

The Signs of the Times.

"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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[For terms, etc., see last page.]

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"THIS SAME JESUS"

THIS same Jesus! Oh, how sweetly
Fall those words upon the ear,
Like a swell of far-off music,
In the night-watch still and drear.

He who healed the helpless leper;
He who dried the widow's tear;
He who changed to health and gladness
Helpless suffering, trembling fear;

He who wandered poor and homeless,
By the stormy Galilee;
He who, on the night-robed mountain,
Bent in prayer the wearied knee;

He who gently called the weary,
"Come, and I will give you rest!"
He who loved the little children,
Took them in his arms and blessed;

"This same Jesus!" When the vision
Of that last and awful day
Bursts upon the prostrate spirit
Like a midnight lightning ray;

Then we lift our hearts, adoring
"This same Jesus," loved and known—
Him, our own most gracious Saviour—
Seated on the great white throne.

For this word, O Lord, we bless thee;
Bless our Master's changeless name;
Yesterday, to-day, forever,
Jesus Christ is still the same.

—Francis Ridley Havergal.

General Articles.

Burning of the Magical Books.

BY MRS. E. G. WHITE.

IN the days of the apostles, the city of Ephesus was famed for the worship of the goddess Diana and the practice of magic. The temple of Diana was considered, for its size and splendor, one of the wonders of the world. Its surpassing magnificence made it the pride of both the city and the nation. The idol itself was but an uncouth wooden image, on which were inscribed mystic characters and symbols. These were supposed to possess great power. When pronounced, they were said to accomplish wonders. When written, they were treasured as a potent charm to guard their possessor from robbers, from disease, and even from death. Numerous and costly books were written by the Ephesians to explain the meaning and use of these mysterious symbols.

In this city, the very stronghold of superstition and sorcery, the apostle Paul labored for several years. Here the power of God was mightily displayed through his servant. The sick were healed, and evil spirits were cast out.

The miracles wrought by Paul in the name of Jesus, created great excitement in Ephesus. Among those who practiced magic arts were certain Jewish exorcists, who claimed to possess the same power exercised by Paul. Believing that the name of Jesus acted as a charm, they determined to cast out evil spirits by the same means which the apostle had employed.

An attempt was made by seven brothers, the sons of Sceva, a chief priest of the Jews. Finding a man who was possessed with an evil spirit, they addressed him, "We adjure you by Jesus whom Paul preacheth." But the evil spirit answered with scorn, "Jesus I know, and Paul I know; but who are you?" and the man who was possessed

attacked them with such violence that they fled out of the house, naked and wounded.

The discomfiture and humiliation of those who had profaned the name of Jesus soon became known throughout Ephesus, by Jews and Gentiles. It furnished unmistakable proof of the sacredness of that name, and the peril which they incurred who should invoke it, while they had no faith in Christ's divine mission.

Many dared not breathe aloud the name, on which they had hitherto heaped reproach and blasphemy. A large number were convinced that Christ was all that Paul claimed him to be, and they determined to receive the gospel. These openly renounced the practice of sorcery, and acknowledged their secret arts to be deceptive and Satanic. They brought together the manuals of enchantment, the costly books containing the mystic symbols of Diana, and the secrets of their art, and burned them in the presence of all the people. The sacrifice thus made was estimated at fifty thousand pieces of silver, equal to about ten thousand dollars.

The conversion of these Ephesians was attended with the results that always follow genuine conversion. When convinced that their magical books were false and pernicious, they were unwilling to sell them and thus place temptation in the way of others. They promptly burned the records of divination, at a great personal sacrifice. The power of truth triumphed over men's prejudices, favorite pursuits, and love of money.

Those magical books contained rules and forms of communication with evil spirits. They were, in fact, the regulations of the worship of Satan; directions for soliciting his help, and obtaining information from him. The system of magic or sorcery then extant was in reality the same as that which is now known as modern Spiritualism. Many were deceived in Paul's day by this Satanic delusion, and many are deceived to-day by the same power. "Magical books" were not confined to the apostolic age, or to nations that are called heathen. The sorcerers of our time are taking advantage of the freedom of the press to spread abroad their baleful literature. Could all the productions of modern Spiritualism be treated as were the magical books of the Ephesians, one of Satan's most successful avenues to destroy the souls of men would be cut off.

Witchcraft and sorcery are practiced in this Christian age and Christian nation, even more boldly than by the old-time magicians. Satan is finding access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures of truth declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But Satan—true to his early cunning, when in the form of a serpent he deceived the mother of our race,—employs this device to gain control of the minds of men.

Paul warns his Corinthian brethren of the deceptive power of their great adversary. He declares, "I fear that by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

He writes to his son Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

In his second epistle to the Thessalonians, he warns them that the second advent of our Lord will be preceded by the working of Satan, "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie."

Because the children of men reject the plainest

teachings of his word, and trample upon his law, God leaves them to choose that which they desire. They spurn the truth, and he permits them to believe a lie. They refuse to yield to the convictions of the Holy Spirit, and Satan, transforming himself into an angel of light, leads them captive at his will. If men were but conversant with the word of God, and obedient to its teachings, they could not be thus deceived; but they neglect the great detector of fraud, and the mind becomes confused and corrupted by the deceptive arts of men, and the secret power of the father of lies.

Men of intelligence are infatuated with Satanic sorcery as verily to-day as in the days of Paul. Thousands accept the opinion of the minister or obey the injunctions of the pope or priest, and neglect God's word and despise his truth. God would have his people learn their duty for themselves. The Bible declares his will to men, and it is as much our privilege and our duty to learn that will as it is that of ministers and popes and priests to learn it. What they can read from God's word, we can all read.

When the Ephesian converts burned their books on magic, they showed that they hated what they had once loved, and loved what they had once hated. The light of truth, shining into their minds, had convinced them of the unlawfulness of their arts, and had stirred their souls with abhorrence of their unholy deeds. Such a change is the best evidence of true conversion.

A person may not be able to tell the exact time or place, or to trace all the chain of circumstances in the process of conversion; yet this does not prove him to be unconverted. Said Christ to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit." Though the work of grace is silent and almost imperceptible, it may be fully as effective as when its operations are more apparent. But if the heart has been renewed by the Holy Spirit, the life will bear witness to the fact. "By their fruits ye shall know them." Light and darkness are not more distinct than are the state of the converted and the unconverted. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are.

The world and the church have a right to expect such proof of true conversion as was given by the Ephesians,—proof that a new moral taste has been created. You may not have practiced sorcery, you may not have tampered with Spiritualism; but remember that "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If you indulge in any practice forbidden in God's word, you have yielded obedience to Satan; you are his servant.

Every unconverted man is fascinated, bewildered, by the bewitching power of the great deceiver. Paul wrote to the Galatians, "Who hath bewitched you, that ye should not obey the truth?" Every person who cherishes a known error, in faith or practice, is under the power of sorcery, and is practicing sorcery upon others. Satan employs him to mislead other souls.

If we would indeed become children of God, we must renounce at once and forever, every sinful indulgence. We must close every avenue through which Satan may gain control of our thoughts or our affections. Many persons manifest determined hatred of some sins denounced in the word of God, while they at the same time indulge their favorite sin. Not so did the Ephesian converts. Their particular sin was magic. By this means Satan held them in his power. They might have been earnest and vigilant to correct other evils, but had they spared this one sin, they would ere long have yielded their faith. But they laid the axe to the root of the tree;

they renounced the hidden things of darkness, and destroyed that which had led them into sin.

This incident was placed on record as an important lesson for every age. The Ephesians directed their efforts against the very sin of which they were guilty. Have the people of God in this age acted in like manner? There are many who manifest supreme devotion to their money, their business or their houses and lands. The ambitious man worships fame or honor as his idol. The covetous man fosters covetousness. The sensualist is wedded to his lust. These love their cherished objects of pursuit more than they love God. They are idolaters.

Those who venture to cherish the sin which they love best, are tampering with Satan's sorcery. The enchanting power of temptation has paralyzed conscience and blinded reason, so that they do not perceive their danger. The magical books have not been destroyed.

When the truth, presented to the understanding, exerts its sanctifying power upon the heart, the sins which were once cherished will be put away, that Jesus may occupy the soul-temple. If covetousness has been indulged, it will be given up. If the love of the world has captivated the senses, a higher attraction will break its power. Deceit, falsehood, impurity, will be cleansed from the heart. He who maintains his allegiance to Christ, can render no service to Christ's bitterest foe.

Many place themselves on the enchanted ground by frequenting scenes of amusement where fallen spirits congregate. Professing Christian, when you resort to the theater, remember that Satan is there, conducting the play as the master-actor. He is there to excite passion and glorify vice. The very atmosphere is permeated with licentiousness. Satan presides, also, at the masquerade and the dance; he throws around the card-table its bewitching power. Wherever an influence is exerted to cause men to forget their Creator, there Satan is at work, it matters not how innocent the guise under which he conceals his purpose.

Many who cannot be attracted by the allurements of pleasure, are ensnared by the teachings of "science falsely so-called." These are led to extol human reason, above divine revelation; to exalt nature, and forget the God of nature. Is there no magic, no sorcery, going on around us?

The press is now sending out books in great numbers, that teach the ignorant and unsuspecting how they may serve Satan. There are works breathing the poison of skepticism and infidelity. There are treatises on money-making, that fill thousands of minds with fancies and follies, that fire thousands with an insane desire to amass wealth. There are fascinating volumes, that portray with all the power of human eloquence the lives of those who have made fame their god. And outnumbering all other productions of the press, like the swarms of locusts that darkened the whole land, comes the flood of novels and romances, to cultivate in the youth a love-sick sentimentalism, to teach them that courtship and marriage are the great object of their existence, and to unfit them for the practical duties of a useful life.

Satan is seeking by every means he can devise, to suggest doubts concerning the truth of God's word. Those who are naturally inclined to skepticism should, above all others, avoid everything that would strengthen this dangerous tendency. On the contrary, many read with avidity skeptical writings which exert such a deceptive, bewitching power that the reader seeks in vain to free the mind or purify the heart from the unholy spell. Evil angels, having once gained access, suggest doubts that human reasoning is powerless to remove. When God speaks to the soul, those who would be free will cut every tie that holds them under Satan's power. They will destroy that which so nearly proved their ruin, lest it prove the ruin of others.

Many a work is highly prized for its wealth and beauty of language, when these are but a fair garment to conceal principles that in their native deformity would shock the reader. Those principles have led the author step by step away from God, from hope, and Heaven. Will they not exert the same influence upon the reader? The course of the Ephesians was the only safe course for them; it is the only safe course for you. Destroy these agencies of Satan. Put beyond your reach that which has power to seduce you.

The authors of no small share of current litera-

ture are men who have lived in the atmosphere of vice, and who are slaves of passion. Poets of brilliant talents have perverted their powers to the service of Satan. Over all that is good, and pure, and noble, they have cast the darkness of their own base thoughts. They encourage dissipation and sanction vice.

The bewildering brilliancy, the deceptive pathos, of many a gifted author, are Satan's bait to allure and destroy the souls of men. Many who are in no danger from the productions of the gross and sensual, are deceived by writers who virtually clothe Satan in angel's garments and make him a benefactor of the race. Such works are legion.

Have the disciples of Christ burned the magical books? Have they made a decided change in their principles and habits of life? Have they separated themselves from the enchantments of the world? Those who, knowing their danger, will yet venture into places of worldly, demoralizing amusement, or who will poison the mind with the literary productions of the skeptic, or the sensualist, are guilty of presumption. God does not give his angels charge to keep those who choose to walk in forbidden paths.

When in the way of duty we are brought into trial, as was Daniel in the king's court, we may be assured that God will preserve us. But if, through stubbornness, hardness, or bravado, we place ourselves under the power of temptation, we shall fall, sooner or later.

We are living at a time when Satan's power is great. "As a roaring lion, he walketh about, seeking whom he may devour." Anon, he will quell his roar to the faintest whisper, that he may deceive the unsuspecting by his hellish arts. The glories of the world are presented in glowing colors to fascinate the senses, to beguile unstable souls. What have professed Christians done to close every avenue whereby Satan can approach them? Have they given proof of the work wrought in them by the Holy Spirit? Have they erected barriers, firm and strong, between their soul and every earthly idol?

The infidel, when converted, will abhor the books that led him to doubt the word of God. The dissolute man who has purified his soul by obedience to the truth, will not venture into the haunts of dissipation, from curiosity or habit. Neither will he permit his mind to dwell upon such scenes, portrayed in the pages of the sensualist. He will be awake to his danger, shunning temptation himself, and earnestly warning others of its bewitching power. Whatever the idol previously cherished, the converted man will not only resist evil, but will, so far as possible, place himself beyond the power of Satan. Again we would ask the followers of Christ, "Have you burned the magical books?"

The Law of God.

THE SABBATH COMMANDMENT.

ALL the objections which are urged against the ten commandments are aimed at the fourth commandment. Were it not for this, few of them would be put forth. And they are not generally intended to have any effect on any other. Thus it is claimed that there is no precept for keeping the Sabbath until the Israelites were brought out of Egypt, nor any record of anybody keeping it previous to that time. If this were true, and if it did furnish evidence against the Sabbath, what shall we say of the third commandment? for there is not a hint concerning it or its violation till after the exode. But two positions can be taken respecting it by opposers of the law:—

(1.) That it was then necessarily of force, though not mentioned, as the name of God was as "holy and reverend" as now; and as much to be honored as now. This we accept; and the conclusion follows that a law is proved to exist where the reason is proved to exist. But we have positive proof that the Sabbath was a sacred, sanctified institution from the creation of the world; and therefore the duty to "keep it holy" also existed. It "was made for man"; Mark 2:27; and as it was made at the time of creation, of course it was sanctified, "or set apart" for man at that time. This is conclusive.

