of no churches now, except the Seventh-day Baptist and Seventh-day Adventist, "which insist on a strict following of the letter of the law." It is so generally admitted that Sunday is the first day, and so well known that the law says "the seventh day is the Sabbath," that the idea of close conformity to the words of the law is generally abandoned.

Sunday Law Trial in Oakland.

LAST week we noted that there had been much difficulty in securing a jury to try the case of the "Pohley Brothers," proprietors of the Opera Garden and the bar attached to the Opera. The case seemed to be about as plain as can probably be made, and the jurymen were carefully selected, but the result was a disagreement. The report in the *Daily Times* closes thus:—

"At 5:30 o'clock the jury retired to deliberate upon a verdict. About half past ten o'clock they were dis-

charged by Judge Yule, being unable to agree upon a verdict. They stood eight for conviction and four for acquittal. Judging from the noisy wrangle which proceeded from the jury-room, a heated discussion took place on the Sunday-law question."

This result must be anything but gratifying to the friends of the Sunday law. It may be still more difficult to secure a jury on the next case, and there is a large number of cases before the courts, or a large number of warrants have been sworn out. We think, from present appearances, that it will be impossible to enforce this law in the large cities, on account of the difficulty of getting juries, and the courts being blocked by the cases being so numerous. We confess to being surprised at the amount of enthusiasm aroused in favor of enforcing the Sunday law in California. This gave great encouragement to its friends; but their difficulties increase at every step in the proceedings, and no doubt a majority of the people rejoice over every failure to convict. The demonstrations of joy witnessed at San Leandro in this county, over a verdict of "Not guilty," will doubtless be repeated in many places if the prosecutions continue.

The closing remark of the Judge in his instructions to the jury is of great interest. It *decides* a point which will remain undecided in many minds, and is contrary to fact, though not contrary to the intention of the law and its framers. He said:—

"I do further instruct you that the 8th day of January, 1882, was and is the Christian Sabbath, the same being the first day of the week, commonly called Sunday."

This shows that a fact may be assumed, and taken up and incorporated into a law, and that judicial instructions and decisions will sustain the assumption, shutting out proof which might be offered to show that it is only an assumption. We have no doubt that in all these cases the intention of the law-makers will be made the basis of judicial decisions. As a question of law this may be quite correct, but it is contrary to what many have anticipated.

As a matter of fact not a particle of proof can be adduced that the first day of the week, or the Sunday, is "the Christian Sabbath." But that is and will be held as a matter of no consequence. Not Bible truth but popular sentiment will be made the ground of action and decision in the coming religio-political trials. Let it be so; we are content. There is coming, and now near at hand, a day in which "God shall bring every work into judgment," and the only rule then recognized will be "his commandments." Then the decisions of earthly courts, which set aside the law of God on grounds of policy, and substitute for it mere "police regulations," will be reversed. Then, they who govern now by arbitrary rule because they have the populace on their side, will be ashamed. We patiently wait for the decisions of that great day.

The Sabbath in the New Testament.

"AND they returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke 23:56.

This text records the most remarkable instance of sabbatic observance in the Bible. The Lord of the Sabbath had tasted death for sinful man. He had offered up his life as a sin-offering to the majesty of that law which was placed beneath the mercy-seat. The holy women followed our Lord from his crucifixion to his burial. As the preparation day was just expiring, and the Sabbath about to commence, our Lord was quickly placed in the sepulcher. Luke 23:53, 54; John 19:41, 42. But this burial did not satisfy them. They returned from the sepulcher, and prepared spices and ointments for the body of Christ. But before they could use them, the Sabbath commenced. Now observe their action. It was easy to plead that the Sabbath was not so important as the Lord of the Sabbath; that, though the Sabbath had arrived, the Lord of the Sabbath had still stronger claims upon them than had that institution; or, that whatever they might do in the work of anointing him would be suitable work for the Sabbath. But they did nothing of the kind. They thought the best method of honoring the Lord of the Sabbath was by properly observing the Sabbath itself. And so they laid aside their work, when that work was only acts of reverence and affection for Christ, and they rested the Sabbath day according to the commandment. And Luke, writing a considerable number of years after this, inspired by the Spirit of God, places this on record as a noble act of obedience to God. This act of these godly women was in strict accord with the events of

Calvary. It was not the law that was slain by Christ, but Christ that was slain by the law. So, when the Son of God lay under the power of death, slain by that law of which the Sabbath is a tenth part, it was fitting that the arrival of the Sabbath should be recognized, even though it was the body of the crucified Redeemer that was the occasion of the labor; and that the law of God should be *then* and *there* honored in the observance of the Sabbath-day according to the commandment.

The Sabbath of the Lord was honored by the life of Christ, but still more manifestly in his death and burial. In his teaching and his example he took the utmost pains to establish the fact that the Sabbath was a suitable day for acts of *mercy*; and that *such* deeds, performed even in behalf of dumb beasts, were *lawful* upon the Sabbath. But now observe the lesson at the funeral of the Son of God. His teaching concerning merciful works on the Sabbath was absolutely demanded by the prevalent errors of the Jewish doctors; but there was danger that this might be perverted by that class of teachers who go to the opposite extreme, and deny the sanctity of the rest-day of the Lord. The record of his burial teaches a lesson as expressive of the sacredness of the Sabbath as does the crucifixion, of the sacredness of the law. When Christ stood with our sins upon him, either the law must give way or Christ must die. We know very well that the law did not give way. Now, at the burial of Christ, the Sabbath of the Lord stands directly in the way of certain acts of love and tenderness in behalf of the dead body of God's dear Son! Observe, these were not acts of mercy, like those which our Lord approved in behalf of suffering man and animals, for the dear Saviour was sleeping in death; nor were they acts of necessity to give him a decent burial, for this, though done in haste, had been performed tenderly and with great expense, by Joseph of Arimathea, and by Nicodemus. He was wrapped in fine linen, and with a mixture of myrrh and aloes, about one hundred pounds weight; and a linen napkin was bound about his head. John 19:38-40; 20:5-7; Matt. 27:59, 60; Mark 15:45, 46; Luke 23:53.

But these faithful women, out of tender regard for the honor of Christ, desired to prepare his body more perfectly for its rest in the grave. In the midst of their preparation, the hour of the Sabbath was marked by the going down of the sun. And observe the expressive language of the Holy Spirit: they "*rested the Sabbath-day according to the commandment.*" Here is a remarkable exposition of the fourth commandment. If we place this in connection with our Lord's teaching and example relative to the Sabbath, we have the following facts:—

1. It is *lawful*, *i. e.*, according to the law, to do well on the Sabbath. But the deeds to be wrought are acts of *worship* toward God the Creator, like assembling at the house of God and reading and expounding his word, or listening to it with serious attention; and also the work of the priests, or acts of mercy in behalf of the distressed, whether they be men or animals. Luke 4:15, 16; Matt. 12:10-12; Luke 14:1-5.

2. But it is not lawful, *i. e.*, not "according to the commandment," to perform unnecessarily even such work as the anointing of the body of Christ, that he might in the most honorable manner be yielded up to the power of death. The Sabbath is a memorial of God's rest from the work of creation. The Lord of the Sabbath is best honored by obedience on our part to the commandment which requires us to rest in memory of God's rest.

The crucifixion of Christ attested the majesty of the law; the resurrection of Christ attested his personal innocence. Gal. 3:13; Rom. 4:25. The law survived the death of him who became its sin-offering. The fourth commandment is solemnly recognized the day after the crucifixion, and its sacredness is revealed to us by the most remarkable example of its observance in the whole Bible. Nor is this to be met by saying that this was simply the act of a few women, and therefore of no real consequence. Even were this all that there is to it, the fact that these women were most intimately acquainted with the teaching of Christ proves that Jesus had never given them to understand that the Sabbath was a day of little consequence. But it is not the mere act of these pious women. Luke, writing by inspiration, places their example on record as something done in obedience to the fourth commandment. And certainly nothing could so attest the sacredness of the sabbatic institution as does this peculiar act of obedience, indorsed as it is by the Spirit of inspiration, many years after the resurrection of Christ.

