

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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LIFE'S HARDEST LESSON.

Nothing is there but serves its purpose well,
Throughout all space;
Nothing so low but does its part, and fills
Some destined place.

Nothing which fails, of that for which 'twas sent
O'er sea or land,
But seeing darkly, oft, these truths, we fail
To understand.

And doubt, and grieve, and wonder why such things
Should ever be;
Because the perfect plan, completed, done,
We cannot see.

Call life's defeats and failures not a curse,
Oh! troubled soul;
Nor yet the clouds of darkness, which o'er thee
Often may roll.

Because of storms that lash the ocean waves,
The waters there
Keep purer than if the heavens above
Were always fair.

The waxen lily fashions whitest leaves
From blackest mould.
By patient toil, down in the damp, dark earth
She spins her gold.

The brightest banner of the skies floats not
At noon-day warm;
The rainbow traileth after thunder-clouds,
And after storm.

And ever, countless forms of life decay,
That one may rise.
What matter if a stately oak repay
The sacrifice.

Nor count it loss, if you are called to lay
At duty's feet,
The cherished dreams and fondest hopes of life;
'Tis bitter sweet.

Your life is nobler for the sacrifice,
And more divine.
Acres of bloom are crushed to make a drop
Of perfume fine.

Reproof is needed, lest thy weakness be
Too soon forgot.
God never gives a father's care to those
Who need it not.

Thou canst not rest, till thou hast labored well;
And set for thee
Are Alpine heights to climb, ere thou canst dwell
In Italy.

—Elizabeth Percival.

THE GREAT CONTROVERSY,

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER SIXTEEN—CONCLUDED.

Joseph in Egypt.

BY MRS. E. G. WHITE.

THE sons of Jacob returned to their father with the joyful tidings, "Joseph is yet alive, and he is governor over all the land of Egypt." At first the old man was overwhelmed; he could not believe what he heard, yet their words brought a faintness to his heart. But when he saw the carriages and the long line of loaded animals, and when Benjamin was at his side once more, he felt reassured, and, in the fullness of his joy, exclaimed, "It is enough; Joseph my son is yet alive. I will go and see him before I die." The brothers then made their humiliating confession to their father, and entreated his forgiveness, for their wicked

treatment of Joseph. Jacob had not suspected them of such cruelty, but he saw that God had overruled it all for good, and he forgave and blessed his erring children.

Jacob and his sons, with their families and numerous attendants, were soon on their way to Egypt. With gladness of heart they pursued their journey, and when they came to Beersheba the aged patriarch offered grateful sacrifices, and entreated the Lord to grant them an assurance that he would go with them. In a vision of the night the divine words came to Jacob: "Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes."

The meeting of Joseph and his father was very affective. Joseph left his chariot, and ran to meet his father on foot, and embraced him, and they wept over each other. "And Israel said unto Joseph, Now let me die since I have seen thy face, because thou art yet alive."

Joseph took five of his brethren to present to Pharaoh, and receive from him a grant of land for their future home. He did not wish them to be exposed to the temptations which must surround them if engaged in the king's special service, amid the corrupting, idolatrous influences at court; therefore he counseled them, when the king should ask them of their occupation, to tell him frankly that they were shepherds. The monarch, on learning this fact, would not seek to exalt them to some honorable position for Joseph's sake; for the occupation of a shepherd was regarded in Egypt as degrading. When taken before Pharaoh they followed the wise counsel of their God-fearing brother; and the king gave Joseph permission to settle his father and his brethren in the best part of the land of Egypt. He selected Goshen, a well-watered, fertile country, affording good pasture for their flocks. Here, also, they could worship God, undisturbed by the ceremonies attending the idolatrous service of the Egyptians. The country round about Goshen was inhabited by the Israelites, until with power and mighty signs and wonders, God brought his people out of Egypt.

Not long after their arrival in Egypt, Joseph brought his father also to be presented to Pharaoh. The patriarch was unawed by the pomp of royalty, and the magnificence surrounding him. Amid the sublime scenes of nature he had communed with a mightier monarch; and now, in conscious superiority, he raised his hands and blessed Pharaoh. The king struck by his venerable appearance, inquired, "How old art thou?" Jacob answered, "The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Jacob had seen much trouble and suffered much perplexity. The jealousy of his wives had brought a long train of evils, and the sinful course of some of his children had made the father's life very bitter. But his last years were more peaceful. His sons had turned from their evil ways, Joseph had been restored to him, and, surrounded by every comfort which the prime minister of Egypt could bestow, and in the society of his children, he passed down gently and calmly toward the grave.

A short time before his death, his children gathered about him to receive his blessing, and to listen to his last words of counsel. As he addressed them for the last time the Spirit of God rested upon him and he laid open before them their past lives, and also uttered prophecies which reached far into the future. Beginning with the eldest, he mentioned his sons by name, presenting before those who had followed a sinful course the light in which God regarded their deeds of violence, and that he would visit them for their sins. Reuben had taken no part in selling Joseph, but previous to that transaction he had previously sinned.

Concerning him, Jacob uttered the following prophecy: "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity and the excellency of power; unstable as water, thou shalt not excel."

He then prophesied in regard to Simeon and Levi, who had practiced deception to the Shechemites, and then, in a most cruel, revengeful manner, destroyed them. These brothers were also the most guilty in the case of Joseph. "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath for it was cruel. I will divide them in Jacob and scatter them in Israel."

In regard to Judah, the fathers words of inspiration were more joyful. His prophetic eye looked hundreds of years into the future, to the birth of Christ, and he said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Jacob predicted a cheerful future for most of his sons. Especially for Joseph he uttered words of eloquence of a happy character: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. (From thence is the shepherd, the stone of Israel.)" "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Jacob was an affectionate father. He had no resentful feelings toward his sorrowing children. He had forgiven them. He loved them to the last. But God, by the spirit of prophecy, elevated the mind of Jacob above his natural feelings. In his last hours, angels were all around him, and the power of God rested upon him. His paternal feelings would have led him to utter, in his dying testimony, only expressions of love and tenderness. But under the influence of inspiration he uttered truth, although painful.