(2.) The absence of any mention of profanity, or of taking the name of God in vain in the book of Genesis, may be offered as evidence that it, with the other parts of the ten commandments, were not binding until the exode, and then only binding on the Jews. But besides the evidence offered on the other commandments, we have proof direct

and positive against this objection. In Lev. 18 the Lord gave instructions to Israel to avoid the ways of the Canaanites, among which is the following: "Neither shalt thou profane the name of thy God." "For all these abominations have the men of the land done, which were before you, and the land is defiled." Verses 21, 27. And in Deut. 18, speaking of the sins committed by the nations in Canaan, he said: "Because of these abominations the Lord doth drive them out from before thee."

Now apply to these declarations the words of Paul to the Romans: "Where no law is there is no transgression, and sin is not imputed when there is no law." But sin was imputed to them, and among their sins was the violation of the third commandment. They were guilty of profaning the name of God. Therefore they knew of the existence of such a law, though we have no record of its having been given.

4. *Remember the Sabbath day, to keep it holy.* 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, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

The following remarks from the pen of Elder J. N. Andrews, are worthy of careful consideration:—

"In the absence of direct testimony either way, it is by no means certain that 'holy men of old' did not regard the Sabbath. We read of their reckoning time by weeks, and by sevens of days. Gen. 29:27, 28; 8:10, 12. The reckoning of time by weeks is not derived from anything in nature, and can be traced to but one source, to wit: the six days' work of creation, and the rest of the seventh. It is not very likely that the work of creation should be remembered and commemorated, and the rest and sanctification of the holy Sabbath should be forgotten.

"But were it possible to show a violation of the Sabbath institution in the patriarchal age, it would no more destroy the sacred character of that institution than a plain violation of the institution of marriage on the part of some of the patriarchs affects the sacredness of the marriage institution." Mal. 2:14, 15; Gen. 2:21-24; Matt. 19:4-8; Mark. 10:6-8, compared with Gen. 16; 25:6; 29:30.

"Both of these institutions were made for man before the fall. Mark 2:27; Gen. 2:1-3; 1 Cor. 11:12; Gen. 2:18. Their sanctity is not derived from the decalogue; but the fourth commandment guards the sacredness of one, and the seventh the other. Gen. 20:8-11, 14."

Inasmuch as the sole aim of objectors and opposers is to disprove the obligation of the Sabbath, both in the patriarchal age and in our own, we might reasonably expect to find some reason urged against this institution and its commandment which would not rest against the other commandments. But this is not the case. To the contrary there is more and stronger evidence in its favor than can be found in favor of most of the other precepts of the decalogue. And only one other, the seventh, has equal evidence of having been given to man before his fall from innocence.

Before the law was given on Sinai the Lord expressed his intention to prove the people whether they would walk in his law or no. The proof was furnished by testing them on the Sabbath. On six days the manna fell, and on the seventh day, the Sabbath, it was withheld. When the people gathered a double portion on the sixth day, and the rulers told Moses, he said, "To-morrow is the rest of the holy Sabbath unto the Lord." But some of the people went out on the seventh day to gather, and the Lord reproveth them, saying, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. 16:23, 28, 29. This proves beyond all controversy that the law of the Sabbath existed before it was given on Sinai.

It is supposed by some that the Sabbath originated at that time, in the wilderness; that here it was first consecrated and enforced. If this were the case we should reasonably expect to find here some reason for its consecration; some reason why

the seventh day was chosen in preference to any other day of the week. But we do not find it. The only reason given in Ex. 16 for resting on the seventh day is, that *God had a law which required it*. But why such a law was enacted, and why it embraced the seventh day, Ex. 16 does not inform us. For this information we must appeal to other scriptures. And we are not left at a loss in this respect; Gen. 2:3, and Ex. 20:8-11, are full and explicit on this point.

Ex. 20:8-11 contains the fourth commandment in full. And in it are given both the reason, for the sanctification of the day, and the reason why the sanctity was placed on the seventh day. If the Sabbath was a Jewish institution, if it originated at or after the exode, and if it was founded on anything peculiar to that people in their history or experience, here is the place to look for the proof of it. But we do not find it. We find only a reference to the events of creation week as the reason for the institution of the Sabbath, and the rest of God from all his works of creation as the reason for blessing the seventh day in preference to any other day.

"The seventh day is the Sabbath [rest] of the Lord thy God." It is the Lord's rest, and the Lord's day. The reason is plainly given. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [literally, the day of the rest], and hallowed it."

"Wherefore" signifies "for this reason." The reason, and the only reason given in the Bible why the Lord blessed the Sabbath and consecrated it is that in it he rested from his work of creation. When he blessed and hallowed the day we learn from Gen. 2:3, "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Here we have the time and the occasion of the sanctifying of the Sabbath.

And this opens to us some important considerations. The Sabbath was not a Jewish, or national, or local institution, because it dates from creation, was God's own rest day, and has nothing in it peculiar to any one nation or people. It was not typical, as it was instituted before the fall of man, and therefore before types could have any significance. Its proper place is just where we find it, with moral laws—laws growing out of the action and will of God.

We would call special attention to this idea. All duties growing out of the action of God alone, are primary, and are properly considered moral. There are secondary truths growing out of a perversion of God's work, out of the rebellion of his creatures. And all institutions arising from these secondary relations are limited in their nature; they are positive or typical. No typical institution or merely positive duty can grow out of original relations, that is, out of relations existing from creation. This cannot be disputed. And it is equally evident that no moral obligation can originate in the action of the creature. All the types and shadows, and everything pertaining to a remedial system, have respect to man's condition as a sinner, and they would never have existed if man had not sinned. They owe their existence to man's rebellion against his Maker. Every one can see at a glance that man, by sin, could not give rise to a moral relation or a moral duty. These grow out of the sole will and action of the great Moral Governor.

But the Sabbath was made before man fell; before sin existed. And of course if man had not fallen, if sin never had existed, the Sabbath would have been observed as a sacred institution, a perpetual reminder of the power and benevolence of the Creator. This consideration ought to convince all that the Sabbath is not a local, typical, or national institution, subject to change or abrogation as are all typical institutions.

But the objection is raised that, though the Sabbath originated at creation, there was no commandment to enforce its observance until after the Jews were brought out of Egypt. There are three sufficient arguments against this objection.

1. The objection is erroneous because it assumes that there was no law given because no law is formally written in Genesis. But this assumption is contrary to reason and to established facts. Enoch walked with God, but we are not told that he either had or obeyed any law. Shall we therefore infer that no law was known or obeyed by him? Noah was righteous before God. How, or wherein, we are not told in the history of his life.

But the Scriptures inform us that righteousness consists in right doing. 1 John 3:7. Hence a rule of right, or law, was known by Noah. Also there is no mention of the third commandment, either of its obligation or violation, in Genesis, nor until it was spoken on Sinai. But the Canaanites were condemned for violating it; Lev. 18:21, 27; which proves that there was such a law though Genesis does not mention it. Therefore the objection is not valid.

2. We learn by Ex. 16 that God had a law which enjoined the observance of the Sabbath, not only before it was spoken on Sinai, but before the manna was given. For the reason and origin of this law we are referred to the work of creation, and to God's resting on, and sanctifying the seventh day.

3. In Gen. 2:3, we are informed that God blessed the seventh day and sanctified it, because that in it he had rested from all his work. To sanctify means to set apart, or to appoint to a sacred or religious use.

The obligation of the Sabbath was fully established when it was appointed to be sacredly observed; this is all that can be required to establish any institution. As this was done at the close of creation week, it fixes to a certainty the date of the origin of Sabbath obligation. And as "the Sabbath was made for man," the sanctification—the appointment or setting apart—was for man, for his observance. No other precept of the decalogue has so clear proof in favor of its having been given before the fall of man. The Sabbath institution was given to man while in a sinless state; it was suited to the condition of sinless beings. It existed in Paradise before it was lost, and will be kept according to the original design of its institutor—the Creator of heaven and earth—when paradise is restored. EDITOR.

Suggestive to Fault-Finders.

"Now, deacon, I've just one word to say. I can't bear our preaching! I get no good. There's so much in it I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow, 'Thankful'—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now, see, I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side and goes on to eat what is good. There again! She has found a burdock, and she throws it one side and goes on eating. And there! She does not relish that bunch of daisies, and leaves them and goes on eating. Before morning she will clear the manger of all save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she too would 'grow lean,' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood quiet for a moment, and then turned away, saying, "Neighbor, that old cow is no fool, at any rate."—*Ex.*

A Good Man's Wish.

I FREELY confess to you that I would rather, when I am laid down in my grave, some one in his manhood stand over me and say, "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children, "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I say I would rather that such persons would stand at my grave than to have erected over it the most beautiful sculpture monument of Parian or Italian marble. The heart's broken utterance of reflection of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared.—*Dr. Sharp.*

"It is good for a man that he bear the yoke in his youth."

Thirteen Ways of Being Happy.

HAPPY is the man whom God correcteth; for he maketh sore and bindeth up.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth always.

Happy is he that condemneth not himself in that thing which he alloweth.

Happy is he that hath mercy on the poor.

Whoso trusteth in the Lord, happy is he.

He that keepeth the law, happy is he.

If ye suffer for righteousness' sake happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold we count them happy which endure.

If ye know these things, happy are ye if ye do them.—*Well-Spring.*

A Simple Explanation.

THE late Mr. William Greenfield, was once in company at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put to him the following, among many other questions:—

"Can you give me the reason why Jesus Christ is called 'the Word?' What is meant by 'the Word?' It is a curious term."

Mr. Greenfield, unconscious of the motive or the skeptical principles of the inquirer, replied, with the mild simplicity and decision by which his character was marked,—

"I suppose, as words are the medium of communication between us, the term is used in the sacred Scriptures to demonstrate that he is the only medium between God and man; I know no other reason." The deist's mouth was shut.

How often it is the case that two or more Christians meet together, perhaps on the Sabbath, and allow the time to pass in an aimless conversation; each of them wanting to hear something that is improving, yet neither of them knowing how to get hold of it. So they talk about the weather, the meeting-house, the singing, the minister, and very likely, before they know it, they are talking gossip and scandal. Suppose that one should say to the other, "I was reading this morning these words of our Lord about so and so; do you suppose they are used literally?" Or some passing event, some scenery, might call up a passage of Scripture. Or a sermon just heard might give the key, and might start a very profitable as well as pleasant conversation, which would leave only elevating recollections, so different from the humiliating reflections that so often beset us after we have spent an hour in profitless and perhaps injurious conversation. Men of the world talk horse, they talk shop, they talk business, they talk stocks, they talk farms, they talk saddle, they talk fishing-tackle, they talk gun; why should not Christians talk Bible?—*Sel.*

LIFE'S END.—"It is finished." We are ever taking leave of something that will not come back again. We let go with a pang, portion after portion of our existence. However dreary we may have felt life to be here, yet when that hour comes—the winding up of all things, the last grand rush of darkness on our spirits, the hour of that awful sudden wrench from all that we have ever known or loved, the long farewell to sun, moon, stars, and light—brother man, I ask you this day, and I ask myself, humbly and fearfully, what will then be finished? When it is finished, what will it be? Will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin and self-gratification; or will it be, "Father, I have finished the work which thou gavest me to do?"—*Robertson.*

HE is a Christian! Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received; freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Thoughts on Daniel—Chapter XI.

BY ELDER U. SMITH.

A LITERAL PROPHECY.

VERSE 29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

THE time appointed is probably the prophetic time of verse 24, of which we have previously spoken. It closed, as already shown, in A. D. 330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal of the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman Empire was divided into three parts, between his three sons, Constantius, Constantine II., and Constans. Constantine II. and Constans quarrelled, and Constans being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A. D. 353. The barbarians of the north soon began their depredations, and extended their conquests till the imperial power of the West expired in A. D. 476.

This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople, directly led.

VERSE 30. For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse, namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isa. 23:1, has this note: "From the land of Chittim it is revealed to them. The news of the destruction of Tyre, by Nebuchadnezzar, is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Ægean Seas. So also Jochri on the same place." Kitto gives the same locality to Chittim, namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city as situated in that land, namely, Carthage.

Was ever a naval warfare, with Carthage as a base of operations, waged against the Roman Empire? Those who have read of the terrible onslaught of the Vandals upon Rome under the fierce Genseric, can readily answer in the affirmative. Sallying every spring from the port of Carthage, at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understand to be mentioned. Following in due course of time as the next remarkable revolution, came the eruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A. D. 428-468 mark the career of Genseric.

"He shall be grieved and return." This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first, by Marjorian, the second, by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its "eternal city" pillaged by the enemy.

"Indignation against the covenant;" that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Goths, Huns, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic church. It was especially for the purpose of exterminating this

heresy that Justinian decreed the pope to be the head of the church, and the corrector of heretics. Then it was decreed that the Bible was a dangerous book, and should not be read by the common people, but all questions in dispute should be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, had intelligence or connived with the church of Rome which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down heresy. The man of sin was raised to his ungodly throne by the defeat of the Arian Goths, who then held possession of Rome, in A. D. 538.