One other truth should be brought out from this text. Here it is: the women who thus observed the Sabbath kept the very day which God ordained in Eden. For we learn that they kept the day ordained in the commandment, and that the following day was the first day of the week. Luke 23:56; 24:1; Mark 16:1, 2. They did, therefore, in keeping the Seventh day of the fourth commandment, observe by that very act the seventh day of the New-Testament week. But the day ordained in the fourth commandment is the day hallowed in memory of the Creator's rest. Ex. 20:11. And that we may not be in doubt that this identical day was known to Israel at the time of the giving of the law, the providence of God in sending the manna six days and then withholding it on the seventh, and the testimony of God himself that the manna ceased on that day because it was the Sabbath, both bear an unequivocal witness, and clearly settle this important point. Ex. 16:22, 23. And thus we may state the fact that the day following the crucifixion of Christ, his most faithful disciples observed the day ordained in the commandment, which day the commandment itself identifies as the one hallowed by God in Eden. It is certain, therefore, that the Spirit of God bears testimony to the knowledge of the true seventh day at the time of Christ's crucifixion, even as the providence of God bears testimony to the knowledge of that day at the fall of the manna.

In our Lord's last discourse from the mount of Olives, in which he gives his disciples an outline of events from that time to the day of Judgment, he brings in the Sabbath in a manner to commend it to their peculiar care. Thus he says:—

"When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. 24:15-20.

Our Lord did thus make the Sabbath a subject of prayer on the part of his people, for the period of nearly forty years after his crucifixion. Whenever the people of God in the land of Judea, during that whole time, should bow before God in prayer, they would be reminded of the Sabbath. It is to be observed that our Lord does not say, "Let them which be in *Jerusalem* flee into the mountains," but, "Let them which be in *Judea* flee into the mountains." This shows how great an error those commit who assert that our Lord taught his disciples this prayer because that the gates of Jerusalem would be shut on that day, rendering their flight impossible. The words of Christ relate to the *whole land of Judea*. So it is very evident that the shutting of the gates of Jerusalem could affect, at most, only a very small number of the people of God who were concerned in this flight. But let us consider the case of those who were actually in Jerusalem at that time. Josephus, in the second book of the Jewish war, chapter 19, informs us of the fulfillment of the sign given by our Lord. Cestius, the Roman commander, encompassed the city with his army, and "had he continued the siege a little longer, had certainly taken the city." But "he recalled his soldiers from the place, and . . . retired from the city, *without any reason in the world.*" Here was our Lord's promised token by which the disciples were to understand that the moment of flight had arrived. And how evident that it was the hand of God which caused the Roman general, as soon as he had given the Saviour's token, to withdraw from the city "without any reason in the world." And now the disciples must flee without a moment's delay. Let us admire the providence of God which opened their way in manifest answer to prayer. First, we have the case of those disciples who were in the country of Judea. Josephus informs us that at this time, when Cestius marched upon Jerusalem, he found the country destitute of men; because, as the law of Moses required, all the males were assembled at Jerusalem to keep the feast of tabernacles. Deut. 16:16. Thus it is manifest that the people of God throughout the land of Palestine, had no Jewish enemies to hinder their flight, even had it been upon the Sabbath.

And now let us see how it was with those who were in the city of Jerusalem itself. We find in the statement of Josephus the most convincing proof that, had they had occasion to flee upon the Sabbath, the circum-

stances were such that they might have done it on that day with as little hindrance from the Jews as could their brethren in the country. Josephus gives us the remarkable information that, when Cestius was some six or seven miles distant from Jerusalem, on his way to attack the city, the Jews went out on the seventh day to fight him, "although the Sabbath was the day to which they had the greatest regard." Certainly, the disciples could have fled out of Jerusalem when that "multitude went in a sudden and disorderly manner to the fight," had they been disposed so to do on that Sabbath-day. It was but a few days after this that Cestius, having fairly encompassed the city, and thus given the Saviour's token for his disciples' flight, did, "without any reason in the world," raise the siege and suddenly retreat. And we are told by Josephus (Jewish War, book 2, chapter 19) that no sooner did the Jews perceive this unexpected retreat of the Roman army than they ran after them, "and destroyed a considerable number of both their horsemen and footmen." This was the moment of flight for the disciples. It is perfectly evident that, had this retreat of Cestius occurred on the Sabbath the Jews would have pursued them on that day; for only a few days before, they went out fifty furlongs, to attack him on the Sabbath. When the gates of the city were opened for the disorderly mob to rush forth after the army of Cestius, it was the hour for the disciples to flee. They could then do it unperceived by the wicked men of their nation, who now neither feared God, nor regarded man.

It is, therefore, perfectly evident that had this occurred upon the Sabbath, they could have fled on that day, even from Jerusalem itself. These facts do plainly prove that the interpretation given to our Lord's command respecting prayer that their flight should not happen upon the Sabbath, to the effect, that this was because their enemies would not allow them to flee that day, is entirely false. Had that been the sense of his words, it would have been much more in accordance with the course of things that actually transpired, had he taught them to pray that their enemies might not be so situated as to hinder their flight on that day. For the circumstances show that they were not, and that, if they had no conscientious regard for the day themselves, they could have fled on that day without difficulty. It follows, therefore, that the Lord of the Sabbath uttered these words out of sacred regard for the Sabbath, even as he joined with it in the same prayer, out of tender regard to his people, the petition that their flight should not be in the winter. And joining these in a prayer that they used some forty years, it taught them a lesson they could never forget. His tender love for his people could not but kindle in their breasts the same love for him, their Saviour and Redeemer; and his sacred regard for the rest day hallowed in Eden to commemorate the work of the Creator, could not but inspire in the minds of his people the same reverence for that day.

Here, then, is the Sabbath of the Lord sacredly regarded by the Son of God and by his disciples as late as the destruction of Jerusalem, in the year of our Lord 70. And thus we have in the New Testament, not only a distinct recognition of the fourth commandment after the crucifixion of Jesus, and with it such a lesson respecting its sacredness, as we cannot well forget, but we have also a precept from Christ, the Lord of the Sabbath, that does in a most effectual manner, show how sacred was this day in his esteem. He had bidden his disciples flee for life the moment his signal should appear, and lest that flight should happen upon the Sabbath, he taught them to offer prayer to God for the interposition of his providence to prevent it. And, certainly, this forty years' lesson was admirably adapted to impress the sacredness of the day upon the first generation of the Christian church, and to transmit that sacredness to the latest age of that church.

J. N. A.

CALVARY Church (Dr. Hemphill's), in San Francisco, has a hard time in its Bible-class. A long trial was held of Mrs. Cooper for heresy in her teaching, and now comes Mr. Condit and declares that "a belief in Christ cannot be essential to the heathen who have never heard of him." And from this rises the query, Of what use is it to the heathen to send the gospel to them, if the gospel faith is not essential to them? But, really, the "heathen" are not confined to those lands where Christ was never heard of. Cannot some good orthodox teacher prove that the gospel is not essential to anybody for salvation? By so doing he will greatly gratify a multitude of people whose minds are blinded by "the god of this world." 2 Cor. 4:1-3.

The Missionary.

TO CHRISTIAN WORKERS.

CHRISTIAN workers! pause and listen;
Christ is seeking thee to-day.
Cease thy labors for one moment,
Solemn words he hath to say.