After the death of Jacob, Joseph's brethren were filled with gloom and distress. They thought that Joseph had concealed his resentment, out of respect for their father; and now that he was dead, he would be revenged for the ill treatment he had suffered at their hands. They dared not appear before him, but sent a messenger, "Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father." This message affected Joseph to tears, and, encouraged by this, his brethren came and fell down before him, with the words, "Behold, we be thy servants." He met them with the comforting and assuring reply, Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not; I will nourish you, and your little ones. Joseph loved his brethren, and he could not bear the thought that they regarded him as harboring a spirit of revenge toward them.

The life of Joseph illustrates the life of Christ, Joseph's brethren purposed to kill him, but were finally content to sell him as a slave, to prevent his becoming greater than themselves. They thought they had placed him where they would be no more troubled with his dreams, and where there would not be a possibility of their fulfillment. But the very course which they pursued, God overruled to bring about that which they

designed never should take place—that he should have dominion over them.

The chief priests and elders were jealous of Christ, fearing that he would draw the attention of the people away from themselves. They knew that he was doing greater works than they ever had done, or ever could perform; and they knew that if he was suffered to continue his teachings, he would become higher in authority than they, and might become king of the Jews. They agreed together to prevent this by privately taking him, and hiring witnesses to testify falsely against him, that they might condemn him and put him to death. They would not accept him as their king, but cried out, Crucify him! crucify him! But by murdering the Son of God, they were bringing about the very thing they sought to prevent. Joseph, by being sold by his brethren into Egypt, became a saviour to his father's family. Yet this fact did not lessen the guilt of his brethren. The crucifixion of Christ by his enemies made him the Redeemer of mankind, the Saviour of the fallen race, and ruler over the whole world. But the crime of his enemies was just as heinous as though God's providential hand had not controlled events for his own glory and the good of man.

Joseph walked with God. And when he was imprisoned, and suffered because of his innocence, he meekly bore it without murmuring. His self-control, his patience in adversity, and his unwavering fidelity, are left on record for the benefit of all who should afterward live on the earth. When Joseph's brethren acknowledged their sin before him, he freely forgave them, and showed by his acts of benevolence and love that he harbored no resentful feelings for their former cruel conduct toward him.

The life of Jesus, the Saviour of the world, was a pattern of benevolence, goodness, and holiness. Yet he was despised and insulted, mocked and derided, for no other reason than because his righteous life was a constant rebuke to sin. His enemies would not be satisfied until he was given into their hands, that they might put him to a shameful death. He died for the guilty race; and, while suffering the most cruel torture, meekly forgave his murderers. He rose from the dead, ascended up to his Father, and received all power and authority, and returned to the earth again to impart it to his disciples. He gave gifts unto men. And all who have ever come to him repentant, confessing their sins, he has received into his favor, and freely pardoned. And if they remain true to him, he will exalt them to his throne, and make them his heirs to the inheritance which he has purchased with his own blood.

KNOWLEDGE IS PEACE.

THERE are two ways by which we may acquaint ourselves with God. The Lord is known by the judgments that he executes; so I remark:—

1. We are to acquaint ourselves with God through his works. Isaac meditated in the fields at eventide; no doubt retiring from the contemplation of the flowers beneath his feet and the stars above his head with a heart better attuned to the evening exercises of praise and prayer. The psalmist also adored God in his works; saying, "Come, let us worship and bow down, let us kneel before the Lord, our Maker"—not our Saviour only, but our Maker also. And he who brings a devout spirit to contemplate the green earth and glorious sky, the flowers that gem the one, and the stars that gem the other, the land, and the sea that foams upon its shores, does not feed his soul with ashes. The Bible will not be less, but rather more, prized for our occasionally turning to open another divine volume, to read some pages of the book of nature. Both are good books; and he only looks on this great world aright, who, valuing it for something more valuable than the gold men draw from its rocky bowels, the flocks it pastures, the rich freights borne on its waves, and the harvests that wave on its fields, beholds there, as in a glorious mirror, the wisdom and power of God—the goodness that shines in every sunbeam and falls in every shower.

In this aspect, our world is one vast, majestic temple, of which, with the earth for its floor, and the lofty firmament for its dome, it may be said with more truth than of Solomon's, "The glory of the Lord filleth all the house." There, to a devout and intelligent eye, every object in nature seems a worshiper; to a devout ear praise sounds in every murmuring stream, the peal of thunder, and the boom of the ocean; prayers ascend in the raven's cry, and the roar of young lions for food;

thanksgivings are offered in the music with which bush and brake welcome the rising day; faith sings in every little bird that without money in bank or corn in barns pours forth its happy song; while the flowers seem ten thousand thousand golden and silver censers, from which nature offers the incense of praise to God.

Bits of glass sparkle when the sun shines on them; and let a devout mind be turned on the humblest of God's works, and its feelings will find expression in words the greatest and wisest philosophers have been the readiest to employ.

"O Lord, how manifold are thy works! in wisdom hast thou made them all."

We miss a great deal, I am persuaded, by not seeing God in his works so much as we might and ought to do; and I feel certain that if, like the Old-Testament saints, we associated him more with these, the scenes that minister to our pleasure would prove important aids to our piety. Thus holidays spent in visiting scenes, simple or sublime, would contribute to our holiness, and the grandeur of nature would help the growth of grace. How sublime were the views these Old-Testament saints had of God, and how sublimely expressed! They saw him in every aspect of nature—whether it was by day or night; in the sunshine of summer and the snows of winter; in the volcano belching out streams of fire, and in the earth itself, reeling to and fro like a drunken man; and so, in language that glows alike with poetry and piety, they said, He covereth himself with light as with a garment; he looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke; he scattereth the hoar frost like ashes; the clouds are his chariot; he rideth on the wings of the wind; the God of glory thundereth.

