

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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THERE'S A FOE TO EVERY GOOD.

THERE'S a foe to every good!
There's a foe to Hope and Youth;
Foes to noble thoughts and acts;
Foes to Beauty and to Truth.

Foes to every lofty cause;
Foes to brave, chivalric deeds;
When a generous deed is done,
There are scatter'd baneful seeds!

When are spoken loving words,
Meant to soothe the ills of life,
Then the foe is ever near,
Then to sow the seeds of strife!

Honor to the champion brave
Who the boldest foe will dare!
Who to guide those lacking zeal,
Will the brunt of battle bear!

Still more honor to the brave
Who the wily foe will seek!
Crushing Evil in the germ;
Thus to shield the frail and weak!

—Grace H. Hope, in *Phrenological Journal*.

THE GREAT CONTROVERSY,

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER SIXTEEN—CONTINUED.

Joseph in Egypt.

BY MRS. E. G. WHITE.

ALTHOUGH Joseph was exalted as a ruler over all the land, he did not forget God. The thought that he was a stranger in a strange land, separated from his father and his brethren, often caused him sadness, but he fully believed that God's hand had overruled his course, to place him in an important position. And depending on God continually, he performed all the duties of his office, as ruler over the land of Egypt, with faithfulness. "And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities, the food of the field which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number."

Joseph traveled throughout all the land of Egypt, giving command to build immense store-houses, and using his clear head and excellent judgment to aid in the preparations to secure food necessary for the long years of famine. At length the seven years of plenty were ended. "And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth, and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt."

The famine was severe in the land of Canaan

also. Jacob and his sons were troubled. Their supply of food was nearly exhausted, and they looked forward to the future with perplexity. Starvation stared them in the face. At length Jacob heard of the wonderful provisions which the King of Egypt had made, and that the people of all the surrounding countries journeyed to Egypt to buy corn. And he said to his sons, "Behold, I have heard that there is corn in Egypt. Get you down thither, and buy for us from thence, that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him."

Jacob's sons came with the crowd of buyers to purchase corn of Joseph; and they "bowed down themselves before him with their faces to the earth." He knew them at once, but they failed to recognize him. There was, indeed, little semblance between the mighty governor of Egypt, and the stripling whom, twenty-two years previous, they had sold to the Ishmaelites. As he saw his brethren stooping and making their obeisance, his dreams came back to his memory, and the scenes of the past rose up vividly before him. His keen eye again surveyed the group before him, and he saw that Benjamin was missing. Had he also fallen a victim to the treacherous cruelty of those savage men? He determined to know the truth. "Ye are spies," he said, "to see the nakedness of the land, ye are come."

They answered, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies." He wished to learn if they possessed the same haughty spirit as when he was with them, and also to lead them to make some disclosures in regard to their home, yet he well knew how deceitful their answers might be. He repeated the charge, and they replied, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is still with our father, and one is not." They felt humbled in their adversity, and manifested grief rather than anger at the suspicions of Joseph. He professed to doubt the truthfulness of their story, and told them that he would prove them, and that they should not go forth from Egypt until their youngest brother come hither. He proposed to keep them in confinement until one should go and bring their brother, to prove their words, whether there was any truth in them. If they would not consent to this, he would regard them as spies.

The sons of Jacob felt unwilling to consent to this arrangement. It would require some time for one to go to their father for Benjamin, and meanwhile their families would suffer for food. And who among them would undertake the journey alone, leaving his brethren in prison? How could that one meet his father? They had seen his distress at the supposed death of Joseph, and now he would feel that he was deprived of all his sons. They said, further, It may be that we shall lose our lives, or be made slaves. And if one go back to our father for Benjamin, and bring him here, he may be made a slave also, and our father will surely die. They decided that they would all remain, and suffer together, rather than to bring greater sorrow upon their father by the loss of his much-loved Benjamin.

The three days of confinement were days of bitter sorrow with Jacob's sons. They reflected upon their past wrong course, especially their cruelty to Joseph. They knew that if they were convicted of being spies, and could bring no evidence to clear themselves, they must all die, or become slaves. They doubted whether any effort which any one of them might make would induce their father to consent that Benjamin should go from him, after the cruel death, which he supposed, that Joseph had suffered. They had sold Joseph as a slave, and they were fearful that God designed to punish them by suffering them also to become slaves.

Joseph considers that his father and the families of his brethren may be suffering for food, and he is convinced that his brethren have repented of their cruel treatment of him, and that they would in no case treat Benjamin as they have treated him. On the third day he said to them, "This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die." They agreed to accept this proposition, but expressed to one another little hope that their father will let Benjamin return with them. They accuse themselves, and one another, in regard to their treatment of Joseph: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Reuben, who had formed the plan for delivering him at Dothan, now added, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required." Joseph had been conversing with them through an interpreter, and they had no suspicion that he understood them. Their words opened the long-closed fountains of his heart, and he could scarcely restrain his feelings before the company. He went out and wept. On returning, he took Simeon and had him bound before them. In the cruel treatment of their brother, Simeon had been the instigator and principal actor, and it was for this reason that the choice fell upon him.

Before dismissing his brethren for their homes, Joseph directed his steward to fill every man's sack with grain, and to place at the mouth of each the silver that had been brought in payment. Provender for the beasts on the homeward journey was also supplied. On the way one of the brothers, opening his sack for such supply, was surprised to find his money there. On his hastening to make known the fact to the others, they were alarmed and perplexed, and said one to another, What is this that God hath done unto us? Shall we consider this as a token of good from the Lord, or has he suffered it to occur to punish us for our sins, and plunge us still deeper in affliction? They acknowledged that God had seen their sins, and that he was now visiting them for their transgressions.

Jacob was anxiously awaiting the return of his sons, and on their arrival the whole encampment gathered eagerly around them as they related to their father all that had transpired. Alarm and apprehension filled every heart. One of their number was imprisoned in a strange land as a pledge for the appearance there of the youngest and now the favorite son of the grief-stricken patriarch. There was something mysterious in the conduct of the governor of Egypt, and this mystery was increased in their minds when, as they emptied their sacks, each was found to contain the owner's bag of money at its mouth. In his distress the aged father exclaimed, "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me." Reuben answered, "Slay my two sons if I bring him not to thee; deliver him into my hand and I will bring him to thee again." This rash speech did not relieve the mind of Jacob. His answer was, "My son shall not go down with you; for his brother is dead, and he is left alone. If mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

The lark goes up singing toward heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears heavenward, but without prayer he sinks in the filth of earthly impulses.

A CHRISTIAN can no more hide his character than the sun can hide its shining.

TITHES AND OFFERINGS.

TEXT: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

We aim to be Bible Christians, both in doctrine and in practice. Whatever the Bible clearly teaches, that we profess to believe and practice. This is true relative to the manner of supporting the gospel. The modern mode of raising means for this purpose we reject.

When a minister is hired, a subscription paper is circulated, soliciting help from all classes. Then the contribution box is passed in the congregation. Many people stay away from meeting on this account. And when more means are desired, donation parties are resorted to, and all classes are invited to contribute. Then come festivals, oyster-suppers, grab-bags, fish-ponds, ring-cakes, and a whole list of abominations, with which to catch a dime from every one.

But the gospel must be supported. The Lord's devoted ministers must have a living. If we reject this system, we must adopt a better one. In order to make this matter clear, we will notice a few of the plainest principles of the Bible bearing upon the point.

1. There is One Living God who Created all Things.

Having made all things, it is right and reasonable that God should say how they should be used: and no one has a right to use them for any other purpose.

2. God Created all Things for his Own Pleasure and Glory.

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. Notice the statement: "For thy pleasure they are and were created." Man, in his selfishness, has come to think that all things were created for his pleasure; that the sun shines to please him; that the earth produces to gratify him; and that he lives for his own pleasure. But the Bible declares that all these things, including man himself, were made to please and glorify God. Hence his honor must be first in everything. So Jesus says, The first and great commandment is to love the Lord with all the heart, might, mind, and strength. Matt. 22:37. The first commandment in the moral law strikes the same point: "Thou shalt have no other gods before me." Ex. 20:3. The Lord's prayer recognizes the same principle: "Our Father who art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread." Matt. 6:9-11.

Jesus ever taught that our duty to God is paramount to everything else; even the dearest and most tender relations of life must give way before this. Thus he says: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26. A father, a mother, a brother, sister, or even a wife or child, must not stand first in our affections and our duties. God first, everything else second. Paul sums up the matter thus: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

3. We are only Stewards of What we Possess.

Let us hear the word of the Lord upon this subject: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Ps. 50:10-12. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8. My brother, those cattle in your field are the Lord's. Those horses in your

barn are the Lord's. Those acres of land are the Lord's. The wheat, corn, oats, and potatoes that you claim, are the Lord's. The money in your pocket, and that which you have at interest, is the Lord's. These things are intrusted to your care and stewardship for a brief period. Jesus plainly states this doctrine in Matt. 25:14, 15, 19. "For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey." "After a long time the lord of those servants cometh, and reckoneth with them." The rest of the statement is familiar to everybody.

In the Judgment the Lord will require every one of us to give a strict account of what we have done with the means committed to our trust. These talents cover more than money and other property. To some the Lord has given physical strength. This is better capital than money, houses, or lands. We have no right to squander this. God requires a faithful use of our physical strength. Be careful how you idle away this great capital. Others have a large capital of mental ability. They have capacity for teaching, and filling important positions and offices. Their influence is large. The Lord will require them to give an account of this. Some of these have good financial ability. In making bargains they have good judgment. In carrying on business or prosecuting their trades they are successful. If they turn their hand to farming, they know just how to make it pay. If they engage in buying or selling, their foresight and business tact give them success.

These use their financial ability to lay up money for themselves, to build fine houses for themselves, to purchase easy carriages for themselves, to buy fine clothes for themselves, to set rich tables for themselves, and if anybody suggests any other use for their wealth, they say, "Verily, are not all these things mine? Have not I earned them? Have not I made them? Whose business is it what I do with them?" But stop, my brother. Who gave you the ability to get these things? Was it not God? So writes the apostle in 1 Cor. 4:7. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Is God a respecter of persons? Did he love you better than others, and therefore give you this ability simply to honor and please yourself? Or did he endow you with this ability in order that you might make means to help his cause?

Listen to the word of God on this point. It is very plain. "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied," "thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:12, 13, 17, 18.

We maintain that while the Lord calls one man to preach the gospel, and gives him talent for that purpose, he as truly calls another man, and gives him ability, to make money with which to support the former while preaching the gospel. Paul affirms this in Rom. 12:4-8. He names the different gifts with which the members in the church of Christ are endowed, as the gift to prophesy, to preach or teach, and to exhort, and also to give liberally. See marginal reading of verse 8.

One man is gifted and called to be a minister. He leaves every worldly occupation, and devotes all his energies to that important work. He takes no time to plant or build, to trade, or make money in any manner, while at the same time his family must be fed, clothed, and cared for. He must have books, his traveling expenses must be paid, and his family must be supported. He must have help. Here is another brother, equally talented, but in a different direction. He has no talent to teach or preach; but he has a gift to make money, and do it honestly. The Lord calls

this brother to make money, and divide it in supporting the other who gives his life to the ministry.

Because one man is endowed with ability to preach the gospel, does God call him to leave his home and family, labor day and night, summer and winter, seven days in the week, and spend his life among strangers? Yes; and many have done this, and are doing it now, and we believe they are doing only their duty. But here is the other brother, who has financial ability and advantages. Does the Lord require no sacrifice of him? Is it his privilege to use this ability simply for his own comfort and convenience, to provide himself with a pleasant home, and to heap up wealth? So some men seem to think, but they are under a terrible deception. Riches have blinded their eyes. If they give a little, now and then, they think it very hard. As to sacrificing or practicing self-denial in order to save means to help the cause of God, they never think of it. After they have supplied themselves with every comfort, and even luxury, then if they have a few hundred dollars left they think they do exceedingly well to give a part of it. Many of these men are dreaming of securing Heaven, with hundreds of plain Scripture texts directly against them. Call after call is made to them to help the cause of God, but their hearts and hands are closed.

4. A Tithe Is the Lord's.

Since the fall of man it has been necessary that there should be men devoted wholly to the service of God. It appears that from the very beginning the Lord taught his people to devote one-tenth to the support of his ministers. In the patriarchal age this was an established rule. This is evident from the conduct of Abraham toward Melchisedec. Thus we read: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all." Heb. 7:1, 2. God had blessed Abraham, not only in recovering Lot, but in taking a great booty. The very first thing Abraham did was to give the Lord's priest a tithe of everything. See Gen. 14.