He is standing close beside thee;
And behold his face is sad,
As he gazeth on thy service,
Which methought would make him glad.

Such unwearied self-devotion!
Such untiring, earnest zeal!
Such rich eloquence and pathos!
Burning words that wound to heal.

Still the Lord is sadly gazing.
Hark! he now doth question thee:
Listen well, his tones are gentle,
"Dost thou work from love to me?"

Ah, how often, fellow-Christians,
Do we need the question still!
Are we now from pure affection
Working out the Saviour's will?

If our secret spring of action
Were exposed to mortal view,
Would it bear examination?
Could it be pronounced quite true?

Does not conscience sometimes tell us
That the motive power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?

Jesus, Saviour, Oh forgive us,
As with shame we this confess;
May our love to thee grow stronger,
May our love of self grow less.

Oh, reveal thyself so plainly,
That our one desire may be
Just to let ourselves be nothing,
Lost in love of pleasing thee.

Among the Churches.

FRESHWATER.

FROM St. Helena I went alone on the cars to Williams. Sister Manor came eight miles to meet me at the station, and took me to her home at Freshwater. Here also I was provided with a convenient room, where I could write, meditate, and pray undisturbed. Mr. Manor and his wife were attentive to my comfort, and endeavored to make my stay with them agreeable. Nearly the entire week was cloudy and rainy, yet despite the unpleasant weather, I continued to improve in health.

On the Sabbath the few believers in present truth assembled in Sr. Manor's sitting-room; after Sabbath-school I endeavored to speak to them the word of life. Although but few were present, I knew that they needed comfort and encouragement even more than the members of larger congregations who are oftener favored with preaching.

On Sunday forenoon and evening, I spoke to a larger number who met in a school-house. I had freedom in speaking, and the people listened with evident interest. Bro. Rice has been presenting here the reasons of our faith. This called out opposition from some, while others were pleased and interested, and one came out firmly upon the truth, and was baptized. There are but few in this age of the world who have moral courage to take their position on the side of unpopular truth. Its principles are the principles of Heaven. Hence it conflicts with every wrong habit and sinful desire. Those who accept and obey the truth, must deny self, bear the cross daily, and follow in the footsteps of Jesus. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Therefore there is a constant warfare between inclination and duty. Inclination too often prevails, and silences the convictions of the Holy Spirit.

The faith which we cherish as "present truth" is sustained by the clearest and most conclusive evidence from the word of God. Still there is urged against it one objection which our ablest ministers cannot remove. Christ himself could not remove it. It has effectually barred the way of life to thousands. This hindrance is the cross. The cross, covered with shame and reproach, which Jesus bore for us, stands directly in the Christian's path. To evade that cross, the selfish, the world-loving, and the pleasure-seeking turn from the light that would guide their feet to Heaven. They choose doubt, unbelief, and infidelity, that they may have the pleasure of follow-

ing inclination, and giving loose rein to the promptings of the carnal heart. Those who choose the broader and easier path, may enjoy the friendship of the world, which inspiration declares to be enmity with God; they may receive the empty praise of men whose hearts are not pure and whose lives are not holy; but they lose the only honor which is of lasting value, the honor which comes from above. They may secure worldly gain and transient pleasure, but they lose the eternal riches and that life which measures with the life of God. The language of many who are standing undecided is—

"I thought that the course of the pilgrim to Heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path; it was dark and uneven,
All rugged with rock, and all tangled with thorn.

"I dreamt of celestial rewards and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm branch, the robe, and the crown;
I asked—and thou show'dst me a cross and a grave."

Those who sincerely believe and teach the word of God must expect to be received by the world with no greater favor than was the ancient preacher of righteousness. Those who lived in Noah's day despised his prophecy. Scientists quieted the fears of the people by assuring them that it was impossible for his predictions to be fulfilled; they were but the delusive fancies of an imbecile old man. But the unbelief and mockery of the people did not hinder the event. The God of science manifested his power in a manner which has astonished the philosophers of every age.

The laws of nature cannot prevent the fulfillment of God's word. The law is never greater than the Law-giver, nor are the things created greater than the Creator. As it was in the days of Noah, so shall it be in the days of the Son of man. As men are warned of impending judgment, thousands will say, It cannot be. They will despise the truth, make light of prophecy, and deride the teacher of righteousness. One will turn aside to his farm, another to his merchandise, and care for none of these things.

The inhabitants of the antediluvian world were condemned to destruction for their iniquity, yet they had the offer of mercy. By repentance and reformation of life they might have secured forgiveness and the protection of God. So in this dispensation, every one who believes and obeys the divine word will find pardon and a shelter from the wrath to come. The history of their sins, with the sure destruction that followed, should be a warning to us. There is to be a baptism of fire as there was of water, and all the unbelief and scoffing of the ungodly will not hinder the event.

The Scriptures briefly state the reason for the prevailing iniquity in Noah's day. The sons of God married the daughters of men. Those who still cherished the knowledge of God united themselves with the ungodly and corrupt, and as a result became assimilated to them in character. The message of warning would have been received by a larger number, had it not been for their connection and association with those who despised and derided the word of God.

In the days of Noah the Spirit of God was so long and stubbornly rejected that it ceased to strive with men. Thus will it be, prior to the end of the world. When the gospel falls on closed ears, when the Holy Spirit ceases to imprint the truth upon the heart, preaching and hearing will alike be in vain. Are we not fast approaching this state of things?

Those who would stand now must be Bible-readers, and Bible Christians; they must faithfully obey the divine precepts, both in private and in public. There are some who think it an evidence of superior ability to manifest indifference for the Bible and for religious things. They think it weak and unmanly to be always fearing to do wrong. Many a man permits himself to be allured from Christ, from purity and holiness, by those whom at heart he despises. And these very persons will privately ridicule his weakness in yielding to temptation. Those who associate with godless companions learn ways of life, habits of thought and speech, which lead them down to darkness and perdition. To win the applause of the low, the worthless, and the vulgar, they degrade themselves in the sight of God and man.

There is no class in greater danger than the young. Evil men and seducers are no less active now than before the flood. On the contrary, the word of God declares that they shall wax worse

and worse. There are not wanting agents of Satan to taunt and ridicule all who would be true to virtue and true to God. We are pained to see young men fearful or ashamed to acknowledge their principle before the ungodly or the blasphemous; ashamed that they have cherished holier sentiments, and cultivated purer morals. Oh, if these youth would but be firm and bold in the practice of virtue; if they would frown down the base advances of the agents of Satan, what a victory might be gained over the world, the flesh, and the devil! God calls upon the youth of to-day to love and serve him with the whole heart. They need a daily connection with Heaven to keep them unsullied by the corruptions of the last days.

Says Christ, "He that followeth me shall not walk in darkness, but shall have the light of life." And again, "If any man will do His will, he shall know of the doctrine." Those who obey God's will as it is revealed to their understanding, will be safely guided into the way of life. But it is impossible for finite man to fully understand the purposes and ways of the Infinite One. Those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light. Truth and error are before us. God has given us sufficient evidence to determine the right way, and then he leaves us to choose for ourselves.

Jesus calls us to walk with him in the light, instead of wandering in the dark mazes of unbelief. If men would but stop to consider the worth of the soul, and their own need of a Saviour, they would gladly, gratefully accept the hand which he has stretched out to them. Alas that so many, in their pride and stubbornness of heart, refuse to accept the guidance of infinite wisdom! Faith, hope, and love, man's highest and noblest faculties, have been paralyzed by sin and Satan. But Jesus stands ready to awaken them to new life, that they may be enlisted in his service. The power of renewing grace will bring them again into vigorous exercise.