At the close of the sixth day, it is said, God saw everything that he had made; and, behold it was very good; and the study of his works I can the more recommend that they supplied the sermon which was blessed to convict Job of ignorance; to humble his pride; to silence his murmurs; to restore him to patience, and reconcile the good man's will to God. Drawn, not from God's word, but his works, this is at least a part of it. Addressing Job, God says: Where wast thou when I laid the foundation of the earth? Who shut up the sea with doors? Out of whose womb came the ice; the hoary frost of heaven, who hath gendered it? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Hast thou given the horse his strength, hast thou clothed his neck with thunder? Doth the hawk fly by thy wisdom; doth the eagle mount up at thy command? Shall he that contendeth with the Almighty instruct him? He that reproacheth God, let him answer it.

There is little gospel there, some may think; nor is it such a sermon as many would preach, or approve of were man the preacher. Yet, with nature for his text, that was God's sermon; and accompanied by the Spirit—without which, whatever be their text or sermon, preachers beat the air, and though addressing eager crowds, are as the voice of one crying in the wilderness—what was the result? Let the result teach us to hold communion with God everywhere, through the medium of his works as well as of his word. "Then," it is said, at the close of this sermon, "Job answered the Lord, and said, Behold, I am vile; what shall I answer thee?" "Hear, I beseech thee, and I will speak; . . . I have heard of thee by the hearing of the ear, but now my eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

2. We are to acquaint ourselves with God as revealed to us in his word; in the face of his Son, our Saviour, Jesus Christ.

He has a temple in nature, but with all its glory and magnificence that temple has no mercy-seat; no laver for foul hands to wash in; no altar where the blood of the innocent flows for the crimes of the guilty. There, from the shrines of science and philosophy, a trembling, alarmed sinner, I get no answer to my question, What shall I do to be saved? nor Job any solution to his difficulty. Oh! for a daysman—in other words, a mediator—betwixt us, to lay his hands on us both! Lying under condemnation, undone through sin, unable either to justify or save ourselves, hanging helplessly by life's brittle thread over an awful gulf, no knowledge of God as he appears in the works of nature can give us peace. What we need is a gracious as well as a glorious God; not so much goodness as mercy; love, fatherly, divine love, not

to obedient but to disobedient children; the love of the Highland mother who never shut her door by night for long years in hope that a daughter who had gone astray would come back, and, coming back, might find it open; the love of him who recognized the prodigal afar off, and forgiving and forgetting all, kind, fond father, fell on his neck and folded him to his happy bosom.

It is only such a knowledge of God that can bring peace to sinners; and we have it in Jesus Christ, the gift of divine love to the chief of sinners. Having taken our sins upon himself, and died, the just for the unjust, that we might be saved, Jesus is our peace. Out of him there is no peace—none to the impenitent and unbelieving, none to such as repel his Spirit and despise his mercy; nothing to them but a fearful looking for of judgment and fiery indignation. On the other hand, let their sins be more in multitude than the hairs of their head, than the stars of heaven, the drops of ocean, or the dust of earth, there is no condemnation to them who believe in Jesus Christ, and walk not after the flesh, but after the Spirit.

That blessed saying of our Lord, "He that hath seen me, hath seen the Father," what peace does it speak to the troubled conscience! What a flag of invitation it waves to every sinner to lay down his arms, and casting away the weapons of rebellion, to cast himself on the mercy of God! In Jesus Christ, in that God-man, so full of tenderness, so gentle, kind, loving and long-suffering; here not spurning away but encouraging a weeping Magdalene; here shedding tears for a city that was about to shed his blood; here forgetting his own sorrows in pity for a mother's, putting forth his dying strength to save a thief, and spending life's latest breath in prayer for bloody murderers; in him who hastened on wings of love to pluck this world from ruin—who never wished ill to any, but good to all—who returned blessing for cursing, prayers for persecution, kisses for blows, imploring even his bitterest enemies to look on him and live, to believe and be saved; and who this day, from his throne in Heaven, bends looks of pity on the guiltiest of mankind—in him God unveils himself to us. Here a sight is revealed on which angels gaze in wonder, and which might speak peace to every troubled conscience, and breed hope in the very bosom of despair.

The time for acquainting ourselves with God is this, and not another, time. Acquaint *now* thyself with God, and be at peace.—

Now, for this most plain and pressing reason that it is in this life only we can do so, and that the opportunities life offers are fast passing away. "Our fathers, where are they? The prophets, do they live forever?" And a few more years—in respect to some, not years, but hours, or days, or weeks at most—and where will my readers be? Mingled with the clods of the valley; gone for weal or woe. Tell me not that you intend soon, fully intend, to turn over, as they say, a new leaf, and, accepting the Saviour, make your peace with God. If that is your intention, there is no time like the present. Talk not of old age and death beds! This is a refuge of lies. I am weary of remonstrating, pleading against delays, where delay is in the highest degree dangerous; being the more convinced the more death-beds I witness, that if you wish to lose your soul there is no surer way of doing it. How often have I wished, when one on the brink of the grave has cried, "Pray, oh! pray, such is my agony that I cannot pray;" and when I have seen the sun of another set amid the lurid clouds, or the raving tempests of delirium; and when I have seen a third lie on the verge of another world oppressed with a stupor no danger nor the voice of affection can arouse—have I not wished men were there to see that a death-bed is a place to enjoy salvation, but not one to seek it.

In such cases, it is well with those who are safe in Jesus, who have their life "hid with Christ in God;" but for a godless, graceless sinner so to die, though pronouncing no judgment on him—leaving that to the Judge of the quick and dead—this I will say, I would not run his risk, nor have my soul bound up in the same bundle with his—no, not for ten thousand worlds. Let every one of my readers be persuaded to acquaint himself with God *now*, and be at peace. Happy are those who have already done so; who know in whom they have believed; who have made their calling and election sure.—*Dr. Guthrie.*

Be the first to hold out the hand of peace.