Jacob acted in like manner. He solemnly vowed to give the Lord one-tenth of all he should bless him with. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

In the time of Moses, when everything was more definitely regulated by law, this system was very plainly enforced. Thus the Lord says: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32. All the tithe of the land, whether it grew from that which was sown, as wheat, corn, and potatoes, or that which the tree brought forth, as apples, pears, and peaches, was to be given to the Lord. So also a tithe of the herd, that is, of the cattle, and of the flock, was to be the Lord's. One-tenth of all that they raised or made in any manner was to be given for the support of the priests. If a farmer raised one hundred bushels of wheat, ten of these were the Lord's. If he raised ten sheep, one was the Lord's; or ten oxen, one was the Lord's. One-tenth of all his income from every source was required.

But was not this system abolished in the gospel dispensation? It was not. And why should it be? Does it cost less to support God's servants now than it did then? Listen to the language of the Saviour: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. The Pharisees were very particular to give one-tenth of

everything; and Jesus did not condemn them for this. But they had neglected judgment, mercy, and faith, while they were very particular about their tithing. To them Jesus said, "These ought ye to have done, and not to leave the other undone."

Paul also established this rule among all the churches. He says, "As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2. Every one was to take part in this work each week. How much should they give? Just according as God had prospered them. Giving, then, was to be systematically carried out. That part they were to give had been established to be one-tenth.

One-tenth, therefore, of all our income and increase is the Lord's. Notice that the Lord does not say, You shall give me a tenth; but he says that one-tenth is the Lord's. Lev. 27:30. The Lord graciously gives us nine-tenths of all that we make. With this we are to provide for all our wants and those of our families, such as food, clothing, schooling, taxes, and other necessary expenses. But one-tenth the Lord reserves to himself. It belongs to God. Do we raise one hundred bushels of wheat? It is grown on God's land, is watered with the Lord's dew, warmed with the Lord's sun; and for all this the Lord simply claims one-tenth.

But men have always been covetous. When they have taken nine-tenths they are not satisfied. They persuade themselves that they need a part or the whole of the remaining tenth. Hence the Lord warns us to deal honestly, and to be careful upon this point. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." Deut. 14:22. And yet men have deliberately taken the Lord's share, and have used it for themselves. Concerning the conduct of such persons the Lord inquires, "Will a man rob God?"

5. First-Fruits.

The Lord not only requires one-tenth of all the increase, but this must be the first-fruits of the increase. Thus the Lord said, "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep." Ex. 22:29, 30. "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God." Ex. 23:19. Again the Lord said, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest." "And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God." Lev. 23:10, 14.

Notice that they were forbidden to take their bread, or parched corn, or green ears, or anything, till they had first brought an offering to the Lord. So we read again in Prov. 3:9, 10, "Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Here we are required to honor the Lord with the first-fruits of all our increase. Paul recognizes the same principle in his instruction to the Christian churches. Thus he says, "Upon the first-day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

Our God is a great God. He is jealous of his honor. Freely he bestows his blessings upon his creatures; but he must be honored for these. Therefore he requires that of everything he gives, we shall recognize his authority and his goodness by bringing an offering to him before we use any of it for ourselves. In doing this we honor God, and bring his blessing upon us. But here is just where our brethren are the most liable to let selfishness and covetousness come in and rob God of that which they should give to him. They pledge and intend to give so much during the year; but instead of giving this from the first-fruits, they

delay the matter till the very last of the year. They serve themselves first, and the Lord last, if at all. Their debts, food, and clothing first; then, after all these wants have been met, at the very last hour, they will dole out to the Lord just enough to save a guilty conscience. If they would have a free spirit, confidence toward God, and his blessing upon what they have during the year, let them honor God first, just as the Bible requires.

One of the most important principles everywhere insisted upon in the Bible is, that we shall constantly feel and recognize our dependence upon God, and that every blessing comes from him. This is one of the chief objects gained by regularly giving the Lord the first tenth of all that we receive. It is a constant reminder of our dependence upon him. It calls our attention to every little blessing we receive, many of which would otherwise pass unnoticed by us, or be entirely forgotten when we come to pay our tithes at the end of the year.

Few persons who do not keep a daily account of all that they receive are aware of how much they have had during a year. Hence where they neglect to pay their tithes till the last of the year, they are apt to forget many blessings received, feel poor, and give much less than they ought to give, and do even this grudgingly. This is very displeasing to the Lord. Hence he says, "Thou shalt not delay to offer the first of thy ripe fruits." Ex. 22:29.

6. Liberality a Proof of our Sincerity.

To his brethren, whom Paul was exhorting to give liberally, he said, You must do this "to prove the sincerity of your love." 2 Cor. 8:8. "The Lord has made it our duty to give, to prove the sincerity of our love. Talk and profession are very cheap and easy; but when a man will give his money to support a cause, that is the very best proof that he loves it, hence the Lord has ever required this test of our sincerity. The importance of this idea will be seen by the following facts:—

1. The Lord is not dependent on our means to support his cause. He could easily send down means from Heaven. He could multiply gold and silver in the treasury, and thus save the purses of his people. But he does not choose to do this.

2. The little which the poor widow can give amounts to but a trifle in supporting the cause of God. It would hardly be missed from the treasury; and yet even such are encouraged to give something. Evidently the design of this is not so much to fill the treasury as it is to prove their love.

3. The Saviour himself said that the poor widow who gave only two mites gave more than the rich who cast in large sums. What she gave was valued, not according to the amount given, but by the amount of sacrifice she made in giving. Hence, those who give stingily and grudgingly are marked by the Lord. So Paul distinctly says: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

In order, therefore, to attain the great object of giving, we must give cheerfully and liberally, according to our means. If we do not, it shows our lack of love for God and his cause. It proves our selfishness, and brings the frown of God upon us. Every one, therefore, should give something, even if it cost him as much as it did the poor widow.

7. The Protection of God is Forfeited by withholding that Which is the Lord's.

When men give nothing to the Lord, they take their property into their own hands and from under the protection of God. They cannot ask God's blessing upon it; for if the Lord blesses their wheat, they keep it all for themselves; if he blesses their cattle, they keep them all for themselves; if he blesses them with health, they use it in serving themselves. God will not be a partner in such selfishness. But if we strictly honor the Lord by giving him the first-fruits of all that he bestows upon us, then we can ask in faith for his blessing upon the remainder, and receive it. No fact is more plainly stated in the Bible than this. Let us read a few passages:—

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are

not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Haggai 1:6, 9.

"Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:9-11. Here the Lord distinctly states that he will bless their crops if they will pay their tithes.

Paul states the same doctrine in the New Testament: "Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:10. No doctrine is more reasonable than that the great God will bless those who fear and honor him; and that his prospering hand will be withheld from those who do not.

8. Of all People, Seventh-day Adventists Ought To Be the most Liberal.

1. Because they profess to believe and obey the Bible more strictly than any other people; and the Bible, as we have shown, is full and explicit on the point of liberality.

2. Because we enjoy greater light and greater blessings in the truth than any other people. If this be the case we should show it by our works. If others can give to support error, how much more should we give to support the truth!

3. Because we believe that the end of all things is at hand. Our farms, our houses—all our property—is soon to be burned by the fires of the last day. We are in the closing part of the last generation, and the last message to the world. Our numbers are few, and our means small; but the work is great, and the time is short.

9. How Much Ought I to Give for the Support of the Gospel?

We are told that Jacob promised the Lord a tithe of all he should give him. The law of the Jews called for a tithe of all their products.

While human probation continues, and God has a cause in the earth to be maintained by the liberalities of his people, so long the principle of the tithing system will remain. The operations of the Christian church in all the world, however, are more extensive and more expensive than those of the Jewish church in her local land, demanding more means now than then. The duty of giving is more fully and more emphatically and forcibly set forth in the New Testament than in the Old. But when we look for a definite plan to raise means, there seems to be no text in all the New Testament so much to the point as 1 Cor. 16:2:—

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." By close examination it will be seen that this collection, which Paul orders at regular periods, was for the benefit of those converts from the Jewish church who had claims on the churches converted from the Gentiles, for preaching the gospel to them. And no man can show reasons why this arrangement should not have been perpetuated in the Christian church for the support of those who give themselves to the ministry.

With the foregoing statement before us, we are prepared to answer the inquiry, "How much ought I to give for the support of the gospel?" After carefully viewing the subject from all points, we answer, A tithe of all our income.

This does not mean a tenth of all that comes into our hands, making no account for that which some pay out for hired help, or interest on indebtedness on farms bearing interest and secured

THE SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH,

EDITORS.

OAKLAND, CAL., FIFTH-DAY, JANUARY 22, 1880.

ORIGIN OF THE FIRST SEVENTH-DAY BAPTIST CHURCH IN AMERICA.

(Continued.)

BUT after a while Mr. Holmes (who for some time had left the church) returned to his place; upon which he manifested his trouble with and for those five who observed the seventh day; and preaching from those words of our Saviour, "Woe to the world because of offenses; it must needs be that offenses must come, but woe to them by whom they do come; it were better that a millstone were hanged about his neck, and he cast into the sea, than that one of these little ones that believe in me should be offended;" and in his sermon he said that "those offenses are not only in the world, but in the churches, and, to be plain, they are such offenses as these, viz., for persons to leave Christ and are going to Moses in the observation of days, seasons, and such like;" repeating often in the presence of them who observed the seventh day, though to his own knowledge they both publicly and privately declared their judgments on this head. When Mr. Holmes had finished, Mr. Clarke handled the same words to the profit and satisfaction of the auditory; which troubled Mr. Holmes so that he went out, and came in no more that forenoon; and by that means the persons grieved with what he delivered, were hindered from discoursing with him, as they intended, because they were much grieved at the application of his sermon from them words. But in the afternoon, when meeting was finished, Mr. Hiscox desired liberty to speak a few words, and said, "My question is to you, Bro. Holmes, to desire you to declare who it is of this church that have left Christ and gone to Moses in the observation of days, and times, and seasons, and such like." To which Mr. Holmes replied, that "he had been faithful in the discharge of his duty, and if the word did reach you, and your conscience doth accuse you, do you make the application." To which Mr. Hiscox replied, "If that be all the answer you'll give, 'tis no matter, but 'tis well known who you intended; but through grace we have not left our Lord Jesus Christ, but can in some measure say, through rich grace, that God hath made him unto us wisdom, righteousness, sanctification, and redemption." And further added, "Let it be taken notice of, by all, this day, that the only difference between you and us is, we plead for the ten commandments to be a rule of good living, and to be obeyed in gospel times; you deny them, and say they were never given to be a rule to the Gentiles before or after faith; and, whereas you say we observe days, and years, and seasons, we deny your assertion, for we only observe the seventh-day Sabbath of the Lord our God; as for other sabbaths, new moons, and holy days, we disown them, believing them to be done away by Christ, the substance, having nailed them to his cross as shadows of good things to come; but the seventh day we find differing from, and was to commemorate a good thing past, i. e., the creation of the world." And after many more words of this nature, Mr. Tory said, "It is more suitable to talk of these things another time." To which Mr. Hiscox replied, "Who are they which began first, you or us?" He said further, that "if there had been no objection that day fortnight the church brake bread, it would have been well, but they were forced to go away, though to their great grief of heart, to see how things were like to go with them."

The next fifth-day, the church called in Mr. Hiscox to give an account why he did not sit down with them at the table of the Lord; to which he answered, that "it is not unknown to you, that I and the rest of us have not broke bread for a long time, but have gone about with a troubled heart, considering those four persons that have left the Sabbath, and also the opposition that I, together with the rest, have met with from those who deny the ten precepts to be a rule to the Gentiles, either before or after faith; but further, my trouble is much heightened by Bro. Holmes' preaching, for if we be such persons as that better a millstone be hanged about our necks, &c., it is

not likely the Lord should smell a sweet savor in our fellowship together, unless there were an endeared heart union."

To which Mr. Clarke answered, "Bro. Holmes did not name you, or any others, but spoke in a general way."

Mr. Hiscox replied, "Who is it could be intended? Surely not the wicked world, for they meddle not with any law; neither could he intend you who deny the law to be a rule to the Gentiles."

To which Mr. Holmes said, "To be plain, I did intend Bro. Hiscox, and such as he is."

Then Mr. Hiscox answered, "You have done well to own the truth, for none that heard you could judge you intended any other." Mr. Hiscox proceeded and said, "If it be as Bro. Holmes hath said, that we have no more conscience than dogs, it ain't likely that our fellowship should be any way to your comfort and God's glory."

Mr. Holmes replied, "Who did say so?"

Mr. Hiscox answered, "You said so at Bro. Slocum's house."

To which Mr. Holmes said, "Take notice of this, brethren;" and said further, "I must be plain, for I do judge that you have not conscience toward God in the matter of the Sabbath; for if you had, you could not have walked with the church as you have done."