Temptations to discouragement will at times come upon the children of God like an overwhelming torrent. Many are disheartened as they see that Christian example and instruction seem almost powerless before the tide of ignorance and unbelief. But Jesus is the stronghold of his people. His light shines still. It can never be quenched. Though evil now seems to prevail over righteousness and truth, yet it is by no means the strongest power. It shall not always conquer. Nay, even now its end is nigh. Truth and righteousness are plants of heavenly origin. God nourishes them every hour. He will no more suffer them to die than he will forget the honor of his own throne and name.

Every Christian must meet trial and temptation. Those who basely shun the reproach of Christ, and choose the honor which the world bestows, will surely reap the bitter harvest. Separation from God, the loss of Heaven, agony and despair, must be their portion. But if we will stand fearlessly and firmly for God and the right, relying upon the promises of the sacred word, we shall not be ashamed. Earth and hell can have no power to triumph over us. Let not the weakest be discouraged because they are assailed by temptation. The best men who ever lived have been grievously assaulted by Satan and his agents. Unless we yield to its power, temptation is not sin. The armor of truth will prove a sure defense against all the fiery darts of the enemy.

Yet the Christian should not place himself needlessly in the way of temptation. Every soul is surrounded by an atmosphere of its own, laden with the fragrance of love and piety, the heavy fogs of unbelief, or the deadly poison of infidelity and crime. When brought in contact with others, we are unconsciously affected by the atmosphere surrounding them. If this be laden with moral poison, the very life-blood of the soul may become tainted, ere we are conscious of danger.

The worth of a human soul can be estimated only by the light reflected from the cross of Calvary. So terrible was the doom of the lost race, so great the glory to which the redeemed might be exalted, that the Father is satisfied with the infinite price which he pays for their redemption. It was the joy set before Christ in accomplishing so great salvation, that led him to submit to shame, agony, and death. How do all the treasures and the glories of earth sink into insignifi-

cance when compared with the value of a human soul!

As I see in the world such astonishing indifference to the work of redemption; as I see the unbelief, the skepticism, the Heaven-daring rebellion against God and his law, I am more and more convinced that we have reached those days of peril foretold in the Scriptures. I feel assured that the end is near; that our time of waiting and watching is short.

May divine grace and power be imparted to the few in Freshwater who love God and keep his commandments. We earnestly hope that those who have been convicted of the truth will decide to follow the light, that it may not for them go out in darkness.

MRS. E. G. WHITE.

Missionary Work in California.

WE are glad to report that the work in this State is progressing, and as we labor on, the providence of God is opening up the way for more extended labor. God is blessing the efforts of his servants in presenting the truth, and some souls are turning their feet to walk in his precepts, and many that have been following him at a distance are seeking a closer walk with God. But our ministers are too few to perform the work that is opening up before us. There never has been as favorable a time to reach the mass of the people with the truth on the Sabbath question as the present, while the Sunday law is being agitated, and now is the time to place a few copies of the SIGNS and a tract on the Sabbath into the hands of every business man in the State.

Our large cities need to be thoroughly canvassed to find out who will read, and the SIGNS be sent to them for at least four weeks by some of our missionary societies; then letters be written or the parties be visited, to ascertain who are willing to search for truth and see that they are supplied with such reading matter as will lead them to the study of the Scriptures to see if these things are so. Great care should be taken in visiting, and writing letters that no arguments be entered into; but use the publications and let them explain the points of truth. These are written with great care, and will do it more plainly than it can be done in a letter or a few minutes' conversation.

Our last quarterly meeting was one of interest, at which matters pertaining to the work were discussed and resolutions passed in regard to the future action of our T. and M. workers, which we should begin at once to carry into effect. Time is short, and "it is high time to awake out of sleep" and buckle on the armor, get imbued with the Spirit of the Master, and put forth efforts to find those who will heed the call to prepare for the coming of the Lord, and to warn all, that they may be without excuse in the swiftly-approaching Judgment.

The churches at Healdsburg and Santa Rosa have adopted the plan of paying a sum equal to one-third of their tithe to keep up a fund to supply periodicals and publications for the work. The club of SIGNS at Healdsburg was increased from sixteen to forty. That at Santa Rosa, from twenty-six to seventy-five, and at each of these places steps are being taken to make a forward move in the missionary work. The T. and M. Societies at Oakland and San Francisco are making a greater effort to spread the truth than ever before. We hope to hear that this is the case in all the districts not heard from. At our next quarterly meeting we hope to have a prompt report from every district, that every member in the State will send in a report of work done for the Master, and that we may continue faithful to the end, and receive the "well done."

Santa Rosa, February 11. M. C. ISRAEL.

Vina, Tehama County, California.

I HAVE been holding meetings here five weeks, with a fair attendance. Expect to close the meetings to-morrow by the baptism of three brothers. Four brothers and three sisters have signed the covenant, besides two Sabbath-keepers already residing here. A Sabbath-school has been organized and five copies of the *Instructor* ordered.

The kindness and energy of Bro. Grayson have done much towards making this effort a success. Very many here-about acknowledge that they ought to observe the Lord's Sabbath, but say they

cannot afford it. The nine adults who have signed the covenant feel that they can, under no circumstances, afford to break it. I go next to Chico.

E. A. BRIGGS.

February 11, 1882.

Beaverton Church Quarterly Meeting.

At our quarterly meeting held in Beaverton, Oregon, the first Sabbath and Sunday in January, there was a general attendance of the members, and a good interest manifested by all, as was shown in the patience and earnestness with which they passed through the business meetings.

At our Sabbath meeting, when the roll was called, the sweet Spirit of God seemed to enter, and hearts that were always warm in the good work, responded with cheerful and comforting words; and some that had grown cold and worldly, again melted and returned to the allegiance of their Lord; while nearly all joined in the ordinances of his house. Those absent were mostly heard from by letter or otherwise. A few absented themselves without excuse or report, for which course in any, we felt deeply sorry.

This was the second time for over a year that we have had the privilege of meeting with this church, and it seemed good to us. Although their number is diminished by removals, they came flocking back like a family to their home altar, to seek their Father's favor anew, together. It was indeed cheering to meet those who have been long in this good cause, as well as those who have more recently come into the truth.

Here we first met Eld. A. Snashall, of Portland, Oregon, who has but lately embraced the Third Angel's Message, by reading of papers and tracts sent him by our T. and M. workers.

Elder S. was educated in the English Church, but his honesty of purpose to live up to the best light given him, has led him toward us step by step, till at last, passing through some of the older and most popular churches, he has emerged from the ranks of the First-day Adventists, into the glorious liberty of the holy law of God. He is an earnest and an able speaker, and we hope he will prove an able defender of God's broken law, and an efficient expounder of present truth. He and his wife have fully identified themselves with the body, and joined the Beaverton church. He spoke to very attentive congregations three times. We were all cheered by the presence of Bro. J. Hall, his wife, and son, who joined the church last quarter, brought into the truth by missionary work. At this meeting his aged mother took her stand with us. Thus three more were added to the church. We parted with renewed determination to meet in the kingdom of our Father.

On returning home, we learned of another minister, of the Christian denomination, who has just taken his stand on the truth, through tracts and papers sent out by the T. and M. laborers. Thus may the Lord speed on the good work in the North Pacific Conference.

R. D. BENHAM.

Salem, Oregon, Jan. 22, 1882.

Temperance.

Sympathy for the Drunkard.