SPIRIT OF PROPHECY.

BY ELD. JAMES WHITE.

TEXT: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. Num. 12:6.

ONCE, man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God, and Christ, and angels, in Paradise, without a dimming veil between. Man fell from his moral rectitude and innocence, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and his holy angels. Moral darkness, like the pall of death, has since cast its shadows everywhere, and everywhere the blight and mildew of sin have been seen. And amid the general gloom and moral wretchedness, man has wandered from the gates of Paradise for nearly six thousand years, subject to sickness, pain, sorrow, tears, and death. He has also been subject to the temptations and wiles of the devil, so much so that it is the sad history of man, throughout the entire period of his fallen state, that Satan has reigned with almost universal sway.

When all was lost in Adam, and the shades of night darkened the moral heavens, there soon appeared the star of hope in Christ, and with it was established a means of communication between God and man through the gift of prophecy. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and in visions.

The manifestation of the spirit of prophecy was designed for all dispensations. The sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its existence alike in the patriarchal, Jewish, and Christian ages. Through this medium God communed with holy men of old. Enoch, the seventh from Adam, prophesied, and so extensive was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last Judgment upon the ungodly. Jude, verses 14, 15.

God spoke to his prophets in the Jewish dispensation in visions and in dreams, and opened before them the great things of the future, especially those connected with the first advent of his Son to suffer for sinners, and his second appearing in glory to destroy his enemies, and complete the redemption of his people. If the spirit of prophecy nearly disappeared from the Jewish church for a few centuries toward the close of that dispensation, on account of the corruptions in that church, it reappeared at its close to usher in the Messiah. Zacharias, the father of John the Baptist, "was filled with the Holy Spirit, and prophesied." Simeon, a just and devout man, who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied of Jesus as "a light to lighten the Gentiles, and the glory of Israel." And Anna, a prophetess, "spoke of him to all them that look for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of God to introduce to Israel "the Lamb of God, that taketh away the sin of the world."

The Christian age commenced with the outpouring of the Holy Spirit, and the manifestation of various spiritual gifts. Among these was the gift of prophecy. After commissioning his disciples to go into all the world and preach the gospel, Jesus says to them: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. On the day of Pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a most wonderful manner. Acts 2:1-11. Luke, in giving account of his travels with Paul and others, when a quarter of a century of the Christian age had already passed, after speaking of entering into the house of Philip the evangelist, says: "And the

same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus." Acts 21:9, 10. Again, still later, we see the beloved John in the Isle of Patmos, imbued with the spirit of prophecy in all its fullness. The wonderful Revelation was given unto him when more than half a century of the Christian age had passed. And here the New Testament record leaves us, without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ.

Since the great apostasy, these gifts have rarely been manifested; and, for this reason, professed Christians generally suppose that they were designed to be limited to the period of the primitive church. But from the time of the primitive Christians to the present, there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit. Then should not the errors and the unbelief of the church be assigned as reasons why these manifestations have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of this dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fullness.

To this agree the words of the prophet as quoted by Peter: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:17-20. Notice the following points:—

1. The spirit of prophecy is here mentioned as one of the especial signs of the last days. Its revival is to constitute one of the most noted signs of the approaching end.

2. The term last days embraces the very last day; hence the manifestations of the spirit of prophecy reach to the end. To say that these words of the Lord by the prophet were all fulfilled on the day of Pentecost, is virtually saying that the last days ended eighteen centuries ago.

3. There can be no mistake as to the time of the fulfillment of these signs. Christ, in his prophetic discourse to his disciples, in answer to the question, "What shall be the sign of thy coming, and of the end of the world," mentions the darkening of the sun and moon as signs of the end. He locates these signs in these words: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29. The tribulation here mentioned is that which was upon the church of Christ for 1260 years, from 538 to 1798. It does not read, after those days; but after the tribulation of those days. The days reached to 1798, eighteen years later than the dark day; but the tribulation of the days ceased before the dark day of 1780. The days of tribulation were shortened for the elect's sake. Mark 13:24 makes the matter perfectly plain. "But in those days, after that tribulation, the sun shall be darkened." We are therefore shut up to the eighteenth century for the period of the fulfillment of the supernatural darkening of the sun and moon.

4. The same is a matter of prophecy in Rev. 6:12. The first event under the sixth seal is the great earthquake of 1755. Then follow the signs in the sun and moon, of 1780, in these words:

"The sun became black as sackcloth of hair, and the moon became as blood." The full moon appeared, through the darkness of the night which followed the dark day of May 19, 1780, as a ball of blood.

5. The prophet Joel describes the same in these words: "The sun shall be turned into darkness, and the moon into blood." This is in appearance only, as it would be absurd to suppose that the great center of light for our world would be actually turned into darkness, and the moon into literal blood. Classed with these signs of the approaching end is the manifestation of the spirit of prophecy.

Of all the blessings which God has bestowed upon his people, the gift of his Son excepted, none have been so sacred and so important to their welfare as the gifts of his holy law, and his Holy Spirit. And none have been so well calculated to thwart the plans of Satan, and consequently to stir his rage, as these. And when that people arise in the last generation of men, who shall observe all ten of the precepts of God's holy law, and recognize the revival of the spirit of prophecy, they may expect to feel that bitterness from their opponents which can arise only from the direct inspiration of Satan. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The dragon is a symbol of the first great rebel against God's government. The woman is a symbol of the true church. The common and well-understood figure of the remnant represents a small body of Christians in the last generation of men, just prior to the second coming of Christ. This body of Christians, waiting for the coming and kingdom of the Redeemer, are keeping the commandments of God, and have the testimony of Jesus Christ.

We now inquire, What is the testimony of Jesus Christ? The angel gives John the answer to this question in its broadest signification. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. The spirit, soul, and substance of prophecy, is the testimony of Jesus Christ. Or, the voice of the prophets relative to the plan and work of human redemption, is the voice of the Redeemer. Christ undertook the work of redemption, and who should inspire a book upon the subject but the Redeemer himself?