VERSE 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

The power of the empire was committed to the carrying on of the work before mentioned. And they shall pollute the sanctuary of strength, or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths, Huns, and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of the empire from Rome to Constantinople; which contributed more than anything else to the downfall of Rome. The passage would then be parallel to Dan. 8:11, and Rev. 13:2.

"And they shall take away the daily sacrifice." It was shown on Dan. 8:13, that "sacrifice" is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The daily desolation was paganism, the abomination of desolation is the papacy. But it may be asked how this can be the papacy, since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the 9th of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of the 11th, which does not refer to that event. Daniel, in the 9th chapter, speaks of desolations, and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the daily desolation and the other is pre-eminently the transgression or abomination of desolation.

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year A. D. 508, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A. D. 496, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Christ were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of "Most Christian Majesty," and "Eldest Son of the Church." Between that time and A. D. 508, by alliances, capitulations, and conquests, the Arbores, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

From the time when these successes were fully accomplished, namely, 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress that faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for

Christianity, as exhibited in the Catholic church, was, and is, only paganism baptized.

In England, Arthur, the first Christian king, founded the Christian worship on the ruin of the pagan. Rapin, who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508. Book ii, p. 124.

The condition of the See of Rome was also peculiar at this time. In 498, Symmachus ascended the pontifical throne as a recent convert from paganism. He reigned to A. D. 514. He found his way to the papal chair, says Du Pin, by striving with his competitor even unto blood. He received adulation as the successor of St. Peter, and struck the key-note of papal assumption, by presuming to excommunicate the emperor Anastasius. The most servile flatterers of the pope now began to maintain that he was constituted judge in the place of God, and that he was the vicegerent of the Most High.

Such was the direction in which events were tending in the West. What posture did affairs at the same time assume in the East? A strong papal party now existed in all parts of the empire. The adherents of this cause in Constantinople, encouraged by the success of their brethren in the West, deemed it safe to commence open hostilities in behalf of their master at Rome. In 508, their partisan zeal culminated in a whirlwind of fanaticism and civil war, which swept in fire and blood through the streets of the eastern capital. Gibbon, under the years 508-514, speaking of the commotions in Constantinople, says:—

"The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace."—*Decline and Fall*, Vol. iv, p. 526.

Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

With the following extract from the Second Advent Manual, pp. 79-81, we close the testimony on this point: "We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls, and is broken into fragments. One by one the lords and rulers of these fragments abandon their paganism and profess the Christian faith. In religion, the conquerors are yielding to the conquered. But still paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith, and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch,' Christianized.

"The pontiff for the period on which we stand is a recently-converted pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . In 508, the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, At what time was paganism so far suppressed as to make room for its substitute and successor, the papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being 'placed,' or 'set up,' in the room of paganism, but 508? If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, 'and kings, and peoples, and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the

martyrs of Jesus,' to 'think they are doing God service,' and to fancy themselves the exclusive favorites of Heaven, while becoming an easier and richer prey for the damnation of hell."

From these evidences we think it clear that the daily, or paganism, was taken away in A. D. 508. This was preparatory to the setting up, or establishment, of the papacy, which was a separate and subsequent event. Of this, the prophetic narrative now leads us to speak.

"And they shall place the abomination that maketh desolate." Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508, its progress toward universal supremacy was without parallel.

Look out for the man who prates loudly of his loyalty. That ancient Utah saint and persistent law-breaker, Daniel H. Wells, one of "The Twelve," the most pronounced polygamist of them all, commander of the Mormon militia and general hater of Gentiles, in the Constitutional Convention at Salt Lake last Saturday declared that "it made his blood boil when men insinuated that he proposed to make a fight outside the lines of the glorious old Constitution of the United States, the folds of whose grand and all-protecting flag he almost worshiped, and whose power and principles he adored. No man on the footstool of God's earth was more loyal than he; no man that walked loved his country as he did." Now, ye patriots, hide your diminished heads.—*Record-Union*.

The Sabbath-School.

Notes on Lesson for May 27.

MATT. 20:20-34; MARK 10:35-52; LUKE 19:1-10.

DREAMS of ambition had risen, especially in the minds of James and John, who, with Peter, were the most honored of the apostles. They had been in a better social position than most of their brethren, and, with Salome, their mother, had given all they had, freely, to the cause of their Master. Ashamed, themselves, to tell him their thoughts, they availed themselves of Salome, whom, perhaps he might the more readily hear, as older than they; as a woman; perhaps as his mother's sister; and as one who had shown herself, like her sons, his true friend.

She now came, therefore, with them, in secret, and, falling on her knees, as was the custom where reverence was intended, and as was especially due to one whom she regarded as the future great Messianic King—told him she came to ask a surpassing favor. "What is it?" asked Jesus. "Say," answered she, "that these, my two sons, may sit, like the chief ministers of other kings, on the first step of thy throne, at thy feet, on thy right hand and thy left, when thou settest up the kingdom."

So different, as yet, were the two men from what they were afterwards to become, when they had drunk more deeply of their Master's spirit!

"You do not understand what your request implies," answered Jesus. "The highest place in my kingdom can only be gained by drinking the cup of sore trial, of which I, myself, shall drink presently, and enduring the same fierce baptism of sorrow and suffering, even to death, in which I am to be plunged. Do you think you are able to bear all that?"

In simple true-heartedness, both answered, at once, that they were.

"You shall, indeed," replied Jesus, "drink of my cup, and be baptized with the same baptism as I, but, in my kingdom, no honors can be given from mere favor, as in kingdoms of the world. Those only can obtain them whose spiritual greatness has fitted them for them. The way to secure them is only through supreme self-sacrifice for my sake, and they are given by my Father to those only who are thus prepared for them. For such, indeed, they are prepared by him already."

John and James had striven to hide their selfish and ambitious request, by coming to Jesus when he was alone, but the ten, as was inevitable, soon heard of it, and were indignant in the extreme at such an unworthy attempt to forestall them in

their Master's favor. Their own ambition, at best only suppressed, broke out, afresh, in a fierce storm of jealous passion. Such human weakness was sadly out of place at any time, among the followers of the meek and lowly Son of man, but still more so, now, when he stood almost under the shadow of the cross, and it must have caused him the keenest sorrow. Calling the whole twelve, offenders and offended, round him, therefore, he pointed out how utterly they had misapprehended the nature of his kingdom, notwithstanding all his teaching through the past years.

"You are disputing about precedence in my kingdom," said he, "as if it were like the kingdoms of the world. Once more, let me tell you that it is wholly different. The kings of the heathen nations around us lord it over their subjects, and their magnates, under them, exercise authority often more imperiously than their chiefs. But it is very different in my kingdom, and a very different spirit must find place among you, its dignitaries. He who wishes to be great in that kingdom can only be so by becoming the servant of the others; and he who wishes the very highest rank, can only be so by becoming their slave. You may see that it must be so from my own case, your King and Head—for I, the Son of man, came not to be ministered unto, as other kings are, but to serve, and to give up even my life as a ransom for many."—*Geikie*.

On Matt. 20:23 Clarke makes the following comment, which throws valuable light on the passage:—

"The common translation, in which the words, *it shall be given to them*, are interpolated by our translators, utterly changes and destroys the meaning of the passage. It represents Christ (in opposition to the whole Scriptures) as having nothing to do in the dispensing of rewards and punishments; whereas, our Lord only intimates that, however partial he may be to these two brethren, yet seats in glory can only be given to those who are fitted for them. No favor can prevail here; the elevated seat is for him who is filled with the fullness of God. The true construction of the words is this—to sit on my right hand and on my left, is not mine to give, except to them for whom it is prepared of my Father. According to the prediction of Christ, these brethren did partake of his afflictions: James was martyred by Herod, Acts 12:2, and John was banished to Patmos, for the testimony of Christ, Rev. 1:9.

The Conversion of Zaccheus.

JERICHO was a Levitical city, and hence the residence of a great many priests; its position as the center of an exceptionally productive district, and also of the import and export trade between the two sides of the Jordan, made it, also, a city of publicans. It had much the same place in Southern Palestine as Capernaum—the centre of the trade between the sea-coast and the northern interior, as far as Damascus—held in Galilee. The transit to and fro of so much wealth brought with it proportionate work and harvest for the farmers of the revenue. Hence, a strong force of customs and excise collectors was stationed in it, under a local head, named Zaccheus, whom, in our day, we might have called a commissioner of customs. In a system so oppressive and arbitrary as the Roman taxation, the inhabitants must have suffered heavily at the hands of such a complete organization. To be friendly with any of their number was not the way to secure the favor of the people at large.

Zaccheus, especially, was disliked and despised, for, though a Jew, he had grown rich by an infamous profession, and was, in the eyes of his fellow-townsmen, not only an extortioner, but, by his serving the Romans, a traitor to his race, and to their invisible king, Jehovah. His personal character, moreover, seems to have been bad, for he owned to Jesus that he had, at least in some cases, wrung money from his fellow-townsmen by swearing falsely against them before the magistrates.

Jesus had seldom passed that way, and hence his person was little known, though report had spread his name widely. Among others Zaccheus was anxious to see him, and, being a little man, he had run before the caravan with which Jesus was entering the town, and had taken his station in one of the evergreen fig-trees—a sycamore—of which some grew at the wayside, of great size—a few even fifty feet in circumference. They

were easy to climb, from their short trunks and wide branches, forking out in all directions.

He had never seen Jesus; but he was not the less known to him, and must have been astounded when the Great Teacher, as he passed the spot, looked up, and, addressing him by name, told him to make haste and come down, as he intended to be his guest that night. A divine purpose of mercy, as yet known to Jesus alone, had determined this self-invitation. Though all others shunned the chief of the publicans as specially disreputable, he was chosen in loving pity by Jesus, as his host. The word was enough; in an instant he was on the ground, and pressingly welcomed Christ to his hospitality. That he, the hated and despised one, should have been thus favored, in a moment won his heart, and waked the impulse of a new and better life; but it also raised the hostile feelings of the multitude. Voices on every side were heard murmuring that "He was gone, in defiance of the law, and of public feeling and patriotic duty, to lodge with the chief publican."

They little knew the mighty change his having done so had, in a moment, wrought in a soul hitherto degraded and lost, not less by an ignoble life, than by the social proscription which barred all hope of self-recovery. Christ had completely overcome him, for he had treated him as a man, with respect, and shown him that the way still lay open, even to him, to a new and better future. The two had meanwhile, apparently, reached the court of Zaccheus' house, and the crowd pressed closely around as Jesus was about to enter a dwelling, the threshold of which no respectable Jew would think of crossing. He was braving a harsh public opinion, and incurring the bitterest hatred of the Jewish religious leaders, by openly disregarding the laws of ceremonial defilement, and by treating with respect one whom they denounced as accursed. Zaccheus was overpowered with a sense of the unselfish magnanimity which could prompt such treatment of one who had no claim to it. He would signalize the event by an open and public vow. Standing before the crowd, therefore, he addressed Christ—"Lord, I feel deeply the honor and loving service you do me, and I hereby vow that I shall give one-half of my goods to the poor, to show how much I thank thee. And, still more, if, as I lament to think has been the case, I have ever taken any money from any one by false accusation, I promise to repay him four-fold—the highest restitution that even Roman law demands from one guilty of such an offense."

"This day is salvation come to this house," said Jesus, as he heard such words, "for this man—sinner though he be—is, nevertheless, a son of Abraham, and now shows himself humbled and penitent. I came to seek and to save that which was lost, and I rejoice to have won back to the fold of God, a child of Israel, who had wandered so far from him." He had foreseen the whole incident, by his divine power, and calmly ignored all recognition of caste or class when a human soul was to be won.—*Geikie*.

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OAKLAND, CAL., FIFTH-DAY, MAY 18, 1882.

The Immortality of the Soul.

THE word "soul," in the Old Testament, is given as a translation of the Hebrew word, *neh-phesh*. This word is used at the very commencement of the revelation which God made to man. It is spoken concerning the work of creation. It is used four times in Gen. 1, namely, in verses 20, 21, 24, and 30. In all these instances it refers to the lower animals, and is connected with a word which signifies *life*, or *living*. These words together are rendered "life," in verses 20 and 30—margin, *soul*, and *living soul*. "Life" is, of course, only a partial translation of the two words. In verses 21 and 24 they are rendered "living creature." The reader will notice that the margin of verse 20 is partially, and of verse 30, entirely, like the rendering of chapter 2:7, where the creation of man is described. Man and the lower animals are, in the record of Genesis, called "living souls." This is often overlooked by the reader of the English, who hastily concludes that the phrase, "living soul," is applied to man alone. On this, Professor Bush remarked:—

"It is an important fact, which is necessarily lost sight of by the mere English reader, that precisely the same language is employed in reference to the creation of man and of beasts. They were both made *psuchai zosai*, living souls. Whatever be the intrinsic nature of the *psychical* principle, both share it in common—a fact from which some have inferred that beasts are as immortal as man, and others, that man is as mortal as beasts."—*Scriptural Psychology*, p. 28.