I TELL you there is not a village or a town in this country, that sustains and supports the liquor traffic, but is bound in honor to furnish places of refuge for every poor victim of the drink. My sympathies go out to these men. I do not believe in coddling them or making pets of them, but I believe in helping them to help themselves, and to remove, as fast as we can, temptation out of their way. One thing more. When the poor wrecks come to me by the score, I sometimes thank God I have no son. One Scotchman said: "I am a lost laddie." And so many of them are lost! I sometimes thank God I have no son to be lost; but if I had, I would rather take him to the vilest and dirtiest grog-shop that could be found, and keep him there for half an hour, than to take him into the most respectable social drinking circle in Saratoga. If I took my boy fresh from his pure home, fresh from the touch of his mother's knee, fresh from Sabbath-school exercises, into such a den as that, I would frighten him. He hears strange sounds; he does not like the odor of the place; he puts his hands to his ears. "Take me out of this, papa. What are these men doing? I don't like it. Oh! take me away." But in the

social circle, where the mother smilingly offers the wine to her guests, and the minister, under whose preaching the boy has sat, gives assent to it by a smile, there he will take his first glass. So, if we wish to prevent this evil, we must assail the drinking customs of society that are made fashionable and respectable. The moderate drinker tells us we are very hard on him. I do not pretend to say that the moderate drinker intends to do this mischief. A lady said to me: "My son, eighteen years of age, came from his chamber one New Year's morning, and said: 'Happy New Year, mamma.' While seated at his breakfast, he said: 'Now, mamma, I am going out for the first time in my life to make New Year's calls, and I mean to make a business of it; good-morning;'" and he kissed her on both cheeks. She said she stood in the bay window, and watched him till he turned the corner, and then drew a long sigh of satisfaction. "My boy, sweet, pure, clean, lovely? I was proud of him. I thought of him all day." At night came a ring of the bell—a strange sort of ring—and instead of permitting the servant to go, she went herself, and there she beheld two young men holding up her drunken son. She said: "Bring him in." They laid him on the carpet. "And then," she said, "I sat down and lifted his head in my lap. I tried to comb his hair; it was all matted and damp; his lips, that were so pure and sweet, were cracked and dry, and his breath, that was like the odor of newly-gathered violets, was a horrible stench. My boy! The eyes half-closed, just showing the white; the horrible breath pouring forth in pestiferous effluvia. My boy! His face seemed to be so changed. It was so smooth when he went out, but now it looks coarse. Mr. Gough," she said, "if that had been the work of my boy's enemy it would have been a comfort to look upon him and feel that it was the work of my boy's bitterest foe; but if that is the work of my boy's friend, God have mercy on me! for I have but very little hope for the future." And she said that was not the last time, by many, that he came home to her drunk. Who gave him his first glass?—*John B. Gough, in Watch Tower.*

Legal Inconsistency.

How long will the people not only tolerate, but actually legalize these dens of bestiality in their very midst, to ruin their sons and fathers, and demoralize and degrade humanity?

How long will they license the cause, then shudder and groan and weep and whine over the sad and deplorable results? License schools of vice, pauperism, madness, and crime, and then build pauper-houses, mad-houses, prison-houses, and scaffolds for their motley graduates! Pay the taxes imposed in consequence, and then again and again license the same accursed traffic which renders these expensive poor-houses, mad-houses, asylums, and prisons necessary! Legalize the manufacture of rowdies, tramps, mendicants, marauders, and murderers, then arrest, try, convict, imprison, or hang the wretched victims! Fire the magazine, then "regulate," "restrain," and "punish" the explosion! Beautiful consistency! Pro-found statesmanship this!—*The Lever.*

"Don't be Hard upon Him."

IN a most interesting address delivered by the Rev. Canon Wilberforce recently, at Frome, England, he said: "Not long ago there was in my own parish one of the bravest, purest, and brightest of the wives of workingmen I have ever seen. All through her married life she had been praying for, bearing with, and forgiving the man who at the altar had sworn to love and cherish her. A short time ago he set his seal upon years of cruelty by raising his foot and kicking her savagely, and three hours after she had gone 'where the wicked cease from troubling and the weary are at rest.' The last words she spoke were whispered into my own ear—'Don't be hard upon him when I am gone. He is so kind when he doesn't drink.' They laid the little form of her prematurely-born infant by her side, and four other little ones followed to the grave one more victim of the arch-fiend rum."—*Day of Reform.*

THERE is a great variety of opinion as to when a man has had enough liquor; but according to the *Pacific Censor*, the liquor seller always draws the line punctually and unerringly at the point where his money has just given out, and he has no credit.—*Rescue.*

The Home Circle.

FOR GOOD OR ILL.

ONLY a word!
Yet it bore on its holy breath
A message that God had given
To kindly warn from the ways of death—
And a soul was led to Heaven.

Only a word!
Spoken in scorn by lips that smiled,
But a haunting doubt's black shade
Was cast in the trusting heart of a child,
And a life-long darkness made.

Only a word!
Yet there lay in its heart, enshrined
Like the germ in a tiny seed,
A thought, that fell in an earnest mind,
And grew to a noble deed.

Only a word!
No more widely the ocean parts
Land from land with its ebb and flow,
Than one false word severed kindly hearts
That loved, in the long ago.

Only a word!
The lowly whispered "amen" of a prayer;
But it flew, like a swift-winged dove,
From the stormy depths of a soul's despair,
To the Father's heart of love.

Only a word!
O, choose it wisely, weigh it well;
Send it forth with love and faith;
If may be the message one word can tell
Will rescue a soul from death.

—Advance.

The Doctor's Prescription.

A TRUE STORY.

JAMES MORDAUNT was one of those unfortunate young men born with a natural appetite for drink, which the circumstances of his life tended to develop rather than diminish. He early entered the navy where his great natural ability gave promise of distinction and rapid advancement, while at the same time his constant yielding to his fatal propensity threatened to destroy all his fair prospects.

But salvation came, or seemed to come, in the form of a temperance society, started by the efforts of the master of his ship, and encouraged by Commodore F——, the best and most thoroughly Christian man our United States navy has ever known. James became a thorough temperance man, and in connection with his friend, the master, did great good among the seamen of the Mississippi squadron.

The war was over, and Lieutenant Mordaunt, who had well earned his promotion, had been married some years when he was stationed at the Navy Yard at B——, and here, as it happened, he was again thrown in with his old friend, the master. Having two young children, he preferred to reside "in his own hired house," in a pleasant part of the city, attending to his naval duties during the day, and returning to his cheery little home and bright young wife at night. A pleasant home it was, as his bachelor friend, the master, a constant and welcome guest, thought. Mordaunt was a member of a Christian church, became very intimate with the chaplain of the yard, and soon was immersed in plans of usefulness for the seamen and employes among whom his lot was cast. Could a man have a brighter lot or a surer prospect of happiness? Yet there was a little cloud no bigger than a man's hand looming in the distance, destined to blot out all the sunshine and bring in everlasting darkness and despair. And it was coming from a most unexpected quarter. Mordaunt had been suffering for some time with dyspepsia, and applied to a celebrated physician for relief.

"A few spoonfuls of brandy after each meal is the best digester," said the doctor.

"But I never take brandy: I am a Temperance man."

"So am I; but common sense marks the bounds of everything. Don't be a fanatic, Mordaunt; all things have their uses, and medicine is the true use of brandy. There never was a pledge yet that was intended to exclude a physician's prescription. If you cannot trust my judgment," he added stiffly, "I can do no more for you. Good morning!"

And so James Mordaunt yielded to the prestige of medical authority, and took after each meal three or four spoonfuls of the poison which he considered as forsworn forever. Certainly he felt better; a pleasant little exhilaration took the

place of the gnawing sensation which had troubled him so long, and when it failed to produce that effect he increased the dose. Was it likely that he would stop there? Let those answer who with a strong natural inclination for liquor have for years refrained from its indulgence, and then suddenly tasted it again.

"I am anxious about my husband," said Mrs. Mordaunt; "he has not been home for three nights, and has sent me no word. Could you inquire at the Navy Yard for me to-morrow morning?"