Mr. Luker, with grief, said that the wringing of the nose causes blood.

Several of the church were troubled at the words which passed.

At length Mr. Clarke said, "Bro. Hiscox, consider it seriously, how thou wilt be able to give an account to the Lord for the neglect of that appointment."

To which Mr. Hiscox answered, "It is written that, as many grains make one loaf, so should the saints be one in the Lord, but oneness of heart is not in us, as is too evident; and how can two walk together except they are agreed? It is plain that we are not agreed in weighty matters."

Then Mr. Clarke proceeded further, and said, "That is not sufficient; for what fault can you find in the Lord, or what fault in his ordinances?"

Mr. Hiscox replied, "My Lord knows that his ordinances are as dear to me as ever; and it is my great trouble, that I can't come at them as I should; yea, I will now say, What fault is there in the Lord, or what fault in his Sabbath, or law, that it, and them that profess it, should be so obnoxious, as is plain they are."

The day on which this discourse was, Mr. Samuel Hubbard and his wife were there, and the church had discourse with them, and it was concluded upon by the church, to call the church together the next fifth-day; at which time they in general came, according to appointment, to the end that those that did not break bread should render their reasons for it. And being thus met, the brethren were called upon to speak; some of whom were backward, and sent forward Mr. Hiscox, who would have spoken, but Mr. Tory prevented two or three times, saying, It is your wisdom to be silent, lest you should draw others to say as you say, as the grounds of their withdrawing their communion were taken in writing. Mr. Hubbard was called to speak, but refused, desiring Mr. Hiscox might speak for all at once; "for," said he, "our grounds are all one, and it is the quickest way." Mr. Tory would not admit it to be so.

Then Tacy Hubbard gave in the grounds, which are these: 1. The apostasy of those four persons. 2. That speech of Bro. Holmes, "Wo to the world because of offenses," in which discourse he said offenses are such as arise from brethren of the church, such as deny Christ and have turned to Moses, in observing days, times, and years, &c., and that it is better that a millstone were hanged about the neck of such, and they to be cast into the sea. 3. The dismal laying aside the ten precepts, together with the leading brethren denying of them at the meeting.

Only these grounds were taken, and nothing further done, by reason of the death of Mr. Joseph Tory, Jr., except a little to remove the doubts of Mr. Joseph Clarke, who was called forth to give his grounds, who manifested his willingness so to do, either at that or any other time.

Then Mr. John Clarke asked Mr. Tory whether he had his notes about him; who replied, "No; but Bro. Hiscox's grounds are principally two, viz., the apostasy of those four, and Bro. Holmes' preaching."

Then Mr. Hiscox said, "There is a third ground

—the leading brethren of the church denying the ten precepts."

To which Mr. Tory replied, "It ain't so; that is an addition of the adversary."

Mr. Hiscox answered, that "though the matter might not be spoken in so few words, yet," said he, "your conscience doth know that your denying the ten precepts to be a rule to Gentiles, before or after faith, hath been a great trouble, and is so still."

Hereupon Mr. Tory undertook to prove that the ten precepts were given only to the Jews, and that the Gentiles have nothing to do with them; instancing the 5th chap. Deut., concerning God's making his covenant with Israel.

Then Mr. Hiscox said, "The stock of Israel was the church under the dispensation; and so were the people God made a covenant with and committed his oracles unto; but yet it was then the duty of the world to be proselyted and joined to the church, as much as it is now to believe and be baptized. I don't plead for their law as it stood with old obligation to do and live; no, nor the Levitical priesthood; but as they are the law of Christ, established by himself and his apostles, as in Rom. 3, Matt. 5, Rom. 2, James 2, John 3, &c."

To all which a reply was made, that those scriptures in the Romans, or any other that this day hath been offered, prove nothing to the purpose.

Then Mr. Tory further proceeded and said, that "they have no more relation to the ten words than to circumcision, and all the rest of the law, and those brethren that took them so, applied them wrong, for they were the old covenant, and so done away, so that the Gentiles had nothing to do with them, neither were they ever blamed for the breach of them in the holy Scriptures."

Then said Mr. Hiscox, "No! For what was God angry with the nations and drove them out? Was it not for the breach of God's law, as idolatry, adultery, and many other such like sins? Therefore he calls his people not to do after their manners."

To which Mr. Tory said, "Not for the non-observation of the ten commandments, for you endeavor to bring in a yoke of bondage, which neither you nor your fathers were able to bear."

Then replied Mr. Hiscox, "Is God's commandments become a yoke of bondage to you? Through mercy, they are not so to me, but are to be delighted in after the inner man."

Then said Mr. Hubbard and his wife, "They are no yoke of bondage to us, but are a good and spiritual law."

After much debate, Mr. Tory was discoursing with Mr. Hiscox with warmth, to whom Mr. H. said, "What! do you think to juggle me out of my conscience?"

Upon which Mr. Tory replied, "If I am become a juggler, then it is time for me to leave off this matter." Then said Mr. H., "Pray, Bro. Tory, don't be offended at it, for they were not suitable words, and I am troubled that I said so to you, but I pray pass them by;" and he did so.

After more debate, and Mr. H. remained steady in that principle, Mr. Tory directed his speech to him, saying, "Do you take notice of this, that though the church hath endeavored to remove your scruples, yet you remain obstinate?" and lifting up his hand toward him, he said, "You stand upon your peril."

Then Mr. Hiscox answered, "Pray, Bro. Tory, don't threaten so; you may do what you please; your threatening words don't affright me."

At this day Mr. Clarke intimated that he did not deny the law; to whom Mr. H. applied himself, saying, "Pray, Bro. Clarke, speak plainly to things, and don't go round about the matter, and leave us in the dark all the while."

To which Mr. Clarke said, "I can't speak more plain than I have done."

Then Mr. Tory replied, "Good, Bro. Clarke, speak plain, and say they are done away."

Upon which Mr. Clarke said, "I may as well deny God to be God" (answering to some part of Mr. Tory's speech), at which Mr. Tory was grieved.

The good man is led in a good way, by a good God, to be employed in good things, walking in good company, working by a good rule, from a good motive, to a good end, at last arrives at a good home.

Those are the best Christians who are more careful to reform themselves than to censure others.—Thomas Fuller.

CHRIST AND THE LAW.

BY MRS. E. G. WHITE.

JESUS would convince his enemies that his teachings and miracles did not supplant the law, detract from its dignity, or lessen its claims. His works were in strict accordance with both moral and ceremonial law. Christ was the angel who went before Moses, and guided the travels of the children of Israel in the wilderness. God had said to Israel, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Ex. 23:20-22. This angel, Christ, gave Moses the ceremonies and ordinances of the Jewish law to be repeated to the people.

The rebellion of Israel against the law and authority of God, caused their destruction. The honor God had given them of being thus conducted by his Son, increased their responsibilities, and, consequently, their sin. The charges of the Jews that Christ did not regard the law of Moses, were without the least foundation. Christ was a Jew, and, to the hour of his death upon the cross, observed the law binding upon the Jews. But when type met antitype, at the death of Christ, then the offering of the blood of beasts became valueless. Christ made the one great offering in giving his own life, which all their former offerings had foreshadowed, which terminated the value of all the sacrificial offerings of the Jewish law.

Since the fall, no direct communication could exist between God and man, only through Christ. God committed to his Son, in a special sense, the case of the fallen race. He undertook the work of redemption. He purposes to maintain the full honor of God's law, notwithstanding the human family have transgressed it. He will redeem from its curse all the obedient who will embrace the offer of mercy by accepting the atonement so wonderfully provided. Through his mediatorial work, Christ will fully vindicate the holiness and immutability of his Father's law.

Adam and Eve at their creation had knowledge of the original law of God. It was imprinted upon their hearts, and they were acquainted with the claims of law upon them. When they transgressed the law of God, and fell from their state of happy innocence, and became sinners, the dark future of the fallen race was not relieved by a single ray of hope. God pitied man, and Christ devised the plan for his salvation by himself bearing the guilt. When the curse was pronounced upon the earth and upon man, in connection with the curse was a promise of pardon of the transgression of God's law, through Christ. Although gloom and darkness hung over the future like the pall of death, the promise of the Redeemer, the star of hope, lighted up the dark future. The gospel was first preached to Adam by Christ. Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the precious promise of God, and were saved from utter ruin.

Paradise was lost to Adam and the curse was pronounced upon the earth because of the transgression of the Father's law, and death came because of sin. Adam found by sad experience that it was easier to transgress the commandments of God than to resist and press back the tide of moral wretchedness that was pressing in upon him. Those who lived before the flood were favored in having a knowledge of the law of God communicated to them by Adam who had conversed with God and angels in Eden. He lived among them nearly one thousand years, and by his teachings, example, and humble obedience to all of God's requirements, exalted the law of God. He sought to turn his posterity from transgression to a life of obedience and faith in a Saviour to come.

The knowledge of the law of God was preserved from Adam to Noah, and from Noah to Abraham, and from Abraham to Moses, for the benefit of all who should live upon the earth. The blessings upon the patriarch Abraham for obedience are repeated to Isaac in these words:—

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the na-

tions of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Enoch first received instruction from Noah, and he observed the law of God, and served him with singleness of heart. He became so pure in character that the Lord communicated his will to him, and through holy vision revealed the great events connected with Christ's second appearing, and also the wickedness that would prevail just prior to the end. Enoch was a preacher of righteousness, and sought to turn men from the transgression of the law to faithful obedience. He walked with God three hundred years, giving to the world an example in a pure and spotless life, which was in marked contrast with that rebellious and self-willed generation who boasted of their open disregard of God's holy law. His testimony was disregarded because men loved sin better than holiness. Enoch was borne by angels to Heaven without seeing death.

In the destruction of the inhabitants of the old world by the flood is clearly represented the fate of all those who continue to transgress the law of God. Enoch's translation to Heaven represents those who will be alive upon the earth when Christ shall come the second time, and will be translated to Heaven without seeing death.

The great wickedness of the people before the flood had reached unto Heaven. And the Lord made known to Noah that he would destroy man, whom he had created, from off the earth by the waters of the flood, because of their continual transgression of his law. Noah warned the people. He believed the word of God, and faithfully preached to that sinful generation, and made every effort to turn them from transgression to obedience. But he was unsuccessful. Only his own family at last received his message. The terrible judgments of God in their destruction should have been sufficient warning to all who should afterward live upon the earth, that God will surely punish those who disregard his law. But as the people multiplied upon the earth, men became bold in their transgression of God's law. Idolatry existed and increased to a fearful extent, until the Lord left the hardened transgressors to follow their evil ways, and he chose Abraham from an idolatrous family, and made him the depositary of his law for future generations.

The Lord communicated his will to Abraham through angels. Christ appeared to him, and gave him a distinct knowledge of the requirements of the moral law, and of the great salvation which would be accomplished through himself. Abraham was appointed of God to preserve the truth amid the prevailing sins and corruptions which were increasing. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. They mingled with the nations who had no knowledge or fear of God, and gradually imitated their customs and manners, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts. He had conferred special blessings upon Abraham because he was faithful in keeping his commandments, and had chosen his family as his peculiar treasure.

God revealed to Abraham his purposes through vision. He was shown in a figure that his posterity would become bondmen to an idolatrous nation, because of their transgression of the law of God, and that they would be punished for their apostasy.

But when they humbled themselves before God, and acknowledged his dealings, and cried unto him earnestly for deliverance from the oppressive yoke of the Egyptians, their cries, and their promises to serve God and to be obedient to his law if he would break from off them the oppressive yoke of bondage, reached Heaven. God answered their prayers in a most wonderful manner, and Israel was brought forth from Egypt and taken into covenant with himself as his peculiar treasure.

After the Lord had made a covenant with Israel in a most solemn manner to be a peculiar treasure unto him, they were brought forth out of their tents and from their encampments to meet with God. And the Lord graciously condescended to come down upon Mount Sinai, not to give a new law, but to speak with an audible voice in the hearing of all the people, his law which already existed. The presence of God made the mountain sacred, and neither man nor beast was permitted to touch it on penalty of

death. The Hebrews were instructed that everything that was connected with God must be regarded with the greatest reverence. They were greatly exalted in thus being made the depositaries of his law. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." And the sight of the glory of the Lord was like devouring fire on the top of the mount.

The Lord made the occasion of speaking his law a scene of awful grandeur and sublimity, in accordance with its exalted character. The ten commandments were spoken amid thunder and flame, and in great power and glory. The voice of the Lord was like a trumpet, waxing louder and louder, and in a full volume rolled down the mountain. The earth trembled and quaked, and the very mount seemed to be moving from its foundation. The best of Israel shook with fear, and fell upon their faces before the Lord. The awe-inspiring voice, and the terrible glory displayed upon the mount, were to them most impressive.