Gesenius says, and he is not alone in the statement, that the word rendered "living" in these passages, is not an adjective, but a noun; and this indicates that the word *neh-phesh* is in the construct, or genitive form, and a literal translation would be, "a soul of life." However, it could hardly be rendered better into the English than it is in the words "living soul." The two words—soul and life—are used together in the first six instances of the occurrence of *neh-phesh*, soul, and frequently afterwards. So closely were they associated, that in time they came to be used one for the other. Yet they were not, and are not, synonymous. Prof. Bush evidently erred when he wrote the following words:—

"The verbal distinction of *life* and *soul*, so familiar to us, is not known in the Hebrew."—*Scrip. Psych.*, p. 108.

We say he evidently erred, and will give reasons why the error of his statement is evident to us:—

1. The fact that the two words are so frequently used together, is disproof of his assertion. If the two words, soul and life, are identical; if there is no distinction between the two, then one of them is redundant in all instances where they occur in connection, and the expression, "living soul," is a useless tautology.

2. In some cases of the use of the word soul, or *neh-phesh*, the idea of life is not only entirely absent, but directly negated, as where it is used for the dead,—literally, a dead soul. If a living life, or a soul of soul, would be a senseless tautology, a *dead life* would be a solecism for which no excuse could be found in any language. Yet both would be allowable if the above-quoted assertion of Prof. Bush were correct.

3. Life is of different kinds, but the word "soul" is not applied—may not be applied—to all kinds of life. Hence the distinction must exist which Prof. B. says does not exist. There is vegetable life as well as animal life. We speak of a *live tree* and a *dead tree* with as much propriety as of a *live horse* and a *dead horse*, or a *live man* and a *dead man*. But soul is not used in reference to vegetable life; while it is used in reference to *all grades of animal life*. Dr. Clarke, on Gen. 1:21, comments thus:—

"*Nephesh chayah*; a general term to express all creatures endowed with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto, or lower still, to the polype, which seems equally to share the vegetable and animal life."

But it applies to the polype because it partakes of animal life, and not at all because it partakes of vegetable life. Vegetables have organizations and life as

truly as have animals; and philosophers assert that they are built up in the same manner, by the same bioplastic action. The herbage was made "yielding seed after its kind," as truly as animals produce after their kind. But "the *neh-phesh* of the flesh is in the blood," Lev. 17:11, and others; *neh-phesh*, or soul, is properly predicated of creatures having blood, or animal life, in distinction from all things which have life without blood, or vegetable life.

These reasons appear, to us, to be very conclusive that a plain distinction exists, and has existed from the first record of a revelation to man, between *life* and *soul*.

The expression above commented upon by Clarke, *neh-phesh chayah*, translated "living soul," and which Clarke says is used to express all grades of animal life, even "down to the stupid potto," is the same that is used in the account of the creation of man, in Gen. 2:7. From this last text, most unwarrantable conclusions have been drawn in reference to the constitution or nature of man. That such conclusions have been drawn from Gen. 2:7, is owing, probably, to the fact stated by Prof. Bush, that our common translation hides from "the mere English reader" "that precisely the same language is employed in reference to the creation of man and of beasts." Yet, and we are sorry that it can be said, there are many writers and speakers who know the fact stated by Prof. Bush, who presume upon the ignorance of their readers and hearers, and confirm them in their ignorance and error by giving them to understand that a distinction in the record exists which does not exist. Such incur an awful responsibility in thus perverting the Scriptures, concealing that which is revealed, and teaching for the word of God that which is not revealed.

No one ever labored more zealously than Prof. Bush to prove that such a distinction really exists in the nature of different orders of animals created in and of the earth. Yet he was honest in his statements concerning the record in Genesis. Thus in his "Notes," on Gen. 2:7, he says:—

"The phrase living soul is, in the foregoing narrative, repeatedly applied to the inferior orders of animals, which are not considered to be possessed of a 'soul' in the sense in which that term is applied to man. It would seem to mean the same, therefore, when spoken of man, that it does when spoken of beasts, viz.: an animated being, a creature possessed of life and sensation, and capable of performing all the physical functions by which animals are distinguished, as eating, drinking, walking, &c. . . . Indeed, it may be remarked that the Scriptures generally afford much less *explicit* evidence of the existence of a sentient immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."

This is a fair statement of the case. There is, in fact, no *explicit* evidence of the existence of any immortal principle or soul in man; the popular idea is founded on *inference* or conjecture, or tradition. These traditions are fastened upon the Bible by arguing altogether from some secondary meaning of the word soul, and entirely overlooking the primary and usual meaning.

Southern California Camp-Meeting.

THIS meeting is located in the village of Hanford. There is no shade on the ground; not so much as one tree. A grove of young trees joins our ground on the north, which defends us from the strong north-west winds which prevail here. The weather is unusually cool for this time of year, so that we do not miss the shade as much as we would otherwise.

A meeting was held Wednesday evening. Eld. Van Horn spoke to those present. The work of preparation continued over Thursday. The meeting, proper, commenced that evening—sermon by Eld. Waggoner on second letter of Peter, first part. At the 9 o'clock meeting Friday morning Sister White gave some excellent instructions on health reform, how to live on the camp-ground, and how to prepare for the Sabbath, and how to live on the Sabbath.

At 10:30 Elder Van Horn preached on the Dispensation of the Spirit, showing that the prophecy of Joel, quoted by Peter in Acts 2, covers the whole dispensation. Elder Waggoner spoke in the afternoon from 1 Peter 4:7. "The end of all things is at hand; be ye therefore sober and watch unto prayer." In the evening Mrs. White spoke on Rev. 7, specially on the tribulation of the saints, and their washing their robes. This was the first large congregation of the meeting, and the sermon was solemn and impressive.

A "sand storm" on the plain made this day somewhat unpleasant, but the grove to the north of the camp shielded us from its severity.

Sabbath morning, May 6, opened clear and fair. The early meeting was well attended. At 9 the Sabbath-school convened. All the preachers acted as teachers. There were 140 members of the school, and considering the size of the meeting, and the lack of opportunity for preparation, the school was very good. All were interested. At 10:30, Elder Waggoner spoke on Rom. 13:8-13. Specially in reference to "knowing the time" and our duty in reference thereto. In the afternoon Sister White spoke on Isa. 58. This was a plain presentation of important life duties. In answer to a call at the close of the discourse, a large part of the congregation came forward to signify their desire to renew their covenant with God, and to get their spirits refreshed, and to be fitted up for the work. Many feeling confessions were made. This was a good move for the early part of the meeting. In the evening Eld. Van Horn spoke on Titus 1:14,—the "commandments of men, that turn from the truth;" showing how prone are men to follow tradition, and that traditions always stand in the way of reform.

Sunday was another windy day. The "sand storm" was worse than that of Friday. We do not know but we should become so accustomed to these storms, if we lived on these plains that we could endure them with complacency, but our present preference would be an Iowa snow storm.

The 9 o'clock meeting was occupied with the reading of Elder Haskell's article on the "Institutions on the Pacific Coast," found in this paper, and remarks by Elder Waggoner on the rise of our various institutions, both east and west, how they are held and how managed. These reminiscences of the progress of the work in early days were very interesting to the friends here.

At 10:30 Elder Van Horn preached on Rev. 13, identifying the United States as the power symbolized by the two-horned beast. This was preparatory to a discourse to be given on the image of the beast, and the enforcement of Sunday.

In the afternoon Sister White spoke, by appointment, on temperance. The Spirit of the Lord helped mightily in this discourse. It was a strong appeal to parents in the training and raising of children, and to all to cultivate self-denial. No description can do justice to it. She appointed to speak on the same subject next Sunday afternoon. The congregation was quite large, and deeply interested. It would have been much larger had not the traveling been so disagreeable by reason of the sand in the atmosphere.

In the evening the congregation was largest yet had in this meeting, and all gave close attention to Elder Waggoner, who presented the prophecies and the Sabbath. The discourse embraced three prominent points: The image to the beast; the claims of the Sabbath of the Lord, given in the fourth commandment; and the claims of the Sunday, or, so-called "Christian Sabbath." He had more than usual freedom in speaking, and the clear argument—the plainness of the truth—made a deep impression on the audience.

Monday morning at 9 o'clock Elder Waggoner led in a Bible Class, on the subject of the image of the beast and the Sabbath. It was decided to turn the morning meetings into Bible Classes, the subjects to be those of the sermons of the preceding day, the limited number in attendance not warranting so many social meetings as were indicated by the "Rules."

At 10:30, Elder W. presented the instructions of the Scriptures on the duties of Elders, and of the churches in reference to them. Sister White followed in remarks on the same. After which Bro. G. W. Hutchings was ordained Elder of the Burr Valley Church, the members of that church all being present. Prayer by Elder Waggoner; charge by Elder Van Horn.

The afternoon meeting was devoted to the subject of our school in Healdsburg. Sister White spoke on the necessity of a school, and the manner of school which is needed. She gave faithful admonitions to parents, and most solemn warnings concerning the condition of the children and of the dangers to which they are exposed. Bro. W. C. White gave an account of the work of the committee in locating the school, and purchasing the property in Healdsburg. He had a couple of large photographs of the building, which gave greater interest to his remarks. The brethren were not only well satisfied with the action of the committee, but surprised that such a property was obtained at so small a price.

Without any urging the sum of \$1,730 was subscribed for the school, to be paid this summer, or before the first of October.

In the evening Bro. Van Horn spoke on the Three Messages of Rev. 14. It was decided to give the prominent points of our faith in this meeting, not only for the benefit of strangers, but for the instruction of our own people, who so seldom enjoy the privilege of hearing preaching.

Tuesday morning dawned upon us clear and beautiful, with no signs of wind or dust, but indications of coming hot weather. The Bible class on the subject of the Messages, was a profitable exercise, correcting many errors which had obtained in the minds of many in the churches. At 10:30, Elder Van Horn spoke on Witnessing for God, Isa. 43:8-13, in life as well as in word.

In the afternoon (Tuesday) Sister White spoke on the health reform, hygienic living and cooking, and the responsibility of parents to train and educate their children, etc. Some remarks were made concerning the Health Retreat, its location, and what has already been done toward its opening as a health retreat. The action of the meeting in Oakland being read (as published in the Signs of April 27), the meeting resolved, by a rising vote, to indorse the resolutions there adopted. No call was made for money, but brethren privately subscribed stock to the amount of \$340.

In the evening Eld. Waggoner preached on the subject of the Sanctuary and its cleansing. The Bible Class on this subject on Wednesday morning was one of great interest. Many important truths were brought out, and made plain to the class.

At 10:30, Wednesday, Elder Waggoner spoke on the subject of Health from a Bible stand-point. The promises of God were considered, and the relation of the healing of diseases and forgiving of sins, in the gospel, was pointed out. The object was to show the importance of the Health Reform, as a Christian duty.

A Tract and Missionary meeting was appointed for the afternoon, but was postponed, and Elder Van Horn spoke on Matt. 18, on the duty of church members to each other, in the treatment of offenders, and the cultivation of a spirit of brotherly kindness. In the evening he spoke again on Matt. 24, with especial reference to the signs of the Lord's coming.

Thursday, 9 A. M., Bible Class on the subject of last evening's discourse, led by Elder Van Horn. At 10:30, Elder Waggoner preached on 2 Peter 1:10, showing the danger of presumption, and the necessity of vigilant and continued efforts, to be accepted finally. Many texts were read to prove the positions taken, and pointed illustrations were used to enforce them.

The T. and M. meeting was held in the afternoon. Elder Boyd, late from Nebraska, made remarks, questions were asked and answered, and the subject of missionary work was considered. Remarks on the present time, and the opportunity for the circulation of Sabbath literature presented by the agitation of the Sunday question, with the duty to improve the opening so providentially offered, were made by Sister White and Elder Waggoner. A meeting of the officers of the various societies present was appointed, to consider some matters to be presented to another full meeting.

In the evening Elder Boyd preached on John 3:3, with especial reference to conversion and the work of perfecting Christian characters—the "first-fruits of the Spirit" in the church of God.

Friday, 9 A. M., the Bible Class was led by Elder Waggoner. Subject, 2 Peter 2:10, sermon on which was preached the morning previous. This was the most interesting class exercise yet held. After the questions by the leader, many questions were asked by the class, the consideration of which was evidently profitable to all.

At 10:30, Elder Van Horn preached on the Mission of Christ. Heb. 2:14, etc. It was a general presentation of the object or work of Christ and the gospel.

In the afternoon a Sabbath-school meeting was held. Not, however, for the transaction of business, as the State Association meets at our general camp-meeting. Mrs. White spoke at some length on the duties of teachers and parents in regard to the Sabbath-school and the proper use of the Sabbath—how to care for the children on the Sabbath, to interest and instruct them, so that the Sabbath shall be a delight to them and not a weariness. Remarks were also made by Eld. Waggoner and W. C. White. In the evening Sister White spoke on 1 John 3:1, giving special prominence to the important consideration that such wondrous love as the

Father has bestowed upon man calls for a return of love, manifested in perfect obedience to the divine requirements. It was a forcible presentation of the claims of the commandments of God.