"Has he ever stayed at the yard all night before?" said his friend, the master.

"Yes, once or twice of late, but he always sent me word that he was detained, and generally came home to breakfast. Now I have not seen him since Wednesday morning. I can't think why he has not sent me word."

It was Sunday morning. The master called upon the Navy Yard chaplain just as he was preparing for his ship-board service, with inquiries concerning his friend.

"He is laid on board the receiving-ship, sick," said the chaplain.

"Sick, and not send for his wife!" said the master. "I will go for her at once."

"No, I think you had better not. The fact is, Mordaunt has been having a regular spree, and as he does not want his wife or anyone to know it, he is wearing out the effect on shipboard. The surgeon tells me this morning it's a pretty bad case of delirium; he has some fears of the poor fellows life."

"What shall I tell his wife?" said the visitor.

"I wouldn't tell her anything to-day. Step in to-morrow morning, and perhaps there will be better accounts. He knows no one now, and might feel badly to have her see him in this condition. It will be time enough to tell her when we must. It's a sad affair, and for the sake of religion, ought to be kept as quiet as possible."

It was a long Sunday for the master to pass without relieving the anxiety of the waiting wife, but he did pass it, and on presenting himself at the Navy Yard in the morning was met by the intelligence that James Mordaunt was dead! Dead in raving delirium, with no farewell to loved ones, no thought of the terrible step he was taking, no consoling presence, no repentance, no prayer!

I cannot depict the wife's agony; we may not follow the lost one to the closed bar of that Heaven into which no drunkard may enter; but we may call upon the misguided physician, by all that is sacred in earth or Heaven, to take to heart the lesson afforded by his prescription.

The particulars were given to the writer by the master who urged her to use them in calling attention to the terrible responsibilities of physicians in prescribing brandy and whisky for every slight or chronic ailment. There *must* be something which will answer the purpose as well; and if the scientific skill of chemists and the practical experience of physicians cannot discover it, then better let men die in the way of God's appointment, than kill and send them to hell by the poison which destroys both body and soul. It will be little compensation to the lost soul to remember that life was blighted, hearts broken, and his eternity ruined, through a doctor's prescription. —Margaret E. Winslow.

Keep The Soul on Top.

LITTLE Bertie Blynn had just finished his dinner. He was in the cozy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. He had in his hand two fine apples—a rich red, and a green. His father sat at a window reading a newspaper. Presently he heard the child say:—

"Thank you, little master." Dropping his paper, he said,

"I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now, 'Thank you, little master?'" The child did not answer at first, but laughed a shy laugh. Soon he said:—

"I'm afraid you'll laugh at me, if I tell you, papa."

"Well, you have just laughed; and why mayn't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you; but perhaps

I'll have fun *with* you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed to me for a minute just as if it said to me, 'Thank you, little master;' but I know I said it myself."

"Bertie, what is it that Miss McLaren has been teaching you about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood, that will run up into our brains, and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too. Miss McLaren says that sometimes, when she eats too much of something she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself, and don't eat too much, it seems as if it was thankful and glad."

"What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about *keeping the soul on top*. That wasn't just the word, but it's what it meant."

"Weren't these the words, '*I keep my body under*'?"

"Oh, yes! that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. *Keep your soul on top*, and you'll belong to the grandest style of man that walks the earth."

Bertie put on his coat and cap, and went away to school. His father took up the apple he had left behind on the table, and put it in his pocket. On his way home, late in the afternoon, he called at Miss McLaren's boarding-house. He gave her the apple, and told her all that Bertie had said.

She could not eat that apple. She wrapped it in rose-colored tissue-paper, and laid it in the drawer where she kept her dainty laces and nicest things. She had worked hard in school that day, and was very tired. At night, when her head was resting on its pillow, the moon looked in through the window, and saw tears of joy dropping on it from a sweet face.—*Well Spring*.

RESOURCES TO DRAW ON.—Mr. Webster used to tell with great zest an incident in his professional life, to illustrate how past studies may prove of great service in an emergency. While practicing in New Hampshire, a blacksmith employed him to defend a contested will. The case was such a complicated one that he was obliged to order books from Boston at an expense of fifty dollars, in order to acquaint himself with and to settle the legal principles involved. He won the case, and as the sum involved was small, charged fifteen dollars for services, and was therefore largely out of pocket. Many years after, when passing through New York, he was consulted by Aaron Burr.

"I have a very perplexing case," said Mr. Burr, "which I cannot disentangle. I know I am right, but see no way of proving it in court."

Mr. Webster listened, and found the principles identical with his early case.

He stated them in such a luminous way that Mr. Burr excitedly asked, "Have you been consulted before, Mr. Webster?"

"No, sir, I never heard of the case till you mentioned it."

"How is it possible that you could unravel such a case at sight, when I had given many hours of anxious study to it in vain?"

Mr. Webster enjoyed his perplexity, but finally relieved him by a statement of the facts. A great sum was at stake, and Mr. Webster received a fee of one thousand dollars to balance his former loss.

The moral of this incident is that whatever is worth doing at all is worth doing well. Mr. Webster, when a young lawyer, acted on this maxim, and this laid the foundations of his greatness as a lawyer.

AS CIPHERS added one by one in an endless row to the left hand of a unit are of no value, but on the right hand rapidly multiply its power, so, although good works are of no avail to make a man a Christian, yet a Christian's good works are both pleasing to God and profitable to men. —*Arnot*.

Religious Notes.

—A lady has sent the Lutheran Board of Missions \$2,000 as a fund for training native preachers in India.

—There are in Virginia 207,559 Baptists, 108,500 Methodists, 24,604 Presbyterians, 12,778 Episcopalians, 14,000 Lutherans, and 13,500 Disciples.

—The Legislature of Utah adopts defiant talk, and says that Utah asks nothing of the Government. The *Woman's Exponent* is outspoken in favor of polygamy.

—A complaint against the proprietor of Woodward's Gardens, for violation of the Sunday law, was dismissed, on the ground that the law does not apply to theaters.

—A minister in southern California, writing to the *Central Baptist*, says: "Our church will hold about 150, and by getting up a concert we can fill it." No doubt of it.

—Bishop Crowther reports that the average Sunday congregations at the stations on the Niger now amount together to 3,472 souls, of whom he reckons 1,599 as native Christians, and 451 as communicants.

—The "American Sabbath" is the latest for Sunday. The reader will observe that "American Sabbath" and "Christian Sabbath" are not necessarily synonymous. It will require an Act of Congress to make them so.

—Anti-polygamy meetings are the order of the day all over the country. The expression sounds well, but the Mormons will continue to laugh, as the boy in the apple-tree did when tufts of grass were thrown at him.

—It is said that the Pope is about to establish diplomatic relations with the United States, having created the office of Papal Delegate. When the United States upholds the Pope's Sunday by law, such a delegate to the ecclesiastical branch of this Government would be very appropriate; but, till then, it is difficult to see what he can do, since this country has no ecclesiastical power at present, and the Pope has no civil power.

—A "rush" is expected at a certain church in San Francisco; so its paper says. Are the famous revivalists going to work there? Oh, no; "The ladies will give one of their genuine, old-fashioned, New England dinners—brown bread, baked beans, coffee, etc., best quality. Dinner from 5:30 to 7:30, and then a musical entertainment of an hour; all for the small sum of twenty-five cents." That will bring them. For filling churches, a good dinner will discount the gospel by large odds.

—The Society of the Holy Infancy (Catholic) has, within less than forty years, baptized (?) 500,000 infants, and placed 80,000 in orphan asylums. The Master-General commends this work and gives the following precious bit of information. His authority for the statement is not given: "Every year, by means of this infantile apostolate, a vast number of children, snatched from eternal death, are sent to Heaven to complete the number of the elect, whose pure and innocent legions, by their number and stainless beauty, constitute the most resplendent trophy of the church militant."