God accompanied the declaration of his law with the most sublime exhibitions of his power, that the Hebrews might never forget the scene, and that they might be impressed with profound veneration for the Author of the ten commandments. In this, the Lord shows to all men the sacredness and importance of his law. The law of ten precepts was by no means given exclusively to Israel, to be confined to them as a people, but the Hebrews were made the depositaries of the law which was to be handed down to us. The entire history of the children of Israel was "written for our admonition upon whom the ends of the world are come." No Hebrews could so fully estimate the sacredness and exalted character of God's law as those who accepted Christ as their Redeemer. He was the foundation of the entire Jewish system.

"THEY"? WHO ARE THEY?

THE ship's crew, those who are fully enlisted and have all their interest on board, when speaking of the movements of the ship will say, *We* sailed so and so, or *we* expect to take this course or that. Consequently when one is heard saying that *they* have sailed this way or that, the natural inference is, that he does not belong on board, but is only a passenger.

So in the matters of the church, and the work in which we are engaged. Those whose hearts are in the work, being fully committed to its interests, will identify themselves with each advance movement. They will speak of what *we* have done, or intend to do; of the duties wherein *we* have been behind, and of the improvements which *we*, by the grace of God, intend to make. But when one says, *They* have done this or that; *they* have erred; *they* expect too much from us; and, perhaps, *they* are making money, we may safely infer that such ones count themselves out. Their interest is for themselves, and not for the common cause.

The cause is one. It is the cause of truth, and is for the salvation of men. In its prosperity we rejoice. If it is increased in strength, we feel that God is giving success to our feeble efforts. If our institutions are acquiring means to carry the work forward, we are enriched. And as the truth is spreading abroad to "many peoples, and nations, and tongues," and kingdoms, we feel like sharing the labor, the sacrifice, and the joy. Our interest is all on board; and we know that our labor is not in vain in the Lord. There is a rich harvest to be gathered; and they that sow in tears shall reap in joy.

R. F. COTTRELL.

NUISANCES.—The idle levy a very heavy tax upon the industrious, when, by frivolous visitations, they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their bread; and like them, sometimes meet with a rebuff. A mere gossip ought not to wonder if we evince signs that we are tired of him, seeing that we are indebted for the honor of his visit solely to the circumstances of his being tired of himself. He sits at home until he has accumulated an intolerable load of *ennui*, and he sallies forth to distribute it amongst all his acquaintances.

IDLENESS is, in cause and effect, mental and moral degradation.

STATE QUARTERLY MEETING.

The second quarterly meeting of the California Tract and Missionary Society was held in San Francisco January 18, 1880. Five of the eight directors were present: T. M. Chapman from district No. 1, G. Hutchings from No. 2, Wm. Saunders from No. 5, W. J. Bostwick from No. 7, and M. C. Israel from No. 8.

After the usual opening exercises the minutes of the previous meeting were read and approved.

The report of labor was then called for and read as follows:—

District.	No. of Members.	No. Reports Received.	No. Members Admitted.	No. of Visits.	No. of Letters Written.	No. Signs taken in Clubs.	New Subscribers Obtained.				Other Periodicals.
							Review.	Signs.	Good Health.	Instructor.	
No. 1.	96	57	5	71	124	123	1	38	6	8	
" 2.	64	32	8	20	138	60		7			
" 3.	50	31		7	679				5	1	
" 4.	14	11	4	50	26		2	8		10	4
" 5.	76	44	4	31	150	213		4		1	6
" 6.	20	8		9	4	10	1	12	6	15	9
" 7.	83	63	11	176	438	168	6	12	6	15	9
" 8.	47	34	5	75	118	90	1	8	10	4	29
Ships.				232							
Total.	455	280	37	671	1667	664	11	79	27	47	47

District.	Distribution of Reading Matter.				Cash Received.			
	No. of Pages Printed.	Pages Given away.	Periodicals Distributed.	Annals Sold and given away.	Donations to Tract Fund and for Membership.	Sales.	Periodicals.	Total.
No. 1.	8668	17999	1552	580	\$ 19 30	\$ 16 15	\$ 52 40	\$ 87 85
" 2.	14332	18199	738	200	50 00	29 17	35 40	114 57
" 3.	1426	3254		292	29 75	22 10	43 90	95 75
" 4.	1969	1665	304	324	9 00			9 00
" 5.	3753	7236	1835	470	39 47	16 00	97 50	152 97
" 6.	2200	3515	183	63				
" 7.	58417	14832	2159	608	53 00	24 15	10 50	88 25
" 8.	4376	9198	1668	800	56 45		56 75	113 20
Ships.		51319	3362	59	5 00			5 00
Total.	95646	127207	11801	3396	\$262 57	\$107 57	\$296 45	\$666 59

The subject of including the work done on board ships in the district reports was brought up, and it was moved and carried that as the Seaman's Mission is entirely distinct from the districts, the work be reported separately.

A letter of resignation received from Bro. Judson, director of district No. 4, brought up the subject of dividing that district, and on motion it was voted to let San Diego county constitute district No. 4, with Bro. Judson director; and that the counties of Los Angeles, San Bernardino and Ventura constitute district No. 9, with Elder J. L. Wood director.

It was moved and carried that the several districts share the cost of the annals remaining after supplying the districts, and that they be judiciously distributed in the cities of San Francisco and Oakland.

The importance of our people taking the *Review* and *Good Health* was remarked upon by Bro. Israel, also the subject of obtaining canvassers for our periodicals. The wants of the Seamen's Mission was spoken of, and the great importance of this branch of the work.

It was also recommended that all come up to the support of the missionary work by paying their one-third, for it was expected that this branch of the work would tell more for the advancement of the cause than any other agency.

Remarks were made upon the importance of visiting families and having them adopt a system of reading; and it was recommended that Sister White's works be thoroughly circulated and read by our people.

It was then voted to adopt the following resolution, which appeared in the minutes of the late New England Tract and Missionary meeting:—

WHEREAS, a more general circulation of the writings of Sister White has been recommended by the General Conference, and whereas we deem the carrying out of such recommendation of great importance, therefore

Resolved, That we will immediately take steps to place these works in all the families of our brethren and sisters as far as practicable, and that we urge all to furnish themselves with these works.

On motion, the meeting adjourned.

M. C. ISRAEL, Vice-President.

B. C. STICKNEY, Ass't Secretary.

WOODLAND AND ARBUCKLE, CAL.

Met with the Woodland church in their quarterly meeting, Jan. 3, 4. Preached four times with very good audiences. Several more took advanced steps with their brethren on the health

and temperance, tithing, and T. and M. work. There is room for others to improve in these respects. We hope all will bear their portion of the burdens and "come up to the help of the Lord against the mighty."

With Bro. Morton we labored at Arbuckle from Dec. 27 to Jan. 14. Six more signed the covenant, making seventeen there in all. All seem very much encouraged, and knit together by the bonds of "brotherly love" are trying to prepare for the Judgment.

A V. M. Society was organized, with Sr. Mary Whybark as president, and Sr. Lizzie M. Adams as secretary. A club of forty Signs is taken. Most all take *Good Health* and Signs, and some the *Review* and *Herald*. Three families have ordered Sr. White's works, making four complete sets in the church.

Twenty signed the various temperance pledges; thirteen of these are on the "teetotal" pledge. All our old members have signed the tithing pledge; the new ones have had no opportunity as yet to do so. One of us will return shortly to perform more labor with them. We also expect to begin meetings soon in Freshwater school-house, a few miles from Williams.

J. D. RICE.

Williams, Jan. 15, 1880.

SOUTHAMPTON, ENGLAND.

ANOTHER month has passed since my last report, and it has been a month full of interest in our work here. If we are not able to report numbers taking their stand with us, we have been made to rejoice to see evidence that the influence of the truth is spreading, and that many new ones, by sea and land, are determined to learn the truth.

The steward of the steamer, mentioned in my last report as having bought six \$1.00 volumes, has spent one evening with us at Ravenswood and was deeply interested in a parlor lecture I gave for his benefit, on the subject of the sanctuary. He has got so far in his investigation that he does his Saturday's work on the boat on Sundays. The captain of the same vessel has also read on the truth, and says the steward is right in his course. They are anxious to assist us all in their power to spread the truth in the different parts of Great Britain where they make their semi-monthly visits. They have also given some of their means for the support of the work.

There are difficulties connected with the introduction of the truth in a kingdom like this which those laboring in free America do not have. I have purposely refrained from speaking of these in my reports lest any should think us complaining of our field of labor. Far be that from us. We have evidence that the Lord has called us to this field. If our labor should be like that of the minister who dreamed he was set to pounding a rock with a nail hammer, it is our duty like him to pound away. If that is what we are bid of the Lord to do it is for us to pound. Opening the rock belongs to the Lord.

When I read of the trials and deprivations of those, who, in the seventh century, labored so earnestly on British soil, to displace the heathen gods of Thor and Woden with the doctrine of the blessed Jesus, when I read how they sometimes, supperless and almost friendless, lay down in their blankets on the bare earth to awake in the morning and find the snows falling and stopping their path, that they yielded not to discouragements or complaints but said amid it all, "If our way by sea and land is closed the road to Heaven is still open;" if under such circumstances they complained not, of what have we to complain with slight difficulties in our pathway as we seek to plant present truth on the same soil? We have thousands of brethren and sisters raising their prayers to Heaven, and doing all in their power to help and cheer us on in our work. No; we have nought of which to complain, and if we are faithful to our duties God will water the seed sown and much fruit will appear by and by.

I was informed by Bro. Butler of the anxiety of our people in America to learn the exact situation of matters here; for this reason I shall speak of some things on which I should have otherwise maintained silence.

Let it be kept in mind that society here is divided into distinct classes. Of the relation of these classes I will quote the words of Mr. Robertson, a minister of the church of England. He says: "In England we are inconsistent people. A rigid barrier exists between class and class, and it is almost never broken down, except in two instan-

ces; wealth and talent break it down. Let a man amass enormous wealth, and he will find at his board the noblest in the land. It matters not that he became rich in some questionable way, that shrewd suspicions are entertained of foul practices and unfair means; no one asks about that. Again, talent of a certain class—that talent which amuses—breaks down the rigid line of demarcation. The accomplished man or woman who, though astonishingly profligate, can while away an evening, is tolerated—nay courted—even in the Christian drawing-room. Now understand me. I do not say that the breaking down of conventional barriers is undesirable. If goodness did it,—if a man, low in birth, were admired because of his virtues—Oh! it would be well for this land of ours. But where wealth and talent, irrespective of goodness, alone possesses the key to unlock our English exclusiveness, there plainly the apostolic injunction, holds because the reason of it holds; 'what fellowship hath righteousness with unrighteousness.'—Robertson on 2 Cor. 6.

Our readers will at once see the point involved. Those of wealth do not expect to listen to the same man to whom the poor listen; how then can we reach them with our preaching? In our hope to find candid, truth-loving persons among those of wealth, we see no way to reach them except with reading matter. I presume our American Vigilant and Missionary workers will say, "Canvass among them with papers and books." How will you do that when you find their mansions surrounded with high walls, with great iron gates locked and barred, and no admission, unless you have a note of introduction from some of their own class. "Her Royal Majesty's mail" does find admittance in the post-boxes by their gates. This open avenue we are using, hoping by this means to reach some candid souls even of the wealthy class. Lords, nobles, and gentry are perhaps outside the class whom we may hope to reach, at present, with our preaching. We have left to us artisans, merchants, tradesmen, and laborers; no mean class by any means.

The real laborers have had but a poor opportunity to inform and educate themselves until within the last few years; of late laws have been passed making the attending of some school compulsory, from the ages of six to fourteen. Ignorance to an alarming extent exists among the poorer laborers of maturer years. In a town not far from this, good as an average of England, out of a population of six thousand adults, the census showed that there were but one thousand that could either read or write.

Be it remembered, that in the matter of schools we are where church and state are united, and with the exception of a few private (select) schools, the schools are directly under the control of the churches. These are what are called "Parochial Schools." Thus, it will be readily seen there is no opportunity for "going into the country and speaking in some district school-house," for there is no such thing here.

There is hardly an opportunity to secure the free use of any place in which to speak the truth. Churches, chapels, and school-rooms, are alike closed against it, and to secure a place for meetings a good price must be paid for its use. Most of the public halls cost from \$5 to \$10 per night. Looking at the situation from this standpoint causes us to feel the force of the expression made a few years since by Mr. Spurgeon: "If you want the truth to go around the world you must hire an express train to draw it."