The book of the Revelation opens with these words: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Men placed as the caption of this book, "The Revelation of St. John, the Divine," with the first clause of the inspired book before their eyes,—"The Revelation of Jesus Christ." The reader will excuse the blunder of the compilers of our blessed Bible, and accept the inspired declaration.

Jesus, and not John, is the revelator. It is Jesus Christ who speaks through his angel to John, for the benefit of his church. And when the prophet of God, overwhelmed with what he heard and saw, fell at the feet of the angel to worship him, he said: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Rev. 22:9. Notice the following points:—

1. The angel was a fellow-servant with John. Both were servants of God, and both were doing service to the Christian church in receiving light and truth from Jesus Christ, and giving it to the people in the seven periods of the Christian age, symbolized by the seven churches.

2. This angel who visited John in Patmos was also a fellow-servant of the prophets. The angel who stood as a connecting link between the Son of God and the prophet John, in receiving and giving the book of Revelation, occupied the same position, doing the same work, in kind, with all the prophets of God.

3. He is not spoken of as *one* of Christ's angels, whose number is said to be ten thousand times ten thousand and thousands of thousands, but "HIS angel." Rev. 1:1. Who is this angel that stands in the presence of God as Christ's special messenger

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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, FEBRUARY 5, 1880.

THE LORD'S RULE OF FORGIVENESS.

MATT. 18: 21, 22: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."

The doctrine of Christ touching forgiveness is made exceedingly clear in the New Testament, both by plain declarations from his lips, and also by illustrations. In the model prayer of Jesus, called the Lord's prayer, he states the measure of Christian forgiveness in these words: "Forgive us our debts as we forgive our debtors." Matt. 6: 12. And at the very close of this prayer he adds: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14, 15.

The Lord's rule of forgiveness is liberal and just. Do sinful men desire forgiveness of their Lord? And do they long to share his pardoning love? Then let them as earnestly cherish feelings of forgiveness toward those who repent of injuries done to them. But the standard of forbearance and forgiveness with many is far below the rule of Christ as was Peter's. After listening to impressive words from his Lord, calculated to inspire in his ardent heart feelings of liberality and love to his brethren, he inquires if he should forgive his brother who should sin against him until seven times. Peter doubtless regarded seven times a great tax upon his patience, forgiveness, and love. But the Lord's rule is reached only by multiplying poor Peter's stingy sum by the number seventy. Seventy times seven would be the liberal sum of four hundred and ninety. And if we fall as far below the Lord's standard as did Peter, and if Christ's pardoning love to us is proportionate to our want of forbearance and love to the brotherhood, then we are minus the abounding grace and love of Christ in our hearts just sixty-nine seventieths of what we might share and enjoy, if we would cherish the same spirit of forbearance, forgiveness, and love toward our brethren, that we wish the Lord to manifest toward us. But the climax of instruction and illustration of the subject of forgiveness is yet to come, as set forth in the parable of the King and his servants.

Matt. 18: 23-35: "Therefore is the kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt.

"But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Before commenting upon this parable, we wish to state that Christ uses parables for the more clear and forcible elucidation of divine truth. He

takes the facts within our knowledge which will best illustrate his subjects. And while it may be conceded that all parts of a parable do not apply to the subject with equal adaptation and force, it is urged that the parables of Christ were selected in wisdom infinite, and that they properly represent the leading features of his subjects. It will not do to charge Christ with dealing in over-drawn illustrations. None of his figures are stronger than the facts illustrated by them. This leads us to notice the several points in the parable:—

1. The king who forgave his servant ten thousand talents, represents our merciful Lord and his pardoning grace. The value of ten thousand talents is between nine and ten millions of dollars! A brilliant transaction this, between our adorable Redeemer and the poor, lost sinner, properly illustrated by millions of gold coin! It is not, however, an exchange of gold for "greenbacks," or for fluctuating stocks, as occurs on Wall street, New York, or California street, San Francisco; but it is a transaction in which the sinner exchanges his guilt for the pardoning love of Christ.

2. The merciless conduct of the servant who had been forgiven the great debt of ten thousand talents, toward his fellow-servant who was indebted to him the small sum of an hundred pence, properly represents the great sin of unforgiveness among brethren. The value of one hundred pence is not far from fifteen dollars.

3. In the parable, he who had just been forgiven the immense debt of more than \$9,000,000, as he fell down before his lord, and pleaded, "Have patience with me, and I will pay thee all," would not forgive his fellow-servant the sum of about \$15, when he fell down before him, and repeated the same words, "Have patience with me, and I will pay the all," which had just moved the compassion of his lord toward him.

4. To apply the figure, it will be seen that under the same circumstances which call forth the pardoning love of Christ, represented by more than nine million, the happy recipient of matchless mercy refuses to forgive in a brother that which is represented by fifteen. This is indeed a fearful contrast between the subjects of grace and their gracious Redeemer, who says to his people, "Love one another as I have loved you."

And yet men and women who have tasted the sweets of forgiveness will become chilled with the spirit of selfishness, and their hearts steeled by the power of Satan to that degree that they cannot do for a poor erring, repenting brother in the way of forgiveness a six-hundred-thousandth part as much as their Lord has done for them. And, according to the rule given in the Lord's prayer, that sinful men may expect to be forgiven only as they forgive their fellows, they are minus, to say the least, five hundred and ninety-nine thousand, nine hundred and ninety-nine, six hundred thousandths of the abounding grace of God, which it is their privilege to enjoy. This is a terrible loss, immensely greater than any Christian can afford. And yet many sustain it for want of a liberal, forgiving spirit.

And what seems most alarming in the cases of such, is the deception that is upon them, which is almost certain to hold them where they are. The language of the heart is, "I am rich, and increased with goods, and have need of nothing." They enjoy great satisfaction in taking this flattering view of their condition. But the terrible deception they are under is exposed in the latter part of the same text: "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Oh, unhappy church of Christ! bearing crosses, suffering reproaches, and in her feebleness, standing under the weighty responsibilities of the last message!