—The *Catholic Mirror*, in an article entitled "Head Off the Devil," advises as a means of so doing, the providing of parish libraries. As an example of how this may be done, it gives the following instance: "In 1880 Father Downey was stationed at the Immaculate Conception Church in this city (Baltimore). He had a lot of *bric-a-brac*, won at fairs and presented by friends. He raffled it off, and with the proceeds determined to found a parochial library. He bought a couple of hundred volumes," &c. The *Independent* very properly concludes that the devil himself lent a hand in that "heading off."

—A correspondent of the *Christian Union* writes to that paper that he has doubts as to his conversion, and among other reasons for his doubt, he says he enjoys reading Mr. Beecher's sermons better than he does the Bible. Whereupon the *C. U.* comforts him with the assurance that Mr. Beecher's sermons will answer the purpose just as well as the Bible. It says the Bible "is a system of divinely revealed and illustrated truth. It is the truth that God is a Father, that man is a prodigal son, that the Father's love has provided for the son's repentance, and awaits the son's return. Moses illustrates these truths best to some men, David to others, Paul to yet others. If you find them best illustrated to your mind and heart in the modern utterances of a modern preacher, it is your privilege to find them there. . . . Water is water, whether you dip it up from the bubbling spring or draw it from an aqueduct half a dozen miles or more away." We would refer the reader to Rom. 12:3, and remark that sometimes the vessel through which the water passes has a great deal to do with its purity.

News and Notes.

—Frederick A. Tritle has been appointed Governor of Arizona.

—When the troubles are settled in Ireland, notice will be promptly given.

—New York capitalists are planning to erect a first-class American hotel in the city of Mexico.

—At Helena, Ark., the river is above the high-water mark of 1867, and the levees are fast breaking.

—General rains in California during the last week. The winter previous to this rain has been discouragingly dry.

—Gen. Grant has "gone back" on Eads' ship railroad enterprise, which, it is to be hoped, will kill the gigantic begging scheme.

—Governor St. John, of Kansas, has appointed Mrs. Cora M. Downs, of Wyandotte, one of the Regents of the State University.

—The First Methodist Church at Racine, Wis., was burned on Sunday, February 4. The church cost \$38,000 and the organ \$3,000.

—Decisive measures are being adopted at Cornell College to put a stop to hazing. All right-minded people hope for the success of the effort.

—The Choctaw nation, in Indian Territory, have a law against excessive cruelty to animals, and the penalty for its violation is fifty lashes.

—At St. Johns, N. B., the weight of snow crushed the roof of the car-sheds of the Inter-Colonial Railway. Nine cars were demolished. Loss \$50,000.

—The order of the Czar that only wood shall be burned in the palace is said to be owing to the fact that the nihilists have smuggled dynamite in with coal.

—A large and important meeting of lawyers was held in Chicago, Saturday, January 21, to see what measures can be taken to prevent jury-packing and bribery.

—Land title suits have been filed in Oakland, within one week's time, against more than 10,000 defendants. One man has sued 6,220 property holders for possession in Temescal.

—A collision between a freight and an emigrant train near Dos Palms, on the Southern Pacific Railroad, February 6, resulted in the destruction of thirty cars and two engines. No lives were lost.

—By an explosion in a colliery in Rhondda, Wales, Feb. 10, houses were shaken two miles off. Two thousand workmen are thrown out of employment. The number of lives lost is not yet ascertained.

—A note has been passing round that a compound of sulphate of zinc and digitalis is as "unfailing as fate" as a cure for small-pox. "Which the same" is a great humbug, to be avoided as all bugs should be.

—Three hundred Jewish refugees from Russia recently sailed from London, to the United States. Thousands of Jews are expected to flee from Russia, and calls are made for all their co-religionists to aid them with means.

—The murder of a man in a fight in a newspaper office in Washington is now supposed to be connected with the "star route cases." Those magnificent swindlers will never be brought to justice if any additional crimes will prevent.

—A Spark from a locomotive on the Buffalo, New York, and Philadelphia Railroad, on the 12th inst., set fire to little pools of oil in the lowland near Olean, N. Y., which communicated with tanks containing over 100,000 barrels of oil, and in a few minutes the whole was in flames.

—A terrific storm has prevailed along the coast at the mouth of Columbia River. At the latest intelligence the telegraph lines had been prostrate three days. The warehouse at Ilwaco was blown down, and the road between Ilwaco and the North Beach was blocked with fallen timber. The waves rolled over Tillamook Rock Light-house, 150 feet above the ocean level, until the lee side presented the appearance of a cataract. At Astoria the damage was confined to show-windows, etc.

—A piano teacher in Philadelphia has for years studied the anatomy of the hand with a view to discover why it is so much more difficult to raise the third finger of the hand above the keys of the piano than the other fingers. He thinks if he cuts a cord attached to that finger, which is wanting in the others, the difficulty will be removed, and he has induced a pupil to submit to the operation, which will shortly be performed.—*Atta*. If we were the pupil, we would respectfully suggest to the music teacher that he first try his experiment on his own hand.

—The fastidious salad-maker who insists on having genuine imported olive oil will be horrified to learn that a large portion of that delectable article is manufactured from cotton-seed oil, exported to Europe from the Southern States. He will, however, be able to sympathize with the lover of genuine imported French wines when he finds that a large portion of them are made of glucose, potatoes, rotten apples, dried prunes, dates, figs, raisins, currants, red beets, and worst of all the flowers of the bassia tree, which, when properly dried, form in connection with water and sugar an excellent base for the manufacture of artificial wine. During November and December 250,000 bales of bassia blossoms were imported into France and converted into French wine, much of which swill is drunk by knowing Americans under the impression that it is the pure juice of the grape.—*Chronicle*.

BIBLE SANCTIFICATION:

A CONTRAST OF TRUE AND FALSE THEORIES.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 16, 1882.

LAST Sabbath we met with the church in San Francisco. It was a profitable day to us all. Sunday evening was stormy, but the attendance in Oakland was fair, and the interest manifested to hear the word was good.

To J. L. E.—The word "regeneration" is used twice in the Bible, Matt. 19:28; Titus 3:5. The original word is defined by Greenfield: "A being born again, new birth, regeneration, renovation."

General Articles.

NONE of the readers of the SIGNS ever tire of the excellent articles which appear on the first page of our paper, which have been so regularly furnished by Mrs. E. G. White. At her request they are omitted for a few weeks, as she is furnishing articles which we publish in the missionary department entitled, "Among the Churches." The instruction contained in these articles is of too great value to be confined to the individual churches named, and we gladly give place to them in the paper. They will, however, be few in number.

Last week, on the first page, we gave an interesting extract from Dr. Geikie's Life of Christ. This week we give the first chapter of Eld. Littlejohn's work on the Religious Amendment of the Constitution of the United States. The book is advertised in our paper, and kept for sale at this office. It is exactly *the book for the times*. The chapter given this week will afford the reader a good idea of the style of the writer, which is logical, interesting, and every way unexceptionable.

School Matters.

On this page will be found a brief account of the meeting of the committee in Healdsburg. In addition we state:—

1. The building and ground have been purchased for \$3,750. The first cost was over \$10,000. The building is new, well arranged, with one hundred school-seats in it.

2. The grounds are too small. Other desirable ground can be obtained at moderate rates, and should be secured soon.

3. It is yet uncertain at what time the school will commence. It will depend on the expressed wishes of those who will attend the first term. Let us hear from such immediately.

Future information will be given in the SIGNS as fast as arrangements are made looking to the commencement of the school. It is the determination of the committee to move carefully, and place everything on a secure basis, and so insure the best possible success.