We know that to get the truth into this kingdom is going to require a steady, earnest, and persevering effort, but in the name of the Lord that effort must be made. In the name of the Lord we scatter the seeds of truth. If the Lord water the seed, fruit will one day appear.

We trust we appreciate the efforts our brethren and sisters in America are making to assist in the work here. You have sent clubs of papers. Individuals in Lemoore, Cal., and other parts, have remailed their papers to us. The V. M. Societies and individuals have done a good work with the names they have obtained from England. We would mention here the reception, in our last invoice of books from Battle Creek, of the donation of twenty-five nice libraries from Bro. J. D. Morton and wife, of Detroit, Mich., to be loaned, and thus tell their story of the truth. Brother and sister Morton have our most sincere thanks for this \$75.00 addition to the stock in our circulating libraries.

To-day it is one year since myself and wife first

set our feet on British soil, in Liverpool. We render praise to God for the tokens of good we have seen in that year. As we enter upon the new year—the second year of our mission here—we seek Divine guidance, that this new year may tell more for the advancement of the truth than the past.

J. N. LOUGHBOROUGH.

December 29, 1879.

NORTHERN EUROPE.

THE days are short now in Norway. In this place (Christiana) the sun rises at present about 9 o'clock, and sets at 2:52. The days are gloomy and dark; the sun is quite low at midday. Yet people are as active as ever, if not more so; and the winter is the best time for evening meetings.

The meetings in our own hall, Akersveien No. 2, are well attended. The tide has turned very much in favor of the truth, and the influence of this reaction in public sentiment has gone out to other places. A religious paper published at Goteborg, Sweden, has commenced a series of articles on the religious sects of our day, and begins with the S. D. Adventists. The paper devotes two columns to this matter. The article contains, first, a very fair extract from Bro. U. Smith's History of S. D. Adventists in *Die Stimme der Wahrheit*; and then the editor speaks favorably of the work in Norway. He says: "Missionaer Matteson, who is stationed in Norway, labors with much zeal; but he has also met strong opposition, especially from the Methodists." And again: "It cannot be denied, that the Adventists have some good reasons for their faith; and it is certain that they can more easily defend their belief concerning Saturday, than it should be the Sabbath in the place of Sunday, than the idea which they also defend, that the wicked shall be destroyed." Yet this idea has lately gained many adherents."

The editor promises to give, from time to time, more information concerning the Adventists, from *The Signs of the Times*.

A Lutheran paper printed in this city, also contained a notice of our work in an article filling a little more than two columns. It was written by one of our brethren, by request of the editor. They notice our Sabbath-school and printing office with respect, and speak well of us. This is beyond my highest expectations, and it is wonderful, in view of the fact that nearly all papers in this country are swayed by the Lutheran church, because that carries with it the weight of public opinion. In Denmark, also, my work and name ran through the papers, but only to be misrepresented and ridiculed. Here it is different. The Lord has given us an opportunity successfully to carry through a battle with the theological faculty of the State University, the bishop, and most prominent theologians of the country. Our church stands acknowledged by the State as a Christian church, and we have taken our place in the rank of dissenters, with as many privileges as any of them.

The determined efforts of the Methodists against us have resulted in great loss to them. Their editor, who was the main leader in this opposition, has given up his office, and has gone to another city to preach. Many of their members flock to our meetings, and at present their meetings are not so well attended as ours. Even our worst opposers have publicly acknowledged that our coming here has stirred the people, and wrought a great change in them in regard to searching the Scriptures.

Printing work is especially favored in this country. The liberty of the press is unbounded. This is not the case in Denmark or Sweden. Here we can print all we wish and sell all printed matter without any license or tax. But we could not sell so much as a pencil without paying quite a sum for citizenship. Then the publications can go freely into our sister kingdom, and *Tidernes Tegn* can be carried by mail twice a month for one year to one subscriber at a cost of 5½ cents.

Bro. Brorson is steadily gaining ground in Denmark. Six brethren and sisters have lately been baptized. Others are coming into the truth. Brn. Jaspersen and Roseqvist are at work in Skien. Bro. J. writes lately that Bro. R. does good service, and that he has excellent abilities for preaching. Indeed, he says he thinks he is not behind any of our Scandinavian preachers in America.

Bro. Olsen is doing good in Sweden. He has translated a small tract (concerning the word eternity), which he very much needed. It is now

in type, and will soon be printed. A Swedish brother writes from Amot (the first place Bro. Olsen visited after he left us) that his visit did the friends good. There are five believers who have since commenced to keep the Sabbath. Several persons from Amot have attended our meetings here in Christiana, and many tracts have been scattered by them. The truth is spreading largely there.

I have also just received a letter from Bro. Tockzelius in Sweden, who came here with another brother last fall. They were both baptized. Bro. T. has been a preacher for several years. He has been advocating the truth diligently, and it is stirring many souls. A Baptist preacher has accepted the truth and is also spreading it among others. Then I receive letters from other places in Sweden, where little companies here and there are investigating. Truly, the fields are white for the harvest.

Next week I commence to give a series of lectures in a new place where we have rented a hall—Stromsveien No. 64. Yet the meetings in this place are not diminished. So every day in the week will be occupied. This will open a new field to us. Aid us, dear brethren, in the distant West, with your prayers. We need very much the help of God; for who is sufficient for these things?

May we get our work done at last, and meet in the kingdom.

J. G. MATTESON.

Christiana, Norway, Dec. 13, 1879.

LIGHT IN DARKNESS.

It was out of the cloud that the deluge came, yet it is upon that the bow is set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky without a speck or shadow would not suit us in our passage to the kingdom. Therefore he draws the cloud above us, not once in a lifetime, but many times. But lest the gloom should appall us, he braids the cloud with sunshine, nay, makes it the object which gleams to our eye with the very fairest hues of heaven.

Yes, it is not merely light after the darkness has fled away. That we shall one day know—how fully! But it is light in darkness; light beaming out of a ray produced by that darkness! Water from the rock; wells from the sand; light from the very cloud that darkens; life in the very midst of death! This is the marvel, this is the joy. Peace in trouble, gladness in sorrow; nay, peace and gladness produced by the very tribulation itself; peace and gladness which nothing but that tribulation could have produced! Such is the deep love of God; and such is the way in which he makes all things work together for good to us.—*Horatius Bonar*.

GENERAL GRANT ON TOBACCO.

"THERE are very few tobacco-users who would commend their example to the young. They are ready enough with excuses for their own course; but they would shrink from advising bright and pure boys to do as they do. A great deal of prominence has been given to the fact of General Grant's love of cigar-smoking. Now it ought to be made equally prominent that on his recent visit to Girard College, he expressed the hope that the boys there were not allowed the use of tobacco; for if kept from it while under training, they would be far less likely to indulge in the practice when they went out. It may well be said to the boys, concerning these men who use tobacco and advise others not to: 'All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not.'"—*S. S. Times*

It happened once on board a ship sailing along the coast of Brazil, one hundred miles from land, that the persons walking on deck when passing a particular spot heard most distinctly the sound of bells, varying as in human rejoicing. All on board listened and were convinced. Some months afterwards it was ascertained that at the time of observation the bells of St. Salvador, on the Brazilian coast, had been ringing on the occasion of a festival. The sound, therefore, favored by a gentle wind, had traveled over one hundred miles of smooth water, and striking the wind-spread sail of a ship, rendered concave by a gentle breeze, had been brought to a focus and rendered perceptible.

THREE ANGELS.

THEY say this life is barren, drear, and cold,
Ever the same sad song was sung of old,
Ever the same long, weary tale is told,
And to our lips is held the cup of strife;
And yet—a little LOVE can sweeten life.

They say our hands may grasp but joys destroyed,
Youth has but dreams and age an aching void,
Which Dead Sea fruit, long, long ago has cloyed,
Whose night with wild, tempestuous storms is rife;
And yet—a little HOPE can brighten life.

They say we fling ourselves in wild despair
Amid the broken treasures scattered there,
Where all is wrecked, where all once promised fair,
And stab ourselves with sorrow's two-edged knife;
And yet—a little PATIENCE strengthens life.

Is it then true, this tale of bitter grief,
Of mortal anguish finding no relief?
Lo! midst the winter shines the laurel leaf:
Three angels share the lot of human strife,
Three angels glorify the path of life.

Love, Hope, and Patience cheer us on our way,
Love, Hope, and Patience form our spirit's stay,
Love, Hope, and Patience watch us day by day;
And bid the desert bloom with beauty vernal
Until the earthly fades in the eternal.

—*Frazer's Magazine*.

A LITTLE CANDLE, SHINING FAR.

A MOTHER, on the green hills of Vermont, was holding by the right hand a boy, sixteen years old, mad with the love of the sea. And as she stood at the garden gate one morning, she said:—"Edward, they tell me—for I never saw the ocean—that the great temptation of seamen's life is drink. Promise me, before you quit your mother's hand, that you will never drink liquor." "And," said he, for he told the story, "I gave the promise, and went the world over, to Calcutta, the Mediterranean, San Francisco, and the Cape of Good Hope, the North and South Poles. I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form at the gate did not rise up before my eyes; and to-day I am innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that is not half; "for," still continued he, "yesterday there came into my counting-room a man of forty years.

"Do you know me?"

"No."

"Well," said he, "I was brought into your presence on shipboard; you were a passenger; they kicked me aside; you took me to your berth, and kept me there until I had slept off my intoxication. You then asked me if I had a mother. I said I had never heard a word from her lips. You told me of yours at the garden gate, and to-day I am master of one of the finest ships in New York harbor, and I have come to ask you to come and see me."

How far the little candle throws its beams, the mother's words on the green hills of Vermont! God be thanked for the mighty power exerted by the utterance of a single word.—*Wendell Phillips*.

"FORGIVE US OUR TRESPASSES."

A STORY is told of a certain nobleman of Alexandria, who complained bitterly to the bishop of that city of his enemies. While in the midst of his tale the bell sounded for prayers, and bishop and nobleman dropped on their knees, the former leading in the Lord's prayer, and the latter leaving for the time his story untold. When the bishop came to the petition, "Forgive us our trespasses," he stopped suddenly, leaving the other to go on alone. The nobleman attempted to continue, but, startled by the sound of his own unaccompanied voice, and recalled by his companion's silence to the significance of the petition, stammered, ceased praying, and rose from his knees, a hopeless man, until he afterward found hope in a better disposition toward his neighbor. It is an easy thing to say, "Forgive us our trespasses" by rote; it is difficult, sometimes, to say it understandingly. If we stop at this petition when we are repeating the Lord's prayer until we have taken in the idea of it, how many of us will go on?

It is never worth while to make rents in a garment for the sake of mending them, nor to create doubts in order to show how cleverly we can quiet them.—*Spurgeon*.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, JANUARY 22, 1880.

TITHES AND OFFERINGS.

We call especial attention to the lengthy article in this paper, which quite fully sets forth the position of S. D. Adventists on the subject of tithes and offerings. We wish our real positions understood.

Those who misrepresent us from malice do not deserve that notoriety which a review would give them. We choose to keep about our work, state our views frankly and fully, and leave those who slander us, to settle the matter at the bar of God, provided they chose to have their cases go up to the higher court.

We suggest however to those clerical gentlemen, and all others who join with them in the false statements, that S. D. Adventists require of new converts one-tenth of their property on uniting with the church, and that we compel all our members to give one-tenth of what comes into their hands during the year, and that we exact sums of money from the poor, that they settle this matter with the Lord at once and quit. Here we wish to state in a few words,

1. No S. D. Adventist minister during the period of our brief history has asked any man on joining the church to give any specified sum to the cause.

2. During our history, giving has never been made a condition of church membership.

3. For nearly twenty years, S. D. Adventists have taught through their prints, and their ministers have preached from their pulpits, systematic benevolence as set forth in the Scriptures of the Old and New Testaments. If any one, claiming to be a S. D. Adventist, has at any time urged systematic compulsion to obtain means, let the gentlemen referred to tell us who did it, when and where was it done. Will they please point it out in any of our prints.

4. Our system of benevolence, suggesting a tithe of our income, which is explained to be a tithe of what we earn, makes a light draft upon those who are simply in comfortable circumstances of life. Those of this class are the most cheerful givers of their small free-will offerings.

5. S. D. Adventists make provisions for their worthy poor. While the salary of the president of their General Conference is only \$624 a year, the Battle Creek church alone gives not far from \$1000 annually for the support of the poor.

J. W.

WANTED.

The addresses of Charles W. White and Wm. Harmon, members of the Oakland church. Anyone knowing the whereabouts of the above mentioned individuals will confer a favor by sending their addresses to GEO. MANUEL, Church Clerk, Oakland, Cal.