At the meeting Sabbath morning at 5:30, Bro. Buckner was ordained Elder of the Lemoore church. At 9 was the Sabbath-school. Bro. White, profiting by his experience at camp-meetings, is taking some steps to secure uniformity in the lessons of the primary classes in Sabbath-schools at camp-meetings, without which "general exercises," in those classes are about impossible. At 10:30 Bro. Boyd preached on John 21:21, 22, the subject being that of unquestioning obedience. In the afternoon, at 2:30, Elder Van Horn preached on 1 Cor. 15:29, on the resurrection and the gospel duty related thereto, baptism. At the 5 o'clock meeting quite a number signified their desire for baptism, which was appointed for the day following. In the evening Elder Waggoner spoke on Rev. 14:12, first part of the verse: "Here is the patience of the saints," being a part of the message of the "Third Angel" of that chapter. The congregation was quite large, and all listened with very close attention.

Sunday was a good day in the camp. Sister White addressed the early meeting, to good effect. At 9 o'clock the candidates for baptism were examined, seventeen coming forward. At 10:30 Eld. Van Horn spoke on the subject of the Two Covenants, reading the eighth chapter to the Hebrews. At the close of this discourse baptism was administered in the grove, a few rods from the camp.

In the afternoon Sister White spoke on 1 Cor. 9:27, "But I keep my body under," etc., the subject being temperance. She spoke an hour with freedom, and the interest was excellent. Pledges were again circulated, but the number of names obtained was not reported to us. We will publish it next week. She spoke on a branch of the same subject in the evening, from 2 Cor. 6:15-18. At this time there was present the largest congregation of the entire meeting, and Sister White had a good time in speaking, and the interest still increasing. And so closed the meeting, in a manner very gratifying to the laborers and all friends of the good work.

There being no paper last week, and the camp-meeting holding over ten days, it becomes necessary to give the entire report in this paper. We are therefore able to give only a mere summary of the proceedings of the meetings, a kind of brief journal kept on the ground. In addition we can say that the social meetings were all good. From the time of the movement on the first Sabbath afternoon, the spiritual interest seemed to rise continuously. Sister White addressed some of the social meetings, in which some said the remarks were more instructive than a whole sermon.

Another interesting feature of the meeting was the Bible Classes. These were so conducted as to make the lessons practical, to fix on the minds the facts presented in the sermons, and to enlarge the knowledge of the subjects by answering questions. Some of them were specially blessed to the good of the brethren and sisters.

And still another feature was that of the meetings for the children and youth. The number of these was not so large as it should have been, but they were important, and the children asked for more after it was found impossible to hold more. We think the instruction given to the children, and to parents and church members, in regard to their duty to children who profess the faith, led some of the young to request baptism.

In all respects we have reason to believe the influence of the meeting was good. On the churches, by enlightening the minds of the members, more deeply impressing upon them the importance of the truth, and of the present opportunities for work in the cause. On the community, by giving them better ideas of our message and the Sabbath reform. The truth was once partially presented in Hanford, but the influence of the meetings for good was destroyed by the harsh and uncourteous manner of the one presenting it.

We take this occasion to express our thanks to the editor of the *Hanford Journal*, with whom we formed a pleasant acquaintance, for his cheerful willingness to accommodate us by every means in his power. We had not opportunity to become acquainted with the editor of the *Delta*. Several visits we wished, and indeed intended to make, but were prevented by our much work, both for the meeting and preparing for the present number of the SIGNS. The labors of Sister White in this meeting were very highly appreciated. Her labors

were truly abundant, as she wrote in every spare moment, and yet was sustained in her public speaking in a manner, or to an extent, highly gratifying to all who were permitted to hear her.

Greater responsibilities rest upon the churches of Fresno and Tulare counties than ever rested upon them before. May God bless them with increased faithfulness, and make the coming year one of great success to his sacred work in that valley.

Sunday Law Failing.

THE friends of the Sunday Law in California have had a few crumbs of comfort in convictions under the law; but very few in comparison with the many failures. Most of the trials have resulted in disagreement of the juries or in acquittal. In Los Angeles, the papers inform us, "District Attorney Brown has dismissed 184 complaints under the Sunday Law. The Board of Supervisors declined to appropriate money for the costs."

This not only quells the excitement in that city but largely in that whole section of country, as its influence will be felt extensively.

In Tulare county we were informed by a temperance worker, and he a Methodist preacher too, that the cause of temperance had received great injury by the effort to make it appear that the Sunday Law is a temperance law. Sensible men know that it is not. It is making temperance responsible for an effort to enforce a church festival upon unbelievers. The pretense that it is to prevent the desecration of Sunday is equally flimsy, for the law is partial, unjust, and utterly inadequate to any such purpose, even were the purpose a worthy one.

From Sacramento comes the following, May 9:—

"Another saloon-keeper, Joseph Goddard, was tried for violation of the Sunday Law. The jury was out ten minutes and returned a verdict of not guilty. The prosecuting attorney then said it was useless to try any longer to secure convictions, and dismissed all the other cases, but said he was ready to prosecute any cases which citizens would bring up."

And that, probably, pretty much disposes of the matter in Sacramento. The San Francisco *Chronicle* of May 12, says: "After two days' work in Police Court No. 2 yesterday but eight jurors were secured to try the case of Frank Mitchell, . . . and proceedings were brought to a standstill by the exhaustion of the venire. After considerable bickering the defense agreed to proceed to trial with the eight secured." After they were sworn in the only prosecuting witness "failed to respond, and after waiting for some minutes, the disgusted Prosecuting Attorney consented to a dismissal of the charge." This case, we believe was not presented by the Protective Association, and the only significance attaching to it is the great difficulty in getting a jury to try any case of this nature.

Institutions on the Pacific Coast.

BY ELD. S. N. HASKELL.

NO HIGHER honor can be conferred upon the human race, than to be connected with the work of God. It is a condescension on the part of the Creator to thus connect man with himself. But on the part of man, it is a great exaltation. A great exaltation, indeed, to be lifted above his fallen condition, united with the unfallen angels, and with the author and finisher of our faith, our Creator, Preserver, and constant Benefactor.

The institutions that God has established here on the earth to forward his work, are means whereby we can co-operate with him in the salvation of souls. When we exert our influence for the upholding of these institutions, we are supporting the cause of Christ. The people of California have been highly favored by having, in the providence of God, the publishing association established among them. While in the East there is a large publishing interest, supported by over twenty conferences, numbering from five hundred to over three thousand members to each, we have in California a large publishing interest supported principally by one Conference of about one thousand members. The less the number that support the cause, the greater must be the sacrifice; but the greater the sacrifice the greater will be the reward, and the more we may expect the blessing of God. He will be pleased to have his people on the Pacific Coast have all the advantages in preparing to meet the Saviour that any people in the world can have; and for this reason his providence is leading out in the establishment of a school, and health institute, where the sick

can be treated according to the principles of God's laws. With these three, you have all the advantages which can be offered any people in respect to such institutions.

But in order that these institutions may prosper, and the salvation of God be seen, some things are absolutely necessary. First, devotion on the part of the people. We do not expect, when we say this, that we shall ever see the time this side the kingdom of God, when every individual professing the name of Christ will possess that devotion which God can accept in the fullest sense. But God has never left his people destitute of men and women who can give the trumpet a certain sound in leading out in his work. Such persons you have in your midst, and God requires that devotion to his service on the part of his people by which, in the advance steps which they are taking, a strong and united front will be presented to the world.

Secondly, it is necessary that there should be promptness on the part of those who have means to support these institutions. This will require great sacrifices. There must be a conformity to the work itself. Business interests will be interfered with; personal plans will have to be sacrificed. There are men in your midst who have means, and many will feel that they ought to lift largely; but it is often the case that such individuals, even when the voice of Providence calls them as distinctly as the Saviour called the young man, the rich ruler, to sell what he had, take up his cross and follow him, turn away sorrowfully as he did. If such men could hear and understand the voice of God's providence in the demand for means in the financial upbuilding of these institutions, so as to return to God the talents he has intrusted to them, great would be their reward in the kingdom of Heaven. But while a few such men may possibly, like Joseph of Arimathea, use their influence in a crisis like the present, the burden of sustaining the cause financially will come on men of less means and ability. This is as it was in the days of our Saviour. There was Nicodemus who finally gave his heart to God, and there was Zaccheus, a rich man, who divided his wealth and gave half of his goods to feed the poor, and four-fold to those from whom he had taken by false accusation. These were grand, noble exceptions to the general rule. There were men possessing less means who sold all that they had and brought their money and laid it at the apostles' feet.

We do not say that God requires men to do this at the present juncture in the message, neither do we say that God would not accept such a sacrifice, were it made at the present time. But in either case, the cause of Christ should be dearer to us than our worldly interests, our pleasant homes, our everything. There will be great sacrifices to be made if you go forward and carry out the plans which have been laid for the prosperity of the cause on the Pacific Coast. It is therefore essential that there be union of sentiment and action in these things, if you would see the work of God prosper.

Thirdly, we should never forget that the day of the Lord draweth near, and that a great work remains to be accomplished by us. On account of the institutions which are established there, greater responsibilities are resting upon the young cause in California, than in other portions of the field. There should not be a debt upon them. By an united effort California could, in a brief space of time take measures to free every enterprise they are entering upon from embarrassment. Will our brethren realize the magnitude of the work? the importance of the trusts God has committed to them? The publishing interests are the most important of all; the school stands second, while the health institute is a necessity for the advancement of the cause of God. It is here that those principles should be tested which relate to the laws of our being, and here that the sick among our people should learn how to recover their health, and keep free from disease. The principles of health reform are important, and they should be correctly presented to our people, by an application to the diseased and disabled. Those not of our faith who would come to be treated for some physical malady, would not only be relieved of this, but brought in contact with the truth and work of God.

Of the importance of the school I will not speak. All can see the utility of surrounding this institution with proper influences, and providing facilities where those who wish to enter the harvest field can have the benefit of a preparatory drill. The cloud is rising, and the providence of God says, Move forward. We shall look forward with most intense interest to see what God will do for his people on the Pacific Coast,

The Missionary.

The English Mission.

THE meeting of our National Tract and Missionary Society for the quarter ending April 1, has just been held, but the report, as given below, comprises the workings of the Society for the previous quarter, as there was no business meeting held the first of January.

The report is as follows:—

No of Members.....	28
“ of Reports returned.....	17
“ of Members added during the quarter.....	1
“ of Missionary visits.....	11,369
“ of Letters written.....	747
“ of Printed Letters sent out.....	7,512
“ of Letters received.....	561
New Subscribers obtained.....	74
Tracts, Pamphlets, and Books loaned.....	13,545 pp.
“ and Pamphlets given away.....	35,662 “
“ Pamphlets and Books sold.....	36,125 “
Books furnished to Libraries.....	2,629 “
Total,.....	87,961 “
No. of Periodicals sent by post.....	20,575
“ “ “ given away.....	5,871
“ “ “ sold.....	337
Total,.....	26,783
Donations made to the Society.....	\$3.12
Sales of Books and Periodicals.....	\$49.33
Total,.....	\$52.45
No of Ships visited.....	156

The report shows more letters received in response to papers and letters posted during the last three months than in any previous quarter. Orders for our books and periodicals increase as our depository becomes more extensively known.

We have now printed two numbers of our two-page British Department of the SIGNS OF THE TIMES. One of these was issued the fifteenth of March, and the other in the middle of April. Many of the letters received speak in terms of approval of this addition to the journal. We hope to publish the little sheet about the middle of each month this year, at least. Our greatest difficulty is that two pages gives so little space for much variety of reading.

Bro. John is meeting with some encouragement at Grimsby. One has already taken a bold stand for the truth, and others are almost persuaded. Sister John went last week to join her husband in his labors. As she speaks the Danish language she can help him in his work in that nationality, many of which come to that port.

Bro. Drew is making good progress in the ship-work at Hull. One of his greatest difficulties has been to get sufficient reading matter in the Danish and Swedish languages. He says one day last week there were 3,000 Scandinavians passed through Hull, en route to America, but his stock of papers was so reduced that he had but sixty papers for them. We trust this difficulty may soon be remedied as we have written to Bro. Butler stating the facts, and calling for such papers as are necessary to carry on the work.

Brethren, still continue to pray earnestly for these missions in different languages, and lift as the Lord may direct you. Much precious seed is being sown; some of this is already springing up, and we expect the future will reveal an abundant harvest.

J. N. LOUGHBOROUGH.

Southampton, April 23, 1882.

Seamen's Mission, San Francisco.

ITEMS OF INTEREST FOR APRIL.

SHIP M—H—. The carpenter is much interested. He intends to live in this country after this voyage, if he is spared. He seems in earnest, and will investigate; feels his opportunities spiritually have been neglected, and is determined to amend his life. He promised to write. Also gave extra reading matter and a Bible to a young man in the fore-castle. He was steady, and seemed inclined to study; said he would write. This ship was visited twice. Just before leaving, the captain sent word that he would like to see the Missionary. He inquired into our views, and at first advanced a decided opposition, but as he seemed honest in what he said, care was exercised in stating the points of present

truth—he agreed with us on the Sleep of the Dead, and gradually, the Second Coming of the Lord. He promised to investigate the Sabbath question thoroughly, and write, and then said that we seemed to cull the vital points of truth held by all Christian denominations, and refuse the unscriptural. He was exceedingly cordial and we parted with mutual good wishes, he giving five dollars to the cause, a certain amount of which was invested in books for him and the balance given to the State T. and M. Society. He seems earnest.

Ship G—B—. In conversing with the first mate the question of the Sabbath came up, but he did not seem impressed, so the papers were left, and the balance taken to the fore-castle after getting an address from a man there. The steward came and said, “What you told the first mate about the seventh-day Sabbath, I have believed for seven years, but I never heard any one speak of it before.” Further points were advanced, and he seemed rejoiced to know that others held the same view he did. He said further that he would try to sail in an American ship and join us; may he have strength to do so.