Christ stands and knocks for admission. Why not open the door and let him in? He says "Be zealous, therefore, and repent." Why not break down before God, and seek in good earnest for pure Bible religion? He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Oh! why bar the dear Saviour from our hearts, and starve and thirst for the bread and water of life, when there is such fullness in Christ? Why not come so near to Christ and Heaven that the flame of supreme love to God, and equal love to our fellows, may kindle to the very depths of the soul? The high privileges, the glorious deliverances, the triumphant victories, and spiritual understanding of the obedient and confiding are described in

burning words by the great apostle in his epistle to the Colossians.

It is because these blessings are obtainable that Paul desired and prayed that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins."

J. W.

PRESENT TRUTH AND DUTY.

NEVER was there a more important period in the history of the church and the world than the present time. Never was there a more important work in progress, in working out the great plan of human salvation, than the work of the present hour. Never was there a more awfully solemn and important message committed to the hands of men, than the message now being proclaimed to the world, the message of "the third angel," the last warning to men in a state of probation. Rev. 14: 9-12. Never was greater light given to any generation since the flood, than is given to all those who will receive it at the present time. This lays upon us increasing responsibility, and demands the highest and most perfect moral character that the world has seen—a full sanctification to the will of God—so that it may be truly said of the church, "In their mouth was found no guile, for they are without fault before the throne of God." Rev. 14: 5.

The announcement has been made to the world, "the hour of his judgment is come." The state of nominal religion has also been set forth in the message, "Babylon is fallen, is fallen." Thousands are unaware of these facts, because they have not had interest enough in the fulfillment of the word of God to inquire. There were those in the days of Christ on earth who objected to his claims as the Messiah on the ground that according to the Scriptures "Christ cometh of the seed of David, and out of the town of Bethlehem, where David was." Jno. 7: 42. Had they had the interest to inquire, they might have known that Jesus was of the seed of David, and was born in Bethlehem, not in Galilee. So there are multitudes now who not only do not inquire for the fulfillment of prophecy, but, in a land of Bibles, know little or nothing of the most important predictions contained in it.

But these predictions are being fulfilled, even the closing messages of probation. The world are to be warned, as God has promised they should be; and it is the duty of believers to hold up the light and help give the warning, and so be instrumental in saving all that may be saved. Would that we might realize the importance and sacredness of the work to which God now calls us. God has important claims upon us; and we are accountable to him for the light we enjoy. Shall we fulfill our responsibilities, so that at last it may be said to us, "Well done?" At the coming of the Lord it is the duty of the wise and faithful servant to be found giving food to the household in due season, which is the truth pertaining to that time. "Blessed is that servant whom his Lord when he cometh shall find so doing."

This is the needful preparation for that event. Who will have it? who will be found laboring to enlighten and save men? Who will give their energies to the work of spreading the knowledge of the present truth—the solemn truth which belongs to the present time?

Brethren, shall we fail at last of the favor of God, because of our lack of interest in the cause of God and perishing humanity? If we love our neighbor, we will labor for his good. Jesus says, "Blessed are they that do." It is not the hearers, but the doers that shall be justified in the Judgment. Rom. 2: 13. Jesus soon is coming, and his reward is with him, to give every man according as his work shall be. Rev. 22: 12. The love of God and our neighbor should move us to active efforts to bless and save those for whom Christ died. What we do for them with a true motive, we do for Him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." R. F. COTTRELL.

IMPROVEMENT OF TALENTS.

God designs that improvement shall be the life-work of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who exercises himself in binding up the broken-hearted. The true object of life is scarcely begun to be understood by many; and that which is real and substantial in their life is sacrificed because of cherished errors.

Nero and Cæsar were acknowledged by the world as great men; but did God regard them as such? No! they were not connected by living faith to the great Heart of humanity. They were in the world, and ate, and drank, and slept, as men of the world; but they were satanic in their cruelty. Wherever these monsters of humanity went, bloodshed and destruction marked their pathway. They were lauded by the world while they were living; but when they were buried, the world rejoiced. In contrast with the lives of these men, is that of Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a humane heart, which was exercised for the good of men. He stood bravely for truth and right, and breasted the world's opposition, that he might benefit his fellow-men.

Intellect alone does not make the man, according to the divine standard. There is a power in intellect, if sanctified and controlled by the Spirit of God. It is superior to riches and to physical power; yet it must be cultivated in order to make the man. The right which one has to claim to be a man is determined by the use made of his intellect. Byrøn had intellectual conception, and depth of thought, but he was not a man according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which blossomed into a harvest of corruption. His life-work lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord would not acknowledge him as a man, but only as one who had abused his God-given talents. Gibbon, the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Great intellect, when made a minister of vice, is a curse to the possessor and to all who come within the circle of its influence.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Our life-work is to be reaching forward to the perfection of Christian character, striving continually for conformity to the will of God. The efforts begun upon earth will continue through eternity. God's standard of man is elevated to the highest meaning of the term, and if he acts up to his God-given manhood he will promote happiness in this life, which will lead to glory and an eternal reward in the life to come.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy society. Discord, selfishness, and strife will be put away from every man and woman who possesses the true spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Did Christ become weary in his efforts to save fallen man? Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet. God is a moral governor, and we must wait, submissive to his will, ready and willing to spring to our duty whenever work needs to be done.

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny

himself. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me."

Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellow-men may never appreciate your efforts, or give you credit for the same, you are to work on.

Search carefully and see whether the truth which you have accepted has, with you, become a firm principle. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of scriptural truth that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation.