In the quarterly report of missionary work by the State Society, 232 visits to ships are reported. These visits were made to 159 different vessels, and when we take into consideration the amount of reading matter distributed, and the many good words spoken, the importance of this work may be in a measure realized. These 159 vessels, with their consignments of precious truth, go to all parts of the world and teach as they go. Thus we see that this branch of our tract and missionary work does proportionately far more than any other agency toward the grand end of gathering a people for the Lord, out of every nation, kindred, and tongue. Verily, the Seaman's Mission should be liberally supported.

OBITUARIES.

THERE is a remarkable difference between Bible obituaries and those of the present day. We quote a few obituary notices from the Bible as specimens: "And all the days that Adam lived were nine hundred and thirty years; and he died." "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulcher unto this day." "Now Samuel was dead, and all Israel had lamented him and buried him in Ramah, even in his own city." In Heb. 11, the apostle speaks especially of the faithful of the times then past. In this chapter we find the following, which we may call a model obituary on the occasion

of the death of the faithful: "Died in faith, not having received the promises."

The following is extracted from a modern obituary, seemingly Christian: "On Saturday, when apparently dying, her sister said to her, 'Lucy, if the angels come for you, and you see father and mother, let us know it, if you can.' She said she would. In a few hours she revived again. Sunday morning she said in a whisper, 'Yes, yes, they have come.' Her sister asked, 'Who have come?' 'Father, mother, and all of them! Glory! glory! glory!' . . . And now Jesus has come and taken her to himself. . . . The clouds at length separated; Jesus came as he promised; and her disembodied spirit ascended to the church triumphant."

What a contrast between this and the utterances of the Bible! Does the Bible teach that dead men and women are angels? No. But Jesus promises the righteous that they shall be "as the angels," or "equal unto the angels." When? After they are "accounted worthy" of a part in the world to come, and are raised from the dead. Luke 20:35, 36. When do the angels come for the people of God? When Jesus comes again and raises them from the dead. Matt. 24:30, 31. When does Jesus take them to himself? At his second coming. John 14:1-3; 1 Thess. 4:16, 17. In what clouds does Jesus come again? and how? In the clouds of heaven, and as he went away. Matt. 24:30; Acts 1:9-11. When do the saints join the church triumphant? When they can shout victory over death and the grave at the resurrection. 1 Cor. 15:52, 55.

Where is the text of Scripture that speaks of disembodied spirits? It is not. Such an entity is nowhere recognized in the Scriptures. What consolation do the Scriptures offer to those who mourn for the dead in Christ? The resurrection from the dead at the second personal coming of Christ. 1 Thess. 4:13-18. What to pious mothers who mourn the death of their infant children? That "they shall come again from the land of the enemy." Matt. 2:16-18; Jer. 31:15, 16. Is there a text in the Bible which contradicts the harmonious teaching of all those referred to above? There is not. What then of the case of the rich man and Lazarus? By a figure the dead are represented as living and speaking, as in other texts of Scripture. Isa. 14:9-11; Eze. 32:21, 27. The hell of the rich man and Lazarus is the *hades* of the Greek language, and the *sheol* of the Hebrew, in which place or state inspiration has positively affirmed that "there is no work, nor device, nor knowledge, nor wisdom." Eccl. 9:10.

R. F. COTTRELL.

ITEMS OF NEWS.

- Gen. Grant is in Florida.
- The Liverpool wheat market is dull.
- Frank Leslie, the well-known publisher, recently died.
- Diphtheria has become an epidemic at Deadwood, D. T.
- Jules Favre, the French statesman, died January 19th, aged 71.
- George Storrs, well known among the early Adventists, is dead.
- The Union and Kansas Pacific Railroads have been consolidated.
- It is reported from Berlin that Bismarck is much improved in health.
- The City of Peking arrived at San Francisco Jan. 19, with small-pox on board.
- The Pope is surprised and indignant at Cardinal McCloskey's reception of Parnell in New York.
- The people of Sydney, New South Wales, have subscribed \$10,000 for the Irish sufferers.
- There are indications that the distress in County Kerry, Ireland, is likely to become a famine.
- Insanity will be the defense of Gonzales, who attempted to assassinate King Alfonso of Spain.
- A conflagration at Hakodate, Japan, Dec. 6th, destroyed 2,300 houses. Twenty lives were lost.
- Richard Wagner, the German composer, is recovering from what was considered a fatal illness.
- It is said that Irish laborers in America have sent back to Ireland, in the last twenty years, \$65,000,000.
- During the year ending Sept. 30, 1879, 405 persons were injured by railroad collisions in this country, 45 fatally.
- The report of the Capitol Commissioners of New York show that the total expenditures up to December 1st were \$10,299,000.
- Diphtheria is prevailing to an alarming extent in the city of Boston, and fears are entertained that it will become epidemic.
- Secretary Shurz insists that the Utes concerned in the late massacre shall be surrendered, dead or alive, and that the rest of the Utes shall leave Colorado.

—The Louisville, Ky., Savings Bank is closed for repairs, the cashier being a defaulter in the sum of \$67,000, which he lost in California tule-land speculations.

—During the years 1878 and 1879, there were two attempts upon the life of King William, one upon King Alfonso, and upon King Humbert, and two upon the Czar.

—The village of Alcala del Jucar, Province of Albacere, Spain, has been destroyed by a landslide. Several persons were killed, and fifty families rendered homeless.

—A colored boy has filed a petition in the U. S. Court in Cincinnati, claiming large damages from a teacher and the trustees of a district school in Clermont county, for ejecting him from the school.

—During the past year, in the United States, 101 persons were judicially strangled, and 74 persons lynched. Texas leads in the first matter with 12 hangings; and Kentucky in the second, with 8 lynchings.

—The papers have reported that the population of Palestine has been doubled in ten years by Jewish immigration. Mr. Hay, late United States Consul-General, says, "As a resident of the country since 1867, I can positively deny this statement."

—The Republican Legislature of Maine has possession of the State House, and the Fusionists have recourse to sidewalk sessions. Daniel F. Davis has been elected Governor by the Republican body, and General Chamberlain has recognized his authority.

—The Vermont Bible Society has canvassed ninety-nine towns in the State, and found American families destitute of any portion of the Bible in all but four. Of the 25,394 families visited, 2,323 were without a copy of the word of God, 524 of whom were American families.

—Four deputies in the western part of Meeker county, N. C., were recently fired upon by illicit distillers. Organizations had been made by them to drive the revenue officers from the county, and that section has been thoroughly raided. Ten distilleries and two men who did the shooting, were captured.

OBITUARY.

DIED, of diphtheria, at Lemoore, Cal., Jan. 14, 1880, Willie, son of Bro. J. E. and Sr. Jennie Yoakum, aged sixteen months and eight days. Funeral discourse by the writer, from the words of Paul: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. J. L. WOOD.

BUSINESS DEPARTMENT.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

RECEIVED FOR THE SIGNS.

- \$2.00 EACH. F S Harrison 7-1, R A Pritchard 7-1, Mrs Martha Childs 7-30, A B Atwood 7-2, Mrs J G Grant 7-1, Wm Butterbaugh 7-1, J M Dux 7-20, Wm Harmon 7-1, Pe er H Clark 7-2, Mrs Sarah H Turner 7-1, Elizabeth Cooley 7-8, John A Oppy 7-1, E Moore 7-1, Sarah E Barrett 7-1, P M Partridge 7-1, Nickolas Owsby 7-1, Wm R Sturgill 7-1, Geo Sturgill 7-1, Jerry Wager 7-1, Mrs Kate Fraser 7-1, Theron Teal 7-2, Israel Dronan 7-2, Sutton Bridge Reading Room Eng 7-8, James L Peabody 7-2, Daniel Grimois 7-2, G H Toles 7-2, John Mavity 6-25, M D Bush 7-2, E P Giles 7-2, A S Perrin 7-2.
- \$1.50 EACH. W Irving Rider 7-1, E U Will 7-1, J L Rinehart 7-1, Monroe Turner 7-1, Mrs Robert Jordan 7-1, Mrs N F Johnson 7-2, Mrs L C Bradbury 7-2, J J Campbell 7-1, Miss Ida Sharp 7-2, G W Haines 7-2, P M Shepherd 7-2, R B Martin 7-2, Eliza Johnson 7-1, Mrs H F Potter 7-2.
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THE LAMB OF GOD.

BY ELDER JAMES WHITE.

TEXT: Behold the Lamb of God, which taketh away the sin of the world. John 1:29.

THE circumstances which called forth these words mark an important era in the history of the ages. The world's Redeemer had appeared in humility, as predicted by the prophets, and had been baptized of John, when the heavens opened, the Spirit like a dove descended upon him, and there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased. Mark 1:10, 11. Two persons of note are introduced in the text; one is John the Baptist, who is the speaker, the other is Christ, of whom he speaks.

The mission of John was to prepare the way for Jesus. His baptism was the great event of his time. "Jerusalem, and all Judea, and all the region round about Jordan," went out to be baptized of him. Matt. 3:5. John was not a settled pastor; but as the herald of Christ, to prepare the way for his mission, the field of John's labors and the range of his influence were extensive. "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins," Luke 3:3.

The life and habits of John were humble and simple, yet he was a mighty man of God. The prophetic description of his mission and of the greatness of his work is given thus: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Isa. 40:3-5.

John was a plain and practical preacher. He appealed to the multitude that came to be baptized of him in these cutting words: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7, 8. And while he boldly and faithfully rebuked the sins of the people, he pointed them to the great remedy as expressed in the words of the text: "Behold the Lamb of God, which taketh away the sin of the world."

In the typical system the sacrificial lamb pointed to the great Sacrifice for the sins of the world. The people whom John addressed were familiar with this service. The time was at hand when the shadowy sacrifice was to be lost in the death of Christ. And as He who was soon to die for the sins of the world stood before the anxious multitudes, who were smarting under the lashes of truth by the unsparing hand of the Baptist, and were trembling on account of their sins, John raised his voice in that vast assembly, and pointing to Christ, said, "Behold the Lamb of God."

Christ is called the Lamb of God because the Father has given him as a sacrifice for the sins of a lost world, and because a lamb is an appropriate symbol of the meekness of our adorable Redeemer. The prophet speaks of him in these touching words: "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7.

When all was lost in Adam, the plan of redemption through Jesus Christ was immediately instituted; hence he is represented as the "Lamb slain from the foundation of the world." Rev. 13:8. In the patriarchal and Jewish ages, Christ was slain in figure. In the Christian age he is slain in fact. The Scriptures reveal but one plan by which fallen men may be saved. It is true that in the development of the plan of grace through Christ there has been in each dispensation an increase of light. But there is no intimation in all the Bible of three plans, one for the patriarchal age, one for the Jewish, and one for the Christian age.

Jesus Christ is the Redeemer of sinners in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. It was not possible for sinful man in the ages past to secure a fitness

for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the gospel alone that offers pardon and salvation. And without the gospel of the Son of God none of the men of the patriarchal and Jewish ages could be saved.

The gospel is the joyful message of redemption through Jesus Christ. We inquire, How early in the sad history of the fallen race was the gospel proclaimed? Was it first given in the days of Christ? of Moses? of Abraham? or of Adam? We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent's head. Gen. 3:15. In this decree against the author of sin and death, we hear the gospel of the Redeemer as verily as in the song of the angels over the plains of Bethlehem, to the shepherds as they watched their flocks by night, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:8-14.

And when the first sons of Adam brought their offerings to the Lord, Cain in unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb, Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the blood of Jesus Christ as truly as we see the dying Saviour in the broken bread and the fruit of the vine at the Lord's supper. In these emblems we see Christ shedding his blood on the cross for our sins. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:4, 5. The sacred narrative states that while Abel's act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping-stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The apostle places Abel at the head of the faithful worthies. He speaks of his righteous act of faith in offering to the Lord in sacrifice the type of the Redeemer to come, in these emphatic words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4. Abel laid hold of the hope that was set before him of the Redeemer to come, and in type embraced Christ. And as he set the seal to his faith in presenting before the Lord the most fitting emblem of the dying Lamb of God that taketh away the sin of the world, high Heaven bestowed the signal witness that he was righteous. And for nearly six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love, and obedience, of those who revere the commandments of God and lay hold of the faith of Jesus Christ, says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12. Abel formed a righteous character, not only in laying hold of the Redeemer to come, by faith through the figure of the firstling of his flock, but by perfecting that saving faith in the act of presenting the sacrifice before the Lord his God.

We pass down the sacred record of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of the gospel to the father of the faithful thus: "And

the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. The apostle here quotes from the promise of God to Abraham, where the same promise is extended to his seed: "All the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:15.