Ship E—. The second mate of this ship had read our papers and tracts for four years and was fully convinced that to do right he must resign his position and keep the Sabbath. He promised to come and stay in San Francisco, but failed to carry out his intention. May he be helped so that he can be free.

Ship L. Two apprentices and the Captain were much impressed with present truth. We exchanged addresses, and they promised to write.

Ship C—of P—. The carpenter (a Swede) is much interested. He says he will not let a temporal position stand in the way of his doing right. This man has a good reputation on board, is a good Bible reader, and is much respected. The cook also regretted that he had given so little attention to his spiritual life.

Ship O—K—. Had a very interesting conversation with the second mate, who said Miss Young was very much pleased with our papers, especially the SIGNS OF THE TIMES. She wrote to Miss Freeman, daughter of the Captain of this ship, also to the first officer of this ship. Miss Young is a daughter of the Chief Magistrate of Pitcairn Island, and she directs the schools in the island. We will give more about this next month.

Ship W—. Steward and second mate were much interested. It was the first time they heard of us, but we had an interesting and profitable conversation; they promised to write, and if possible visit me so as to investigate further.

Ship B—. The first mate of this ship showed a persistent opposition at first to our views, but his weak point was in not understanding the Bible, and having a confused idea of the points he wished to establish. He was honest enough to state that if what was advanced could be sustained by the Scriptures he would look into it carefully. Extra reading matter was given him and he seemed exceedingly obliged for the attention. He will write. He said his brother was very much engrossed with the Age to Come doctrine which he disbelieved. The refutation was given him and we must pray for results. The carpenter said he had often talked with his minister about the seventh day being the Sabbath, but never received any satisfaction from him on the subject. Some reading to help his investigation was given him, and we can pray for the increase here.

Steamer S—. The steward says the passengers take the tracts and loose SIGNS to their state-rooms and read them. He does not think the Californians are as Spiritual minded as the Eastern people.

Ship H—. The carpenter (Swedish) is much interested; he is very anti-Roman in his views, so a very little will induce him to give a thorough examination into present truth.

Steamer M—. First mate much interested. He regretted he had not given more attention to spiritual matters, but hoped this voyage would revive him to study. He was nearly killed in a typhoon, and since then his mind has been brought to a sense of his position before God. There is much hope here, for a sense of duty is uppermost in his mind and it is centered in a religious conviction. Two men in the fore-castle were very inquiring, and their manner showed that their interest was below the surface. May our heavenly Father direct us all in these cases.

Ship S—and E—. The captain and first mate were very anxious to know our views. The captain had an idea that it would be a very great

difficulty to keep the Sabbath because of the alteration of degrees of longitude, but his argument in this respect did not stand, for his opposition was not very strong, when the matter was thoroughly gone into; he had heard of the Seventh-day Sabbath before and listened to discussions, but he never thought it was binding. The mate was more impressed than he was, and he had that quiet spirit of investigation, which some betray by the way they receive evidence, and we can sometimes tell by the way they look at tracts and papers. We can trust to the Master to guide him into all truth and pray for it.

As Brother Drew says, our tracts and papers always supersede other denominational writings, for those of honest observation see the wonderful sublimity of present truth, and the mind is invariably made to recognize it as light that shineth in a dark place, for no work of man can draw attention so closely to the spiritual needs of humanity as that contained in the Third Angel's Message.

Another fact in connection with this age of the world is that men are talking about the Sabbath and the first day, and some have not heard of us as a people. Surely there is sufficient evidence in this to convince us that the Spirit of God is preparing men's minds for the message.

There are many who have investigated and are convinced, on board ships that come here; they have read and read time and again but they cannot sever their connection with the world; they feel that to follow the teachings and principles our people advocate is a separation from others so complete and certain that they are afraid to lift the cross. The most painful thought for us to contemplate is that those that have such feelings are generally those whose minds are full of Christian principles but the fear of public opinion is stronger than the fear of God. The adversary knows the weak one's character, and he assails him where he is sure to gain the victory.

There is unusual demand for our papers on the coast steamers. So many come from up country, and the papers are taken by some and tracts by others, that it cannot fail to be of an immense advantage in camp-meetings.

There is a providential foresight in this work, which certainly proceeds from the Most High, and we must feel that his mercies are boundless and his love unfathomable when such opportunities to send the warning are presented. May the Master guide in this great work, and may we live up to our privileges.

H. C. PALMER.

Encouraging.

THE following letter, from Tahiti, was received by a member of the Oakland Missionary Society:—

At Mr. C.'s request I now write you his answer to your letter received by him by this last mail. He says that he has received the three books on the prophecies, and the papers, and is very much pleased with the pamphlet on baptism, which he is now perusing. It is now fifteen years, he says, since he gave up baptism by sprinkling, and wished to be baptized by total immersion but there is no one here to do it. He was a member of the Congregational Church in Scotland, for forty years, but has since changed his ideas on many subjects.

He intends to visit San Francisco about the end of the year, if possible, and God willing, then he would wish to have a good long talk with you.

"He farther adds that when I first lent him the SIGNS OF THE TIMES he was convinced that he was wrong in his not keeping the seventh day as the Sabbath, and now keeps that day as the Sabbath."

MARTIN LUTHER says the devil came to him once and said, "Martin Luther, you are a great sinner, and you will be damned." "Hold!" cried Luther, "One thing at a time. I am a great sinner I confess. What next?" "Therefore you will be damned." "That is not good reasoning, for it is written, 'Jesus Christ came to save sinners,' therefore I shall be saved. Now go your way!"

"I AM afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of his coming. The shout shall be heard, Allelujah! allelujah! the Lord God omnipotent reigneth! For that day do I look; it is to the bright horizon of that second coming that I turn my eyes."—Rev. Charles Spurgeon.

Temperance.

A Solemn Warning.

THE Methodist papers have been lamenting—as well they may—the sad fall of one of their ministers, Rev. T. H. McGrath. We pity any church which has to bear the reproach of an apostate preacher. And now comes a brother in Petaluma and communicates to the *California Christian Advocate* the cause of the minister's downfall. It is a lesson to which every tobacco slave, who professes to follow Christ in the gospel, should read with serious care. The gospel is a system of self-denial, of overcoming, of purity of flesh and spirit. He who is a slave to filthy habits and appetites is not the servant of Christ. While we regret the occasion, we are glad to put on record the warning contained in the following words:—

T. H. McGrath in early life became a slave to the filthy use of tobacco, and after his conversion he still used it against the goadings of his enlightened conscience. At a revival meeting, seeing a decent looking young negro man on his knees asking God to help him give up his sins, he (McGrath) bent over him to whisper some words of direction and help. But his tobacco breath being so exceeding foul and offensive to the decent negro youth, he turned, and, looking at him calmly said, "If you would put that filthy tobacco of yours away, and have a better breath, you would help me more." Now McGrath told me this himself; and really, for a time gave up his tobacco, and told me he was going to do it sure, though it was pretty hard to have to do it. Some time after this I met McGrath in San Francisco, and he was again all polluted with tobacco; and when I named it to him he said he was not going to try any more to give up his tobacco. So after a little, to vary his preaching, he could readily drink whisky, etc. then came the end.

Now, what I wish to say is, that all those dear brethren who cannot give up this most filthy, degrading habit, and yet go on offering to preach deliverance to other poor captives, probably not even quite so foul, anyway in breath, as themselves, should just stop and think what may be the report made directly in their cases, when sin, as in poor McGrath's case, has brought death.

A case in point came under my notice when East, this year. A daughter of a good Christian woman lay at the point of death; the mother had her preacher called in, but he had at once to leave the dying girl's room, as the foulness of his tobacco breath could not be endured; so the intended closing prayer for the dying one had to be postponed.—L. Waugh, Petaluma, April 18, 1882.

Why Christians Should Not Use Tobacco.

1. It is a filthy habit. God condemned all uncleanness and filthiness. See Eph. 5:3, 4.
2. It does not glorify God. He says, "Whether, therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Can tobacco-using do this?
3. Is it not contrary to nature? Did God give any person a natural taste for the filthy weed? No; I remember when quite young of taking a chew. I had it in my mouth a few seconds, and it made me very sick. Thank God that was the last I ever used. All nature rallies to expel the intruder. Some say, "God made it, therefore it must be food for man's use." But did not God make the thistle, the thorn, the toad-stool? Why not chew these?
4. It is a lust of the flesh. The user becomes accustomed to it, he likes it; it tastes good (so he says); he cannot deny the appetite for it. But what says God's word? "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Rom. 13:14. "And they that are Christ's have crucified the flesh with the passions and lusts. This I say, then, walk in the spirit, and ye shall not fulfill the lusts of the flesh." Gal. 5:17; also see James 4:3; Eph. 2:3.
5. It ruins the mind as well as the body. I observe this in relation to some of my near relatives. When they are out of tobacco they become very irritable and cross to all around. Now this is opposed to the work of the Spirit. The fruit

of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance. Gal. 5:22, 23.

6. It defiles the flesh, the blood, and the brain. Our bodies are to be a temple for the Holy Ghost to dwell in. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

My brethren, let us beware what use we make of God's temple. Tobacco penetrates and defiles every fiber in the whole system. Can you look up and say, when smoking or chewing, "I thus glorify God?" No, you would not dare to do it. I know it gets a strong hold on the system, and it will take power outside of yourself to conquer the habit; but will not God help you? Is he not a present help at all times? Throw away your tobacco then, and take your case to Jesus, rely on his grace and strength to overcome the evil habit, and you shall be made every whit whole. I know God does not say, "Thou shalt not use tobacco." It was not known in those days when the Bible was written. But there are so many scriptures directly condemning uncleanness and filthiness, that we think the Bible does virtually teach, "Thou shalt not use tobacco."—Edmund Brown, in Faith Words.

A Dangerous Proverb.

"NEVER too late to mend" is a very popular, but a very dangerous proverb. It is true and serviceable under certain circumstances. If one who has wandered off into the wrong path is penitent, and really longs and labors to get right again, then it is an encouragement to assure him that it is not too late for him to "mend his ways."

But on the face of it, this homely apothegm is too often an incentive to presumption. A young man of warm blood, who has a bagful of wild oats to sow, is tempted to give free rein to his passion, and says to himself, "It will never be too late to mend;" so he scatters his wild oats broadcast, in the theater, on the race-course, and in every line of "sporting life." They come up rank and tall, and cover the whole soil of his life with their long, ugly roots and their hateful stalks. The critical years of his brief existence are seeded down with sin, and if in after years he begins to weed out the devil's crop, he finds the soil impoverished, and the roots hard to clear out, and only a fraction of life left for any better, nobler, and holier crop of good deeds. The chances are that the wild oats will get an ineradicable hold upon him, and then all total crops which he grows in this world will be fuel for the flames of perdition. Young man! I offer you a thousand-times better motto; it is, "Never too early to mend." Try that.

In no direction has the proverb that I am condemning worked more mischief than in encouraging young men to tamper with a wine-bottle. If we go to a genial, warm-hearted, convivial youth, and tell him frankly that he is in the rapids, and rushing toward the cataract of ruin, he will coolly reply, "Don't you worry about me. When I find out it's hurting me, I'll quit; never too late to mend." Sir, that's the devil's lie. Millions of hard drinkers have struggled hard to extricate themselves from the torrent of appetite, when they saw the awful cataract just ahead, and heard its terrific thunders. But it was too late. Their appetite had become a disease; their will had become a mere rotten rope, with no staying power; they found out that it was easy to begin, and impossible to stop. Underneath the Niagara of drunkenness lie the myriads of victims of this fatal delusion—that a man can defy common sense, and defy God with impunity! I have a motto for every young man that I can guarantee—it is "never too early to mend" your conscience with the stout seam of a total abstinence pledge.—Rev. T. L. Cuyler.

On the day after election in a certain city, a liquor dealer asked a provision merchant, who had voted "no" license, "Why do you vote against my business? Haven't I always paid you for the meat I got?" "Yes," replied the merchant, "but some of the men who drink your rum haven't."

"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance."

The Home Circle.

THE WIDOW'S MITES.

WHEN the splendid Jewish temple
 Stood erect in days of old,
 Gleaming with its walls of marble,
 Starry gems and glittering gold,
 Spicy woods and fragrant incense
 Wafted fragrance everywhere,
 While in every court the people
 Thronged for sacrifice and prayer.

Rich and noble, grand and lordly,
 Offered tithes of all their store,
 While the hem of priestly garments
 Swept the tessellated floor;
 Stately Pharisees trod proudly,
 And their costly gifts displayed,
 Cast their gold into the treasury
 Where the offerings were made.

Overlooking all, was sitting
 One of gentle, lowly mien;
 Pharisee and priest ignored him—
 He was but "the Nazarene!"
 Who could think that humble stranger
 "Searched and tried the hearts" of men,
 Saw what prompted every offering,
 With his wondrous, God-like ken?

When a shy and shrinking woman,
 In her garb of widowhood,
 One who knew both want and sorrow,—
 Want, perchance, of daily food—
 Brought her poor but grateful offering,
 Grieving that it was so small,
 Jesus said to those about him,
 "She hath given more than all."