A new year has commenced. What has been the record of the past year in your Christian life? How stands your record in Heaven? I entreat of you to make an unreserved surrender to God. Have your hearts been divided? Give them wholly to the Lord now. Make a different life history the coming year from the one of the past. Humble your souls before God. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord has promised to them that love him." Put away all pretense and affectation. Act your simple, natural self. Be truthful in every thought, and word, and deed, and "in all lowliness of mind let each esteem other better than themselves." Ever remember that moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe, but the moment you think of your sacrifices and your difficulties, and begin to sympathize with and pet yourself, you lose your trust in God and are in great peril.

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid his interesting himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of vast importance. But should not this union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depends upon *home influences*. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes. E. G. WHITE.

THE LAW OF LIBERALITY.

THERE was, in one of the Northern States, a deacon of remarkable liberality. To every benevolent and Christian enterprise he contributed with princely munificence. His brethren became apprehensive that he would reduce himself to poverty. After due consultation, the pastor was appointed to inform the deacon that his brethren thought him too liberal, and wished him to curtail his gifts. The pastor entered on the performance of the duty with all possible delicacy. "My brother," said the watchful shepherd, "I am requested by your brethren to say that they fear you are too liberal, and are in danger of bringing yourself and family to poverty. They wish you to be more sparing in your gifts."

"But," replied the deacon, "I have not yet

reduced myself to poverty; my family are comfortably supported, my children are receiving an education, and my property is constantly increasing in value. I cannot give less—I have been thinking lately that I ought to give more." The pastor found the deacon incorrigibly bent on doing good, and returned home deeply impressed with the words of the generous man, and earnestly meditating on his strong faith and disinterested liberality.

Early next morning, the deacon saw his pastor approaching with hurried steps, "My brother," said the minister, "I was wrong, and you were right. The Lord convinced me last night in a dream that you will lose nothing by your liberality. I thought I saw you standing on the ocean shore, with a large basket of crackers on your arm. You took out handful after handful of crackers and threw them into the water. The receding wave quickly bore them out of sight, and I thought your crackers would soon be all wasted. But I looked a little while, and I saw the rising wave bring them back to your feet swelled into large loaves."

"Why," said the pious deacon, "this is just what I have been taught by my Bible: 'Cast thy bread upon the waters; for thou shalt find it after many days.'"—*Sel.*

FAMILY READING.

MUCH has been said of late in the *Review and Herald* about family readings that our people may become better versed in Biblical knowledge. Our publications contain much that we should thoroughly acquaint ourselves with; and the writings of Sr. White furnish that which will be specially interesting for these occasions. We hear of some who have adopted this plan and find it very beneficial. This has been agitated somewhat in our churches and by our missionary officers, but there are many scattered brethren who especially need something of this kind; and we feel a special interest in having our people in this State take right hold of this matter. We take the following from the *Review* of January 22:—

We recommend that every family of our people organize a home reading society. Let the exercises be held one hour each evening, only excepting those evenings when meetings or other duties occupy the time.

And we have recommended that the readings for January, February and March, 1880, be the three volumes of "Spirit of Prophecy." These volumes are rich in thought, and are highly spiritual and practical. We urge that in every family of Seventh-day Adventists in the land, reading exercises be instituted. Let the entire family be assembled at the fireside, and let different members of the family have the benefit of the practice of reading. And if circumstances will admit, let neighbors and friends be invited to join. We know of no better exercise to secure mental and spiritual culture than reading, and no books better than the volumes named. Let these be taken as a course of family reading, between January 1, 1880, and April 1, 1880. In the three volumes there are one hundred chapters, and between the dates named there are 78 week days and thirteen Sabbaths. Now it will be seen that the work can easily be accomplished by adopting the following plan, which involves only a little system, order, and perseverance, qualities which all should cultivate; namely, let one chapter be read each week day and two chapters each Sabbath, and the work is done with a little time to spare.

The above is the plan which was proposed to commence January 1, and some are already going forward with it as recommended. But others have not yet commenced, and so are behind. Now we recommend that those who have not yet entered upon the work, procure the volumes immediately, and read two chapters each day till they catch up with the regular readers who began January 1. For instance, if you commence February 1, and read two chapters a day and two each Sabbath, you will be on the 1st of March up with those who began January 1, and have read one chapter a day and two on the Sabbath. Then all can go on through the month of March, reading one chapter a day and two on the Sabbath, according to the regular plan, and finish the volumes together, April 1.

This might be called *home* missionary work; and in sending in missionary reports we would like it stated how many have this system established in their families, that we may know how extensively it is being adopted.

B. C. STICKNEY.

Two things are matters of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for him.

A PERSON who undertakes to raise himself by scandalizing others, might as well set down on a wheelbarrow and try to wheel himself.

NEWS FROM THE FIELD.

SOUTHAMPTON, ENGLAND.

STILL our hearts are cheered by the progress of the work here in Great Britain. Since my last report the steward of the steamer has spent a second evening with us. He and his companion have fully embraced our views and are keeping the Sabbath, and desire to identify themselves with us in the truth.

A sister near Birmingham, a governess in a first class family there, has taken her stand to keep the Sabbath of the Lord. Her name is one of a number I sent to the V. M. Society of Sheridan, Ill. The SIGNS OF THE TIMES, posted to her by that society convicted her upon the Sabbath. She saw our depository at Ravenswood advertised in the SIGNS, and immediately wrote here for books which letter led to a correspondence. She is now obeying the truth with the full permission of the family by whom she is employed. Praise the Lord. He is working on the hearts of the people.

Bro. Veysey of Somersetshire is with us now, will remain a few days. God blesses as we pray together and talk of the truth and the Lord's leadings of his people in the rise and progress of this cause. On the evening of Jan. 11, we organized a National Tract and Missionary Society for Great Britain. Up to date of this writing we have obtained twenty-six members. Others will join who could not be present at the meeting. It was the pleasure of the meeting, as expressed by vote, that J. N. Loughborough should serve as President of this Society, and that Mrs. A. M. Loughborough serve as Secretary and Treasurer. It was voted to adopt the constitution recommended by our General Conference for the government of such societies, making application of its principles and regulations as fast as circumstances and the onward development of the cause here shall demand.