The gospel of the Son of God was proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." The promise to Abraham, that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation for men from all the nations, as stated by the apostle in verse 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ." The faith of Abraham embraced Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

The gospel was preached to the children of Israel in the days of Moses as truly as in the days of the apostles of Christ. That the gospel of the Son of God has been preached since the days of John the Baptist is a settled fact in all Christian minds, while but few take in the idea that it was preached in the patriarchal and Jewish ages. But Paul, in his epistle to the Hebrews, treats the matter as settled beyond all doubt, that the gospel was preached to the Hebrews, and then states that it was preached to the Christians of his day, as well as unto them. He says: "Unto us was the gospel preached, as well as unto them," Heb. 4:2, making it appear that the gospel of the Son of God was common to the Jewish and Christian ages.

Moses and the believing Jews had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the former ages were but the shadow, while Christ bleeding on the cross was the great reality. The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed forward to the blood of Christ as the Lord's supper and baptism point back to his sufferings, death, burial, and resurrection.

Christ was with Moses, in the wilderness, the invisible leader of the children of Israel. This appears evident from the remarkable statements of the apostle: "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10:1-4.

Notice these points:—

1. It was important that the matter of which the apostle speaks should be understood by the church at Corinth—"Brethren, I would not that ye should be ignorant." The lesson taught is no less important to the Christian church of our time.

2. Christ is declared to be "that spiritual Rock" that followed the Hebrews. The marginal reading—"that went with them"—makes the point stronger.

3. The apostle did not regard the ministration of the visible leader of the children of Israel as void of the spiritual light and life of Christ, as popularly held in our day. He says that they "did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

4. Paul exhorts: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9.

by mortgage or otherwise. Sums thus paid out, should be taken from the entire amount which comes in, and the remainder will show the real earnings; a tenth of which is the Lord's, to be sacredly devoted to the support of the ministry.

The words of Paul touching this subject—"as the Lord hath prospered him"—are in strict harmony with that system in the Old Testament which claims one-tenth of all the income of the Lord's people as his. The following we regard as a scriptural and proper pledge for all our people to make:—

We solemnly promise, before God and to each other, conscientiously to pay to the church treasurer a tithe of all our income, to be laid by when received, and paid on the first Sunday of each one of the four quarters of the year; namely, the first Sunday in January, the first Sunday in April, the first Sunday in July, and the first Sunday in October.

The Bible plan, conscientiously carried out, will raise the finances of the Seventh-day Adventists of America from fifty thousand dollars to one hundred thousand. A tithe of this is ten thousand. This will place the financial condition of the General Conference, which now has a heavy debt, where it should be. But this is not all. The Lord by his prophet makes this solemn charge against his people who live just prior to the burning day, that they have robbed him "in tithes and offerings."

Here reference is made not only to the tithe, but to offerings also. Anciently, when the people of God enjoyed tokens of the especial favor of God in deliverances and other blessings, they would make thank-offerings to the Lord. There were heave, wave, peace, and trespass offerings. The prophet, doubtless, has reference to these in setting forth the duty of the people of God in our day. The deliverance of the patriarch Noah from that disagreeable year in the ark, and the offering he made, well illustrate the subject.

When Noah and his family came forth from the ark, their hearts swelling with gratitude that they could set their feet on *terra firma* again, it was not enough that this righteous man should lift his voice in thanksgiving for his deliverance and past mercies and blessings, but he must there give more tangible evidence of his gratitude than words could express. He must make a burnt-offering of a seventh part of his valuable stock unto the Lord, as it is written: "And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor." Gen. 8: 20, 21.

The sacrifices of Noah had been very great. He had been a preacher of right-doing for one hundred and twenty years. He had invested a fortune in the ark, and we venture the assertion that his boat way up on the top of Ararat was not worth, when the family of eight left it, one per cent of the capital invested. The patriarch's boundless farm was poorly stocked with useful animals, for which he had provided at great expense during the time they were shut up in the ark. And for him, under these circumstances, to burn up one-seventh part of the clean beasts and clean fowls was a sacrifice of property which hardly has a parallel. If modern religionists had been there, they would have looked upon that waste of property with horror, and would have suggested to Noah that, as he needed all his precious stock, it would do quite as well for him to take his wife and children round on the shady side of the ark, and hold a prayer and conference meeting in which they could make a thank-offering. And if at any time their meeting should become dull, Noah could urge them to pray and speak by saying to them, as is frequently done by the leaders of social meetings, "Bring in your tithes and offerings, and fill up the time."

We do not object to Christians' holding social meetings and filling up the time with prayer, singing, and bearing testimony to the goodness of God and the precious truth of his living word; but we do protest against the application of what the Lord says by his prophet Malachi of our tithes and offerings to the duties of a social meeting, without one sensible reason for such an application. When men and women are rescued from the darkness of

error, and are brought to the light of present truth, they should show their gratitude to God by making an offering of a portion of their means to take to others the light and truth which has been a great blessing to them. Are their children and friends converted to the Lord and his truth? Or are members of the family rescued from sickness and death? Here are occasions for them to give more tangible expression of gratitude than talk, by making a thank-offering unto the Lord of a portion of their property. Such offerings should be put into the treasury of our General Conference, as that has charge of all our missions at home and abroad, and from its treasury they should be supported.

FAITH AND FEAR.

SAVING faith knows nothing of fear, excepting to fear God and keep his commandments. In Christ's sermon recorded in the twelfth chapter of Luke, faith is held forth in contrast with fear. We call attention to the following points of great interest in this remarkable chapter:—

1. This practical sermon was addressed to the disciples in the presence of a vast assembly. This fact should teach us that plain, practical religion should be preached as well as theology. The chapter opens with these words: "When there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples." Verse 1.

2. However important this practical sermon may have been to Christians of each successive generation from the time it was delivered down to the present, the fact stands out very plain upon the sacred page, that the plain, cutting, practical lessons contained in it have a special application to those who are waiting for the return of the Lord at his second coming. He says, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Verses 35, 36.

3. He warns us against covetousness. "And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Verse 15. The circumstance which called forth this warning is recorded in the immediate connection, in these words: "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Then follows the warning against covetousness, which he illustrates by the following figure: "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Verses 16-21.

The rich man in the parable had nothing only that which he had received of the Lord. And as a faithful steward of his Lord's goods he should have given of the abundance of the products of his lands to feed the poor and to support the cause of God. The folly of this foolish rich man consisted in coveting that which was the Lord's, in pulling down barns which were large enough, and in building those that would hold all the products of the soil with which God had blessed the labor of his hands. He had abundance for many years, while the Lord's poor were suffering for daily food. He consoled himself with his wealth. He lived to eat, drink, and take his ease. His case forcibly illustrates the conduct of those who devote their lives to laying up earthly treasures, and are not rich toward God.

4. In contrast with the life and end of the covetous rich man, our Lord exalts a life of faith, and

points forward to the immortal kingdom as the reward of those who show their faith by good deeds. He points to the ravens, "which neither have store-house nor barn, and God feedeth them." If God feeds the birds that fly in the heavens without a care, will he not feed and clothe those who trust in him? "How much more are ye better than the fowls?"

He also cites the lilies of the field, or those reposing upon the bosom of the lake, clothed in garments of beauty, and states that "Solomon in all his glory was not arrayed like one of these," and adds: "If, then, God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?" Verse 28. He continues, in making a practical application of the figures of the birds of the heavens and the lilies of the field, for which God cares, to give them food and their beautiful garments, in these words: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you." Verses 29-31.

The men and women of the world live for this life only. They tax brain, bone, and muscle, to lay up treasures in this world. Their minds are burdened with care and anxiety concerning what they shall eat, what they shall drink, and where-withal they shall be clothed. "All these things do the nations of the world seek after." But the trusting followers of Jesus Christ are to pursue a course directly opposite. "But rather seek ye the kingdom of God, and all these things shall be added unto you," is the utterance of faith from the lips of the divine Master.

But we seem to hear the voice of unbelief say, "I dare not risk it. I fear to venture my future welfare and that of my family, without laying up a liberal competency for age. What should I do in case of sickness or misfortune? I must 'provide against a rainy day.'"

Well, brother, the Lord knew that you would feel just so, that you would fear and tremble for want of saving faith, and he has, for your comfort and strength, added in this connection these words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Verse 32.

Men may fear wars, pestilences, earthquakes, and famines; but these are not mentioned in this sermon of our Lord. He is here impressing upon those who are waiting for his second appearing the duty of making the things of the kingdom of God of first importance, and of trusting him for this life. And in the very next verse he sets before those who have possessions, a test which will turn many away, as it did the young man in the gospel. But few will receive, and act in obedience to, the injunction, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also." Verses 33, 34.

Men of the world may lay up treasures here, and set their hearts upon them to the neglect of the kingdom of God, and these may be swept from them by fire or flood in an hour. The thief may steal their hoarded wealth, and their god perish from them in a single night, and they be left destitute and broken-hearted. Some in their insane madness commit suicide when their earthly treasures are taken from them.

But those who in faith send their treasures before them, and make deposits in the bank of Heaven, are doing a safe business. There are no losses there. And it is a comforting thought that such are laying up treasures for themselves. May God lead his dear waiting people, and give them of the spirit of the next life, that they may lay up their treasures for that immortal life which runs parallel with the life of God.

TRUST NOT IN RICHES, BUT IN THE LIVING GOD.

We have shown that Christ, in the sermon addressed to his disciples in the presence of a multitude of people, as recorded in the twelfth chapter

of Luke, held up before his chosen ones in widest contrast the confidence of willing faith and the fear of unbelief. We now call attention to the words of the great apostle to his son Timothy, in which is a most solemn charge to the rich:—

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19. In briefly commenting upon the foregoing words of the apostle, we notice the following points:

1. The rich are charged not to be high-minded. The apostle does not here by any means warn against that elevation of soul which raises the mind and heart above a life of sin to obedience, holiness, and Heaven. But he strikes at that shallow pride and cruel power of money which frequently exalt its possessors to an imaginary height they are not qualified to maintain in society. There is power in wealth. Money will give some men influence and position who are destitute of nearly every qualification that makes the real gentleman. Wealth leads some men to despise the poor. And while poverty tends to humbleness of mind, riches will satisfy the most shallow minds, and these unfortunate persons become puffed up by the devil. Hence the rich are charged first to guard against becoming high-minded.

2. They are also warned not to trust in riches. No rich man ever thought of trusting in his riches for eternal life, hence it is that to sustain them in this life the men of this world trust in their riches. They pile up wealth, and then lean upon it as their only support.

3. Earthly riches are uncertain. The apostle warns against trusting in uncertain riches. Here the uncertainty of this world's wealth is held in contrast with the certainty of immortal wealth. Those who trust in this are liable to be taken from it by death, or it may be swept away from them. But those who have their treasure laid up on high, have the double assurance that it will be secure for them, and that they will be secure to enjoy it in the life to come.

4. The rich are charged to trust in the living God for life, health, food, and clothing, as verily as the poor. The apostle would set before us the uncertainty of earthly supports, and that all, rich and poor, must trust in God for this life, as well as for the life to come. Men and things fail us here, but God fails the obedient, trusting soul, never.

5. He is willing that his children should enjoy the good things of even this life. And only he who makes a sanctified use of them really enjoys them. And our kind Father does not give us these earthly blessings grudgingly and stintedly, but in the language of the apostle, it is he "who giveth us richly all things to enjoy."

6. The true child of God and heir of eternal life will not covetously and selfishly hoard the good things of this life, but will, in the words of the apostle, "do good" with them. God makes his people his stewards of those things with which he blesses them; and it is their duty to faithfully use of their abundance to bless the needy and to advance his cause.

7. It is their privilege to be rich here, not in the uncertain wealth of this world, but in faith that works by love to the purification of the heart. The true Christian's works are the measure of his faith. And he who fills up his life with good works, has as the mainspring of his actions the riches of saving faith.

8. He is charged to be ready and to keep himself ready to distribute of that with which the Lord has blessed him. This readiness means more than willingness. The stewards of the Lord should not suffer their Lord's money to be invested where they cannot command it when his work and cause demand a portion of it. The several branches of our growing cause demand the investment of a large amount of means, and calls have been made to those who had means at their command to loan it without interest to our Publishing Houses, our College, or our Sanitarium. These institutions

have been truly represented to be safer for the principal than the best banks on the continent. As proof of this statement, we cite the fact that for the period of a quarter of a century deposits have been received and the notes of these incorporations have been given, and no person has lost a single dollar.

Those who have had their means thus deposited have been "ready to distribute." All they had to do when duty was presented before them to give of their means for the support of some branch of the work was to order the appropriation made and the amount charged to their account where deposited. But others have thirsted for interest, or the profits that might arise from good investments, and have placed their means where changes in the times have made it impossible to collect a portion when wanted. Not only are these unready to distribute, but in consequence of having their money elsewhere many have lost by failures of banks and in business generally, so that they have brought perplexity upon themselves and have sustained losses of principal and interest, besides the loss of a blessing here and a reward hereafter.