Ah! he knew of want and hunger,
 Grief and care, and sorrow too;
 And the widow's paltry farthing
 Cost a sacrifice, he knew.
 So all fruits of self-denial
 Are the gifts he loves the best;
 Not the richest or most costly
 Are the offerings most blest!

—Selected.

How Mrs. Moreton Escaped Poverty.

"Good morning, Mrs. Moreton. I just run in a moment to inquire if a bit of news I have heard be true. It is too incredible for me to believe; for with all your practical ideas of life, I cannot think you would carry your peculiar notions to such a length as this.

"Pray, what have I been doing now, Mrs. Ellis?" said Mrs. Moreton, as she quietly arose and offered her visitor a chair. "Your words and looks are ominous. Have I committed such a breach of propriety that Madam Grundy has found it necessary to hurl her thunders of excommunication against me?" and with a pleasant smile the lady awaited her visitor's revelation.

"Why, I am told that you have actually apprenticed Belle to a publisher, in order that she may become a compositor. Every one was talking about it last evening at Mrs. Wilson's party, and all thought it a great pity that so beautiful and accomplished a girl as Isabel Moreton should be withdrawn from that society she is so well fitted to adorn, and immured within the walls of a dingy old publishing house, simply because her mother chooses to sacrifice her child to that Moloch of hers—work. Belle has just graduated with the highest honors; and with her lovely manners and fresh, young face, might command a most eligible match. It is absolutely cruel to sacrifice the sweet girl in this way!"

"Well, Mrs. Ellis, I take up the gauntlet society has thrown down, and I shall fearlessly perform what I conceive to be my duty, though I am never again recognized by one of those with whom I am accustomed to associate. Out upon these aristocratic notions about work, imported from lands where despotism grinds with its iron heel the laborer and his offspring! What business have Americans harboring such ideas? It is my aim to make of Belle an independent, self-reliant woman. As to marriage, I am not at all concerned about that. The man who would scorn her hand because that hand was able to earn its fair possessor's support, I would scorn to receive into my family. It is my desire that she may grow up a noble, useful woman, fitted to reign a very queen in the hearts of a true husband and children, should Heaven bestow such priceless gifts upon her. At the same time, I want her character to be so symmetrical, that should she never meet one who appreciates her, she may cheerfully fill out her life by devoting herself to some noble pursuit. I think parents commit a grave error in not practically educating their daughters as well as their sons. In it more than

in legislation may be found the solution to the vexed question that is now agitating our sex all over the land and breaking out in discontented murmurings everywhere."

"Oh, it is all very well for people to work whose necessities require it," said Mrs. Ellis; "but Belle is your only child and will inherit your fortune. What need has she to work?"

"Because she will be happier if she is usefully employed. Besides, the wheel of fortune is a revolving one; and though to-day we may be rolling in luxury, to-morrow may find us crushed beneath misfortune. Listen, while I briefly relate the story of my early womanhood. I would I might write it as with a pen of fire upon the brain of every mother in the land. Oh, I cannot tell you what an intense interest I feel in the young girls growing up around me! My heart yearns to urge them to make a specialty of whatever their inclinations prompt them most to do, and then concentrate every effort upon that one pursuit until they excel in it.

But to my story: "I was the daughter of wealthy parents, the youngest child by several years, and of course a great pet. Of an extremely delicate organization, my kind and indulgent mother shielded me from every hardship, and I grew into womanhood a novice in the art of housekeeping. From a child I was passionately fond of reading, and at school excelled in all my studies. Pleased with the progress I made, and proud of my attainments, parents and teachers urged me forward, stimulating my ambition with words of encouragement, until at the immature age of eighteen I graduated, the most brilliant girl in Madam B——'s school, and carried off, amid the plaudits of friends and acquaintances, the honors of my class.

"But alas! I was superficial in many things; for while it had been easy for me to commit my lessons, I found it equally easy to forget them. Keenly did I feel this defect, and in order to perfect myself, I wished, after leaving school, to teach, but so bitterly did my parents oppose this that I yielded to their wishes and returned home. I plunged into a round of gayety and amusement, and from this whirl of excitement I emerged the bride of one whom my parents did not look upon with favor. The young man was an employee in a wholesale house in the city of N. He was poor, but possessed a well-cultivated mind. Unfortunately, however, he had no chosen trade or avocation. Idleness had made me a dreamy, visionary being, and there was a sort of charm about beginning life in poverty. It would be so delightful to toil with and for him I loved so fondly. This is all very beautiful in theory and in practice also, where there are four strong hands to perform the labor; but close application to the desk, and breathing the unwholesome city air had seriously impaired my husband's health. We had married at a time when neither was strong enough to battle with the stern realities of life. Dependence upon the salary of a clerk or book-keeper in a large city is very precarious for a family. It was a year of unprecedented hard times, necessitating great economy in business. Hundreds lost their situations, and my husband among the rest.

"Ah, then began the vain search for employment! For every vacancy there were scores of applicants, and you invariably received the answer, 'Persons of experience wanted.' Oh, I can never forget the weary tramp, tramp, up and down the streets, jostled by a crowd as cold and heartless as the very stones under one's feet! I envied even the servant-girls; but alas! the mysteries of the *cuisine* were as Greek to me, and I dared not apply for so menial a situation as theirs. My poor husband was in wretched health, and almost frenzied at the thought of the misery and degradation he had brought upon me. For his sake, I hid my aching heart behind a smiling face.

"One night after he had retired, in hanging up his coat, a vial drooped from the pocket. Picking it up, I found it labeled 'Laudanum,' and then I knew he was beset with the terrible temptation to take his own life. Flinging the vile drug into the street, I sank on my knees, and 'O, my God! lead him not into temptation, but deliver him from evil,' was the prayer that went up from my agonized heart. How desolate I felt! In the midst of a great city—friendless, well-nigh penniless, and, worst of all, haunted with the dreadful fear that my husband would commit suicide. From the time we would separate in

the morning until we met again at night, I lived in a state of absolute torture.

"At length, despairing of finding anything in the city to do, we turned our faces countryward; feeling that our slender stock of money would last longer than in town. After many weeks of painful anxiety, my husband found a situation in a small village, with just salary enough to keep the wolf from the door. How I longed to do something to better our condition; but alas! what could I do? I might have had a fine music class in the village, but while I played and sang well, I was not proficient enough in music to teach it successfully. Oh, how I wished I had given the time to it I had spent on French and Latin! Many an hour of hard study had I given to these branches, and of what practical advantage had they been to me? I never met any French people with whom I could converse, and had never been able to secure a class in either language, while all the while my knowledge was becoming rusty by non-use. It is painful to recur to this period of my life. I was so unhappy, I expected every day would be the last my husband would be able to attend to business. Finally driven to desperation by our misfortunes, I resolved to do something or die in the attempt.

"Attached to the house we occupied was a large lot for gardening purposes, and I made up my mind that out of that bit of earth I would dig our fortunes—or at least, a living with my own hands. I made horticulture and floriculture a study, and brushed up my little knowledge of chemistry. It was hard work and small profits the first year; but having once put my hand to the plow, I never turned back. Our table was bountifully supplied with fresh vegetables and fruits, and what was better, my step had grown elastic, my eye bright, and my cheek rounded with health. My husband, too, found many a spare moment from business to assist me, and in doing so found himself growing stronger and well again. Oh, how happy we were! Surely there is dignity in labor unknown to ease! How proud I felt when I received the returns from my first shipment of vegetables to the nearest market! I counted it over and over. It seemed to possess a value that I had never attached to money in the old days when father had lavished it so freely upon me. Then I would have thought nothing of spending such a paltry sum upon the trimmings of a single dress; now every penny was hoarded with miserly care, for we had resolved upon having a home of our own.

Well, to be brief, each year I attempted something more—first a poultry yard, then the culture of bees, and so on, until, before we were hardly aware of it, our home was paid for. I had carefully concealed every trace of our adversity from my parents. I think I would have died rather than gone home—a beggar. Now that the dawn of prosperity had set in, I wrote, asking them to come and see the little silken-haired girl that, like a sunbeam, danced through our home. They came. Father, accustomed to his broad acres, was astonished at the products of my small plot of ground. He declared I was the best farmer he knew, and should have greater scope for my powers. He bought a fine large tract of land adjoining our grounds that happened to be for sale just then, and made me a deed for it. This is the origin of the country-seat you visited last summer and admired so much. Belle is a fine horticulturist and an accomplished housekeeper. Should she ever be thrown upon her own resources in the country she could make a living, and I wish her to be equally independent in town. We came to town to superintend her education. She thinks her forte is journalism, and desires in addition to this, to become a practical printer. And now, can you wonder, Mrs. Ellis, after my experience, that I am trying to have her avoid the errors that well-nigh made my young life a failure?"

"No, indeed, Mrs. Moreton, and I honor you for it. I have been greatly benefited by the narration of your early troubles, and I think you will see the result of it in the future training of my own daughters.—Unknown.

THERE was no Judas among the Marys and Marthas whom Jesus selected as his friends. When he was crucified the devotion of the women did not abate. They came to his sepulcher early in the morning, and they alone were not incredulous about his resurrection. From the cradle to the grave, women are the best friends a man has.

Religious Notes.

There are in the Fiji Islands about 900 Wesleyan churches, and 1,400 schools.

—There are so few Presbyterian churches in New England that it is rather a notable event that another church of that order has been founded in Boston.

—Spurgeon says the Scotch have a more thorough knowledge of the Scriptures than the English, and attributes the fact to the practice of family worship.

—The churches and Sunday-schools of Brooklyn, N. Y., are greatly agitated over the question whether Universalists and Unitarians shall be permitted to march in the annual Sunday-school parade.

—There are in the forty-five leading evangelical theological seminaries in this country ninety-eight students who have decided to enter the foreign mission field, and 143 who will become home missionaries.

—Rev. E. Dowe, of Deerfield, Michigan, a Methodist minister, has been charged with having burned his parsonage two years ago. He has been absent in England, and was arrested immediately on his return.

—Rabbi Sonuénseim of St Louis, has suggested the union of the Reformed Jews and the Unitarians. Rabbi Hirsch, however, regards this as impossible, and he is regarded as among the most progressive Jews.

—Dr. Woodbridge of San Francisco, Rev. J. T. Howard of Stockton, and Rev. Arthur Swazey of Chicago, have taken issue in the pulpit with Chinese immigration. Others will probably do so now, as the sentiment grows popular.

—The Baptist State Convention was held in San Francisco last week, and a highly satisfactory session is reported. It is gratifying to know that the difficulties which beset that denomination for several years in California have all been adjusted.

—The Lutherans in the northwest number 400,000 communicants, with 3,000 churches and 1,800 ministers. Of the ministers, only 242 preach in English. They have 331 congregations in the 18,000 communicants. There are five theological seminaries, with 18 professors, and 254 students preparing for the ministry.

—“Girls, wrapped up in sheets so as to be unrecognizable, were sold at public auction to the highest bidder at a Congregational Church sociable in Clear Lake, Iowa, recently. The bidding was spirited, some of the boys got badly fooled, and altogether the sale made lots of fun and much cash for the church treasury.” Just so.

—A lady writing from Salt Lake says that, notwithstanding the passage of the anti-polygamy law, the Mormons go right on marrying according to their own ideas. A prominent Bishop, in a sermon recently, advised all young men to shed their last drop of blood in defense of polygamy and other (equally nefarious) Mormon doctrines.

Once a year the Methodist Bishops meet to exchange views as to the work to be done, and to agree as to their appointments. This year the meeting was in Detroit, on the 9th of May. It was a great occasion among the Methodist churches of that city. Preparations had been made for a grand reception to the Bishops and for a variety of special services in the churches. The Bishops of course are the central attractions at these services.

—A new sect has sprung up in Russia, called New Israel. They claim that Moses acknowledged the right of future generations to alter religious ceremonies according to the spirit of the times, and reject many rabbinical explanations. They begin the week on Monday and consequently worship on Sunday. They allow the eating of the flesh of animals killed by Christians. The members are forbidden to follow the profession of money-lending. The Association asks permission of the Government to wear a badge distinguishing its members from other Hebrews.

News and Notes.

—In Ohio there is one saloon to every 223 people.

—The Government Hospital at Laramie, Wyoming, was burned recently.

—From Arkansas to Minnesota the crop prospects are reported favorable.

—Hon. C. C. Washburn, Ex-Governor of Wisconsin, died at Eureka Springs, Ark., May 14.

—Guiteau, the assassin, aspires to the honor of a new trial, but his chances seem very doubtful.

—A vessel will leave San Francisco next month for the relief of the Point Barrow expedition.

—In some parts of Labrador the people are famishing for food, which cannot be had at any price.

—Mrs. Scoville, sister of Guiteau, has left her husband and is preparing for a lecture tour in the West.

—The last report of the Stockton Insane Asylum shows 1,089 inmates; 771 males, and 318 females.

—Charley Ross, son of the woman who made the first United States flag, is in the San Francisco poor-house.

—A collection of fifty-one species of Japanese Maples has lately been received at Golden Gate Park, San Francisco.

—The Texas Associated Press Association has lately been sojourning on the Pacific Coast, gathering items and rusticating.

—Five boys, from ten to twelve years of age, were arrested last week in Oakland, for burglary of a Central Pacific baggage car.

—The Fish Commission is shipping over 4,000,000 young shad and herring for the rivers of Virginia, North Carolina, and Texas.