The "American (?) Sabbath."

IN his speech in favor of Sunday, at a mass-meeting held in Oakland recently, a D. D. said: "America established the Sabbath as a household regulation, and we should observe it." Let's see; the commandment must read something like this: "Remember the first day to keep it holy. Six days shalt thou labor, and do all thy work; but the first day is the household-regulation Sabbath of the Americans; in it thou shalt not do any work. . . . For in six days the Americans made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Americans blessed the first day and established it." We had no idea that the authority of the Americans extended so far back. Much, however, as our patriotism would incline us to wish America to take the lead in all things, we are forced to admit that in this matter the Pope got the start of her.

We Are Not Convinced.

SOME people are trying hard to convince the Seventh-day Adventists that it is wrong to work on Sunday in violation of the law of the State. The argument is easily made; it is this: We are to be in subjection to the "powers that be;" to obey rulers, etc. By this rule we are under obligation to abstain from labor "on the venerable day of the sun."

At the risk of being considered somewhat obdurate

we must say we are not convinced. We think, however, it is not because of obduracy in us, but that we have studied the word of God too intently to be misled by any such misapplication of its teachings. It is a well-known saying that, "A little learning is a dangerous thing;" and this may prove true in the case of some people, whose knowledge of the Bible is too superficial to be of benefit to themselves or others.

We are reminded of the debater who once undertook to prove that it was our duty to baptize (or rhanize) our children. The proof offered was considered positive beyond the possibility of evasion. It is found in 1 Peter 2:13: "Submit yourselves to every ordinance of man." But we are hardly prepared to adopt this rule without the limitations which the Scriptures put upon it. We have adopted the Scriptures to use, but do not choose to abuse them in the manner indicated by such arguments.

If we are wrong in working on Sunday for the reason stated, then Moses was wrong for not yielding to the laws of Pharaoh; the three Hebrew children were wrong for disobeying the law of Nebuchadnezzar, by reason of which they were (very justly, it must be supposed) cast into the fiery furnace; Daniel was wrong in disobeying the law of Darius, and, of course, he was deservedly thrown into the den of lions. And the apostles of Christ were wrong when they persisted in preaching "Jesus and the resurrection," after the rulers had strictly prohibited such seditious conduct. Many like instances may be presented. And it must seem strange to these modern expositors of the word of God, that in all these cases the Lord vindicated them in their wrong-doing (?) and put the rulers to confusion. How will they account for this?

We can easily solve the difficulty. In these cases the rulers were enacting laws which were contrary to the law of God; which, if obeyed, would lead to a violation of the law of God. *Such laws must not be obeyed.* When "the powers that be" are "a terror to evil doers, and a praise to them that do well," Rom. 13, then it is the Christian's duty and delight to yield obedience to them; but when they turn aside and make themselves a praise to evil doers and a terror to them that do well, then our answer is always found in the answer to the rulers in Acts 4:19: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

A Chinese Minister.

AMONG the arrivals from the East yesterday was Yung Wing, who for the last three years has occupied the position of Second Minister for China at Washington. He has been a resident of the United States since 1846, and is said to be a naturalized citizen of this country. He is a graduate of Yale College, where he won high honors, two of our most distinguished lawyers being his classmates. It was by his efforts chiefly that the Chinese Educational Commission was established at Hartford, Connecticut. He belongs to the "advance party" of China, of which La Hung Chung is the leader, and has done more than all others of his countrymen to break down the barriers of Chinese exclusiveness. He is now en route to Peking.—*S. F. Chronicle, Feb. 9.*

At a Methodist Conference in Los Angeles we heard Bishop Wiley say: "You dislike the Chinaman in California because you do not know him." We have always believed that in California we see the worst side of Chinese life, and for this California is partly responsible, for the means of assimilating to our civilization have been persistently denied to them. Mostly shut out of the public schools, denied the privilege of becoming citizens, treated as outcasts from their arrival upon our shores, and almost entirely deprived of the humanizing influence of female society, it is too much to expect that our civilization should have any elevating influence upon them. They are heathen, but they are not ignorant. Crossing the bay on the boat which took the "overland" passengers on the 8th inst., we had a fair opportunity to observe the appearance and manner of Yung Wing and his attendants, which indicated the refinement and culture which he possesses. The "hoodlum" element of this country has no reason to look down upon the Chinese, even in the unfavorable light in which they are presented in this State.

Bishop Wiley said that the Methodist mission in the Foo Chow District was commenced about the same time that Methodism began its work in California. With all the difference of surroundings, the Conferences in that district are as large as those in California, have as many preachers and as many members. And it is probably

not too much to say that their members are more devoted and self-denying, and less worldly, which is to say that they present a higher type of genuine Christianity.

School Meeting.

A MEETING of the S. D. A. School Committee of California, was held at Healdsburg, Sonoma County, in connection with the State quarterly meeting; present, W. C. White, Chairman; John Morrison, Elder J. H. Waggoner, T. M. Chapman, and Wm. Saunders, Secretary; absent, M. J. Church, and Wm. Butcher. At the first meeting, Mrs. E. G. White made appropriate remarks upon what should be the aims and ends of a denominational school, such as is purposed to be established in this State by Seventh-day Adventists, the gist of which was that "The fear of the Lord is the beginning of wisdom," and that it was necessary to have a school of our own in order to take the children away from the evil influences found in nearly all the common schools and colleges of the day.

Elder Waggoner made remarks in favor of the establishment of a school.

W. C. White made a statement of what the Committee had done thus far in looking over the field to ascertain the best point for location, a principal to take charge of the school, the expense of tuition, board, etc.

W. Saunders stated that he regretted that we had not a full committee present—there were five of the seven on hand, however, and being a majority, were competent to act. Would like to hear the mind of the Healdsburg people on the subject.

Bro. Young stated that he favored this place for location of the school for the reasons that it was a place where property could be obtained cheaply, the climate was good, crops were certain, and the people were prosperous.

Elder Waggoner said he had visited several points in the State, and all things considered, Healdsburg seemed to offer the most advantages.

At the second meeting W. C. White reported that he had seen Professor Brownsberger in Michigan, and had succeeded in securing a promise from him to come to California and take charge of the proposed school, together with his wife who could act as one of the assistants. Report accepted.

Committee on location reported that the best, most suitable, and cheapest building attainable was at Healdsburg—a large two-story wooden building of excellent design and construction, in an eligible locality, upon commodious grounds, and already furnished and in use as a school, which could be obtained at reasonable figures.

The Committee examined the Healdsburg Institute building. The matter of teachers and text-books was discussed, when the following resolution was offered:—

Resolved, That the Board extend to Professor Sidney Brownsberger, of Battle Creek, Mich., an invitation to come and take charge of the proposed school as soon as possible, and that his wife also be invited to come with him and take a position as one of the teachers. Carried.

T. M. Chapman suggested that it was proper to consider the matter of locating the school at this time, whereupon John Morrison moved that the Healdsburg Institute be purchased on the terms proposed. This was seconded by Wm. Saunders, and after quite general discussion the question was put and carried unanimously.

Moved and seconded that W. C. White be empowered to receive a deed of the said school property in trust for the Board of Trustees of said school hereafter to be elected. This also received a unanimous affirmative vote.

After full consideration and discussion the following rates were fixed for tuition: Primary department, \$2.50 per month; Intermediate, \$3; Grammar, \$4; High School, \$5. Special studies, such as the languages, music, etc., to be charged extra. Where families send more than one pupil, a discount of ten per cent. to be allowed.

Moved that the school be called the Healdsburg Academy. Carried. WM. SAUNDERS, Sec.

Appointments.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. W. C. White, Superintendent. Seats always free.

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