9. The children of faith are charged to be willing to communicate. Paul is here speaking of the duty of communicating worldly treasures to feed the poor and to advance the cause of God. And this duty should not be done grudgingly nor with a stingy hand, but willingly and liberally.

10. The result of a life of faith sustained by good works is expressed in these important words: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." In putting up a building, a good foundation is of the first importance. The foundation which the obedient, trusting soul lays up in store is for himself against the time to come. During the period of probation he is laying this foundation, upon which he may safely stand in the time of trouble, the pouring out of the last plagues, and in the Judgment of the great day. Upon this foundation, which raises him above the perishable things of this world, he may reach up and lay hold on the gift of eternal life.

But those who live for this life only, and neglect to build the sure foundation of faith and works for the trying scenes of the close of this world's history, will then sink in the mire of the unbelief they have been cherishing during the time of their probation. These have deprived themselves of many of those things which the Lord has given to be enjoyed. Their minds have been pressed with cares and anxieties in their eager graspings for the things of this life, and now they are left without the grace of God to comfort and sustain, while their physical strength has been exhausted, bringing them prematurely to the feebleness of age, without a foundation for the time to come. What a mistake, thus to lose both worlds!

THE YOUNG MAN, THE CAMEL, AND THE EYE OF A NEEDLE.

Jesus loved the young man who inquired, "What shall I do that I may inherit eternal life?" He was a moral man, having observed the letter of the commandments of God from his youth. Mark 10: 17-20.

"One thing thou lackest," said the Master. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." Verse 21. This was indeed a severe test. The result of the interview is summed up in these words: "And he was sad at that saying, and went away grieved; for he had great possessions." Verse 22.

From these circumstances the Lord makes a most remarkable statement respecting the danger of riches. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" Verse 23. The astonishment of the disciples at this statement drew from our Lord words which more fully explained his meaning, as follows: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Verse 24. The word *trust* deserves special attention. No one expects that his riches will give a title to life eternal. No one trusts to his riches to carry him to Heaven. The poor man who prays, "Give us this day our daily bread," trusts in God for the necessities

of life. Not so with the rich. They trust in their wealth. Our Lord is here teaching a lesson of faith, that the wealthy as well as the poor should trust in God for the things of this life; and by the figure of the camel and the eye of a needle, he illustrates the impossibility of those who trust in their riches for this life entering the kingdom.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Verse 25. When we consider that no figure of the Bible is stronger than the fact illustrated, the reader will not marvel at the statement that the disciples were "astonished out of measure," and that the inquiry passed among them, "Who then can be saved?" Verse 26. No one will charge the Lord with giving an overdrawn figure and thus encouraging fanaticism. Then we invite those who cherish the hope of Heaven while trusting in their wealth to give this figure a practical test. If a camel is not at hand, a horse will do as well. Let them first take the largest needle they can find, a darning needle, or a large sail needle, if you please, and fasten the point in a plank; and if they can lead either of these brutes through the eye of this needle without scraping off the hair or tearing the skin, then the man who trusts in and clings to his riches can enter the kingdom.

We are not ignorant of the exposition of our Lord's words by which the popular ministry labor to get popular church-members into Heaven with all their riches. They say that our Lord refers to a certain gate of Jerusalem, called the needle's eye, which it was impossible for the loaded camel to enter. An entrance, however, was accomplished by removing the burdens from the beast, when he could press his way through this difficult gate upon his knees. But our Lord is not talking of Jerusalem or of its gates. The eye of a needle means the eye of a needle, no more and no less. But should we admit this view of the subject, what then? Why, it simply teaches that the only hope for that rich man is to cast off the burden of his riches, and humble himself before God, and trust in him for the things of this life, as the poor man prays and trusts in God for his daily bread.

"And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible." Verse 27. It is possible for God to save men who will trust in him for a livelihood in this world, and for eternal life in the next. It is their privilege to be faithful stewards of their Lord's goods here, and lay up for themselves treasures in Heaven. In this way it is possible for God to save rich men.

Down in Virginia, the other day, a circus clown took occasion to preach a sermon in behalf of the clergy, which had some unexpected results. At the same time with the visit of the menagerie and circus a religious convocation was in session. The jester in his painted face and mottled garments, arose in the tent and delivered the following speech:—

"We have taken in six hundred dollars here to-day; more money, I venture to say, than any minister of the gospel in this community would receive for a whole year's services. A large portion of this money was given by church-members, and a large portion of this audience is made up of members of the church. And yet, when your preacher asks you to aid him in supporting the gospel, you are too poor to give anything. But you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. If you came simply to see the animals, why did you not simply look at them and leave? Now, is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this."

This candid review of the situation startled the "congregation." The local preachers took advantage of it, started a revival, and we trust will hereafter be better paid.—*Detroit Post*.

—SELFISHNESS is a malignant passion, an Ishmaelite among the affections, whose hand is against every man and every man's hand against it.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, JANUARY 22, 1880.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER THREE.

Thus fell Babylon, and with it the Babylonish empire, B. C. 538, having continued from the reign of Nabonassar who founded it, B. C. 747, two hundred and nine years.¹

"After thee," said the prophet to Nebuchadnezzar, "shall arise another kingdom inferior to thee;" and we have now reached it. Hereby we are brought down in the great image to the breast and arms of silver (Dan. 2:32, 39); and in the series of the four great beasts, by which the same governments of earth as were signified by the four divisions of the metallic image, were again shown to Daniel (chap. 7:5, 17,) we have reached the second, and have before us—the bear.

But as if the Lord would impress the truth upon the hearts of men with line upon line, precept upon precept, the great events of the world's history from this point onward, are by yet another series of symbols brought again before us.

In the third year of the reign of Belshazzar, Daniel had another vision, in which he saw a Ram, He-goat, and Little Horn. Dan. 8.



This ram with his two horns was declared plainly by Gabriel to the prophet to be the kings of Media and Persia (verse 20); which kingdom being now under consideration, we will notice a few of his distinguishing features and the fitness of their application. His two horns were high, says the prophetic description, and the higher came up last. This has been already alluded to, and we need only to say further that the two horns denoted the two divisions of which the empire consisted, namely, the Medes and Persians; like the two arms of the image; that it was against the Medes that war was at first waged by Neriglissar, whereupon Darius, king of the Medes, called Cyrus to his assistance as an ally, who immediately responded by coming to his aid at the head of an army of thirty thousand Persians. And during the whole war, until the complete subversion of the Babylonish empire, the regal power was in reality vested solely in Darius, while Cyrus was only commander-in-chief of the combined armies. Accordingly, upon the taking of Babylon, he placed his uncle Darius upon the throne; and hence we read in Daniel that Darius the Median took the kingdom, although Cyrus had performed all the work of its subjugation. But shortly after this event he married the daughter of Darius, and with her received the kingdom of Media in reversion after her father's death. He died about two years after the taking of Babylon; and Cyrus, having succeeded his father a short time before in the kingdom of Persia, now added Media also to his other dominions, and became absolute monarch of the whole. "The higher came up last."

Daniel saw the ram pushing westward, northward, and southward. This may well refer to the operations of Cyrus from his first coming out of Persia to the taking of Babylon, while he lay abroad in the field pushing his conquest in all those directions, till he had at length subdued, says Prideaux,² "all the East from the Egean sea to the river Indus, and thereby erected the greatest empire that had ever been in Asia to that time." The ram was not seen pushing eastward, for Persia lying to the east, its conquests were chiefly toward the west; as it is said of the bear: he raised himself up on one side, that is, extended his dominion chiefly in one direction. The three ribs which the bear had in its mouth, are interpreted to mean the three kingdoms of Babylon, Lydia, and Egypt, which the Persians conquered and grievously oppressed.³ The bear may well represent the nature of the Persian kingdom; for, says Paxton, "The Syrian bear in strength and ferocity scarcely yields to the lion; and ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations;" but the ram with two horns

was its well-known national emblem. It was usual for the Persian kings to wear a diadem made like a ram's head, of gold.⁴ Cyrus, from the time that he took on him the whole government, on the death of Darius, B. C. 536, reigned seven years. In his first year he issued his royal decree for the rebuilding the temple at Jerusalem, and the return of the Jews to their own land. From the taking of Jerusalem by Nebuchadnezzar, B. C. 606, to this year (536) had been just seventy years, the length of the captivity which God had threatened to his people; and as they terminated he remembered mercy in the midst of judgment, and put a period to their bondage by moving upon the heart of the king of Persia to grant them a restoration to their own land.⁵

Cyrus was succeeded by his son, Cambyses, who reigned seven years and five months. He is called in Scripture Ahasuerus.⁶

After the death of Cambyses, one of the Magi, called Smerdis, usurped the kingdom, feigning himself to be Smerdis the brother of Cambyses, who had been slain. But the fraud was discovered and he was slain after a reign of only seven months. He is called Artaxerxes in Ezra 4:7.⁷

Darius, a Persian noble, called Darius Hystaspes, then took the kingdom and reigned thirty-six years. From him the succession of Persian kings and the length of their reign is as follows:—

1. Xerxes, who reigned twenty-one years. He is mentioned in Dan. 9:2, as one who should stir up all against the realm of Grecia. He went against Greece with an army of five millions.

2. Artaxerxes Longimanus, who reigned forty-one years. His reign commenced B. C. 464. His seventh year would therefore be B. C. 457; and in this very year Ezra received his commission for the restoration of Jerusalem. Ezra 7. This is an important fact, as will appear hereafter in the examination of the seventy weeks and twenty-three hundred days. Dan. 8:9.

3. Darius Nothus, nineteen years, to B. C. 404.

4. Artaxerxes Mnemon, forty-six years, to B. C. 358.

5. Ochus, twenty-one years, to B. C. 335.

6. Arses, two years, to B. C. 337.

7. Darius Codomannus, who was the last of the Persian kings, and reigned four years, to the fatal battle of Arbela, B. C. 331. The character given of this prince, says Prideaux,⁸ is "that he was for his stature and make of his body the goodliest person in the whole Persian empire, and of the greatest personal valor of any in it, and of a disposition mild and generous; but having the good fortune of Alexander to encounter with, he could not stand against it. And he had been scarce warm on the throne before he found this enemy preparing to dismount him from it." This rough goat that now cometh from the west upon the face of the whole earth, will claim attention in our next.

U. S.

⁴ Ibid. Note on Dan. 8:3, 4.
⁵ See Isa. 44:28; 2 Chron. 36:22; Ezra 1.
⁶ A. Clarke's note on Ezra 4:6.
⁷ Ibid., on verse 7.
⁸ Connection, vol. 1, p. 365.

PATIENT CONTINUANCE IN WELL-DOING.

THIS one sentence reveals the secret of the overcomer's success. Steady, constant, persistent effort in right-doing is sure to win. The acts we are able to perform may be humble; but if every one of them is right in the sight of God, they will tell wonderfully upon the final result. In fact, simple adherence to this one grand idea, "Patient continuance in well-doing," will certainly secure to us a place with Christ upon his throne. When we can do an important work for the cause of God, let us be sure to do it at any sacrifice to ourselves. But let us never stand idle, waiting for such a kind of work as seems to us one of magnitude and importance. If we cannot do some great thing for the Lord, we can always find something of smaller consequence. Because the only act that we can perform is a very humble, lowly deed, so small that it seems of comparatively little importance, let us never stand idle, waiting for work of greater consequence. Little do we know the results that may flow from our acts of obedience to God. Nor is this our business. "Go work in my vineyard," is the mandate of the great Master. The providence of God indicates our work. Our own nature would crave some great thing to do. But cheerful, active obedience to the humblest duties of the religion of Christ may be in the sight of God the most acceptable work that we can perform. Certain it is that when self-advancement and self-dignity

are out of the account, and the honor of God and the well-being of men are sought by us, and that with singleness of heart, our acts are always acceptable to God. Let us be active in the vineyard of the Lord. Our time is passing with great velocity. Soon it will be gone forever. Let us not waste an hour waiting for some great thing to do for the honor of God. The secret of all such conduct is the honor of self. If Providence calls us to small and humble acts, and calls others to things of great consequence and importance, what is that to us? Our business is to do the work assigned us by the Lord. Those whose lives are filled up with patient continuance in well-doing will certainly have it said to them at the last day, "Well done, good and faithful servant, enter thou into the joy of thy Lord." J. N. A.

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¹ Prideaux's Connection, vol. 1, p. 133. Rollin's Ancient History, book iv., chap. 1, Art. 2.

² Connection, vol. 1, p. 137.

³ Scott. Note on Dan. 7:5.