—The last Chinese steamer, with 800 passengers, was quarantined at San Francisco, having several cases of small-pox on board.

—During the first three months of the present year, 900 buildings, aggregating in value \$10,000,000, have been erected in New York.

—The reunion of the Army of the Tennessee took place last week at St. Louis. Generals Sherman, Sheridan, and Pope were present.

—A cyclone struck the Wesleyan College near Warrenton, Mo., on the 9th, tearing out one wall and carrying parts of the roof half a mile.

—The Moors have recently stoned the English Minister at Morocco, and the Sultan has imprisoned 600 men for complicity in the assault.

—The lower House of Congress has passed a bill creating the new Cabinet Portfolio of Agriculture, but the Senate is expected to defeat it.

—Recent hot north winds are reported to have been very damaging to crops in the Sacramento valley; but favored localities still promise well.

—The Court House at Pittsburg, Pa., was burned down last week. The building cost \$200,000 originally, and much money had since been expended in improvements.

—It is reported from Redwood City that a case of genuine leprosy passed through that place bound for San Francisco, May 9th. The victim is a Chinese-Kanaka.

—A Chinaman recently had his neck broken in Oakland, and a young white man was crushed to death in Alameda, both as a result of jumping off from cars while in motion.

—Engineer Melville has notified the Secretary of the Navy that he has found De Long and his party—all dead. He has found also all the books and papers of the *Jeannette*.

—An Austrian physician who visited the Jews' hospital at Odessa, states that there are 128 horribly mutilated persons there, the Russians having poured petroleum into their wounds.

—It is charged that at the county teachers' examination, held in Nevada City, last week, some of the applicants fraudulently obtained certificates, by communicating answers to each other.

—The Secretary of the Navy estimates the cost of putting the navy into good condition at \$3,173,000. The total cost of the vessels in the navy is \$72,345,776, and since 1865 the repairs have cost \$23,075,000.

—In San Francisco, last week, two brothers named Troy, printers, engaged in a drunken quarrel and one of them was fatally stabbed by the other. The grief of the murderer is said to be intense. It was whisky did it.

—Some of the Indians in Dakota Territory have taken a sensible step. At a recent council the Brule Sioux surrendered 200 stands of arms, requesting that they be sold and the proceeds applied to the benefit of the tribe.

—The gambling houses of New Orleans paid \$30,000 into the city treasury last year for licenses. The money thus received was devoted by the city to charitable purposes. Rather an expensive way of caring for the poor.

—Prairie and wood fires have been raging in southern Arizona and western New Mexico recently. The territory burned is reported to cover forty miles square, and the damage done is immense. The fire is attributed to Indians.

—The Vatican has forwarded formal instructions to Cardinal McCabe, Archbishop of Dublin, directing him to call upon the Roman Catholics to declare in a public document that their cause is distinctly separate from the sectaries.

—A New York dispatch of May 10th says: “A number of Russian refugees this morning cruelly beat Adolf Beinbaum, Superintendent of the Hebrew Immigration Aid Society, for refusing them large sums of money with which to begin business.”

—The Brewers' Association recently met at Washington to advance the interests of the nefarious traffic. They claim that light fermented drinks are doing a great work in the temperance cause. President Arthur was present and made a speech.

—A terrible cyclone passed over McAllister, Indian Territory, and Mound City, Missouri, on the 8th. The former town, consisting of about eighty houses, was completely demolished. Twenty-one deaths are reported, and forty-two persons more or less injured.

—Egypt is at present in a state of anarchy. Relations between the Khedive and the Ministry have been suspended. The European powers are preparing to protect their interests, and the Sultan has made preparations whereby 30,000 men could be speedily embarked for Egypt.

—The excitement in Ireland has been greatly increased, and the Irish cause greatly jeopardized, by the recent murder of Lord Cavendish, Chief Secretary, and Burke, his assistant, in Dublin. No clue to the assassins, although over 800 arrests of suspected persons have been made.

—Within the past few days every one of the inmates of the San Francisco County Jail has been vaccinated. There are about ninety Chinamen confined there for violation of the ordinance in relation to crowded sleeping apartments, and they are said to have submitted very unwillingly to the operation.

—Wednesday, the 10th, was “Senior Day” at the State University. Of the several addresses, was one by J. S. Bishop, of Honolulu, on the subject of “Theaters.” He argued, and very appropriately too, that constant attendance at theaters had a demoralizing influence upon the lives of men and women.

—Mr. Calkins has introduced a bill in Congress asking for another Arctic expedition, with Master Lucien Young in command. A \$50,000 vessel is proposed, and an expenditure of \$100,000 for the expenses of the explorers. If Agur could write in these days, he might say, “There are five things that say not. It is enough,” and specify the North Pole enthusiast.

—A Minneapolis, Minn., dispatch, of May 9, says that a cyclone struck a school-house near Lakesfield, lifting it up and scattering it over the prairie. The teacher and eleven pupils were all more or less injured. “The storm came in from a funnel-shaped cloud, which bounded along the prairie and passed into Herron Lake, sucking up the water to the height of a hundred feet.”

—Chinese Restriction Bill No. 2 has been signed by the President. The East and the West have to a certain degree traded sentiment respecting Mr. Arthur, as expressed when the former bill was vetoed. There is but little difference in the two bills, excepting that the time of restriction has been reduced from twenty to ten years. Many guns were fired around San Francisco Bay on receipt of the news.

Obituary.

DIED, in Fresno, May 2, 1882, of pneumonia, William Hutchings, aged 47 years, 4 months, and 20 days.

The deceased embraced the truth of the Third Angel's Message when it was first preached in Fairview, Fresno County. Some time since his faith was shaken by his reading the writings of Col. Ingersol, and he ceased to carry out his promises of a Christian life. In his last sickness he made frequent remarks which showed that infidel sentiments did not give satisfaction in the last great trial. Whether accepted or not, the Judge alone can determine, but his case presents a warning to not trifle with a “blessed hope” when no other hope is possibly afforded.

EDITOR.

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We have just received the following commendation of this work from an earnest Christian worker in Maine:—

HAVING read Dr. Geikie's life and works of Christ, I find it more interesting the farther I read; and when he introduces us to the trial and crucifixion of Jesus, one can almost imagine himself present to witness the cruel mockery, and the terrible scenes of Calvary. Although I am not prepared to indorse all that is said in the book, yet I think it the best I ever read of the kind.

J. B. GOODRICH.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 18, 1882.

Camp-Meetings.

KANSAS, Burlingame, Osage Co.,	May 18-23.
UPPER COLUMBIA, Dayton, W. T.,	May 31-June 6.
IOWA, Des Moines,	June 1-6.
WISCONSIN, Baraboo,	" 8-13.
OREGON, Salem,	" 14-
NORTHERN MICHIGAN, Saginaw,	" 14-20.
MINNESOTA, Minneapolis,	" 21-27.
DAKOTA, Parker,	June 29-July 4.
TEXAS, Waxahachie,	July 21-31.

THE latest news from the East informs us that Eld. Haskell has started on his missionary tour to Europe.

Northern Camp-Meetings.

IN a notice of the Upper Columbia Camp-meeting we said it commenced one week earlier than last year. This was a mistake; it commences only one day earlier.

For some reason unknown to us, the letter giving the appointment of the North Pacific Camp-meeting was never received at this office. An explanatory telegram and a card informed us that it will be at, or near Salem; commencing June 14. We suppose it will continue one week. Eld. Boyd and the Editor of the SIGNS will attend that in Oregon.

Since the above was written we have received the following:—

NORTH PACIFIC CONFERENCE will hold their Annual Conference and Camp-meeting on their old camp-ground, on the O. & C. R. R., two miles north of Salem, Oregon, commencing June 14, 1882. WM. T. RAYMOND.

Sunday Law in Ohio.

JUST now Ohio is the theater of the deepest Sunday Law excitement, it having measurably abated in California for the present; probably till we draw near the time of election. The prosecutions in Ohio seem to be attended with more success than here. In some places the opposers of the law have made it uncomfortable for the community by a rigid enforcement, for the law of Ohio is more general than that of California. These struggles in various States are but the mutterings of the coming storm which is soon to break over the whole land. The advocates of "the venerable day of the sun" think they are accomplishing great things by these religio-political measures, but the student of prophecy stands forewarned, and is looking forward hopefully, for he knows what the result will surely be. To the workers in the "present truth" we can say, "Lift up your heads, for your redemption draweth nigh."

Spiritualism and the Church.

AT a recent meeting of Spiritualists in New York, the object of which was to organize a Society for the promotion of the science, Mr. Lynn, of the *Banner of Light*, as speaker for the occasion, made the following remarks on the subject of "Spiritualism and the Church." The report is from the *New York Times*:—

"The gist of his argument was that Spiritualism, rationally interpreted, would eventually become an ally of the church against dogmatic materialism, the only disagreement being as to the doctrinal point. The church and Spiritualism, he contended, are approaching each other more nearly day by day, the church throwing off its theology, and Spiritualism divesting itself of all fanaticism. In support of this the speaker referred to the recent converts in Europe, such as Professor Zollner and others."

While there are many in the church who stand publicly committed against Spiritualism, we are certain that Mr. Lynn is correct in the statement that the church is approaching to the position of Spiritualists. It cannot be avoided unless the church is willing to remodel its faith on the subject of future life, and return to the scriptural view of life through Jesus and the resurrection. And the fact stated by Mr. Lynn will relieve the doubts of some as to our long-expressed belief that Spiritualism will act a prominent part in the formation of the "image of the beast," Rev. 13. A prominent Spiritualist recently made an appeal in favor of upholding "Sunday," the dearest object now known to many church people. They who have carefully studied the "sure word of prophecy" are able to keep nearly a generation in advance of the rest of the world. "The entrance of thy word giveth light." Ps. 119:130.

Crime in Ireland.

LORD CAVENDISH, State Secretary for Ireland, who recently took the position of Mr. Forster, and Mr. Burke, Under Secretary, were lately assassinated in open day, in Dublin. It was certainly a most brutal act, and at first appeared to be denounced by all parties. But now comes a proclamation from the "Republican Brotherhood," a secret society, approving the murders, and plainly signifying that they were committed under the direction of this society. This proclamation of the "Brotherhood" is fast opening the eyes of the people of all countries to the danger they are in from communists and secret leagues of all kinds. Secrecy is cowardice, though it gives power to the criminals who resort to it. Now some papers are advising the formation of other secret societies for the detection and punishment of these. Woe to the land when this becomes necessary in order to protect life and liberty. In fact there will be afforded no protection under such a state of things. Honest men, who believe in plain dealing and open work, will stand but little chance between the counter workings of two systems, of which they possess no knowledge, and against the intentions of which they cannot possibly be guarded. The actions of the second party will be as irresponsible as those of the others, and often guided by men equally unprincipled. After considerable investigation we became thoroughly satisfied, years ago, that *all secret societies* are useless to the Christian, and may easily become dangerous, both to Christianity and the State. In view of the present state of society, and the near coming of the Saviour, and our duty as Christians to all people of all classes, we advise our brethren to keep aloof from *all* secret alliances, which are calculated to lead to entanglements of the most unprofitable, if not the most dangerous nature.

We have no idea that any measures that may be taken will put a stop to these outrages, from the very fact that no one can tell where to strike; it would be working in the dark. But we have the assurance that "though hand join in hand, the wicked shall not go unpunished," and we believe that the time of retribution is near at hand.

Both Parties Pleased.

THE following we copy from the *Review and Herald*:—

"A correspondent sending an article for the *Review*, puts the editor at ease in regard to its publication, in the following handsome style:—

"Inclosed I send you an article for the *Review*. If you think there is anything in it worthy of a place in the paper, I shall consider any corrections, alterations, or abridgements, a favor. If you think there is nothing in it worthy to be read by others, or if the chaff outweighs the wheat, and it would be more work to winnow out the wheat than it would to raise it from another field, you can do me no greater favor than to consign it to the inevitable waste basket, and I will try again. I know that all this is your prerogative anyway, and that you would most certainly exercise it, but perhaps it is no unpleasant thought to you, to know that your contributor 'loves to have it so,' and will look upon it with no offense."

"If all felt as our correspondent expresses himself in the foregoing, we should have no fears that unpleasant feeling would arise on their part, and they need have no fears that any less number of their contributions would be published."

We regret that some of our correspondents have taken offense because we have done our duty as an editor, either to reject or correct their MSS. In some cases we have taken pains to write to them and kindly state our objections to certain things in their articles, but they have mostly taken it unkindly and written no more to us. In our anxiety to accommodate correspondents we sometimes entirely rewrite articles, to put them in suitable shape. We owe a duty to our readers, and we are fully determined not to neglect it. Wherein we fail the failure is unavoidable. We shall give them the best matter at our command, and if that is not original it must be selected. We very frequently correct our selections, especially the poetry. We have a few correspondents who write acceptable poetry, and we notice that they whose lines are the most worthy are thankful to have them edited if need be, and so it will ever be.

THE average value of college property to a member, down to 1880, among several religious bodies, is stated as follows: The Methodists averaged \$1.75; the Baptists, \$3.82; the Presbyterians, \$3.90; the Congregationalists, \$6.93, and the Episcopalians, \$13.57.

Appointments.

Oakland and San Francisco.

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

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

Upper Columbia Camp-Meeting.

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

Do you wish to rent a tent? Order of the undersigned without delay.

G. W. COLCORD,
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