At present only two districts were designated, to be known as the Hampshire and Somerset districts, yet our field of labor comprehends the united kingdom of Great Britain and any of her dependencies which we may be able to reach with reading matter and correspondence. For the present it was decided that Bro. Loughborough should act as director of Hampshire district, and Bro. Henry Veysey as director of the Somerset district; he to make such selection of Librarian as he shall deem proper. Sister J. L. Ings, of the Southampton church, was appointed Librarian of Hampshire district, and Bro. William Ings was designated as Superintendent of the work of placing reading matter upon ships.

This movement has given a new impetus to the work here. It was a timely move. The church was stirred up to act, anxious to work, and, if we would obey Paul's injunction to Titus, "Set in order the things that are wanting," it was time to form this Missionary Society, for it is what is "wanted" to give form and efficiency to this department of our work.

At no point of time since our mission was opened have we received so many favorable responses to SIGNS sent out in the same length of time as in the last few weeks. Many are reading with interest, and then send the papers to their friends in other parts. Public libraries are calling for our bound volumes for their shelves, and the SIGNS and *Good Health* for their reading-room tables.

Prejudice exists to quite an extent against Americans, and there are reasons for this later than the wars following 1776 or 1812. Mormonism has made its raids and ravages among the people. I am told by the people here that it was a fresh band of fifty Mormons that had arrived in Salt Lake from Southampton, a portion of whom were forced to take part in the Mountain Meadow massacre. Some of them escaped from that den of iniquity (Mormonism) as soon as possible after it, and found their way back. Such came with some curious impressions of America and of some of its "clever Yankees."

Shakerism has one of its camps near Southampton, and some think America is a "queer country" to turn out such sects. Those who read for themselves, and inform their minds, know these things are not tolerated by the better class even in America. But there are things that hurt worse than these. Before me is a statement in the *Hampshire Telegraph* concerning the recent visit of Dr. Talmage to this kingdom. Professedly he

made the tour for his health. As stated in his last sermon in New York just before leaving, (which sermon Elder J. N. Andrews heard,) he was going to take a vacation for his health. It seems that over here he charged £100 (\$500) per lecture for each of his regular advertised lectures. The statement before me is relative to a lecture in Brighton, Sussex. Sixty pounds had been paid to his agent toward the £100 he demanded. The agent said Mr. Talmage would not lecture until the whole sum was paid. So the money was paid over to the agent. This report reads: "As the total fees did not exceed £60, while other expenses connected with the lecture amounted to about £20, the committee lost altogether £60, by their too enterprising spirit. After the lecture the facts of the case were stated to Dr. Talmage himself, who promised to communicate with the committee, but up to this time he has not done so."

Such grasping of means may be refreshing to a man on a health tour, but what kind of influence is he casting on American ministers? It surely makes it harder for an American here who is determined to stand for the right.

Some three years since, one H. S. Earle, well known in some parts of America as a Baptist Evangelist, or "Revival preacher," came to Southampton. When we arrived here, he was having large assemblies in the Philharmonic Rooms of the town. He took as an associate in his work, one Elder Meadows, a man of English birth, but who was educated in America. This man was ordained by Elder Earle. He was told in the charge, after ordination, that he was not to concern himself about the Old Testament, or about Christ's second coming, but to preach simply the gospel.

Last summer Elder Earle spent in Palestine for his health. After his return some unpleasantness came up, which has resulted in establishing two separate meetings, and much bad feeling between the parties. Elder Meadows wrote a book setting forth his grievances. Soon after he was brought before the magistrates on the charge of publishing a libel, and after examination bound over in the sum of £200, to the next Assizes at Winchester, there to be tried for libel. This will give you some further idea of the situation in some respects in general, and at Southampton in particular. But what of all this? We expect to pursue the even tenor of our ways, and by God's grace live above such things, and prove to the people that the truth of God and the grace of God can do as much for Americans as it can do for Englishmen. God will bless us standing at our post. Amid it all the truth is gaining ground; in this we will rejoice. Under such circumstances it is good to be connected with those who have known our course, and to have their credentials. I was pleased with the matter that came up in our last General Conference, that all our missionaries should receive special credentials from the General Conference. Such would be acceptable and timely here if such can be sent, and would be an additional testimony to that given by the Conference of which missionaries are members.

I am of the opinion of the blacksmith that said he could hammer out a reputation on his anvil; so in the name of the Lord, trusting in his mercy, we will stick to our work, sowing the seed, expecting God to water and cause it to bear fruit. Pray for us.

J. N. LOUGHBOROUGH.

NORTHERN EUROPE.

THE mission in these parts is onward. Many doors are open for the proclamation of the last message. I give an extract from some reports for *Tidernes Tegn*. Bro. Toekzelius writes from Stor-fors, Sweden:—

Dear brethren in Christiana: My visit with you was very encouraging and profitable to me, and I am also thankful for the instructions in *Tidernes Tegn*. I am still a preacher in the service of the Ansgar-society. When I returned from Norway, complaints were made by the Missionary Board. They said, that I had imbibed Advent doctrines, and that they were very dangerous. They warned me to desist from such views if I wished to remain with them. I was brought before a council, and the consequence was, that they unanimously retained me as a preacher. One of the leaders defended me, and insisted that the Advent doctrine was not so dangerous.

Since that time I have tried to present the present truth, which has become very dear to me, both in preaching and conversation. This has caused much stir, and not a little opposition. Many search the truth, and some love it. A minister by the name of Erikson has received the truth and preaches it. I have listened to him several times, and rejoice to hear him boldly pro-

claim the faith. The Sabbath question weighs heavily on many minds.

Religious liberty in Sweden is much limited; but some of the most prominent men in our country intend to bring an appeal before the Legislature to change the law in this respect. Pray for us dear brethren, that the Lord may help us. Do not forget this.

This brother was baptised here last summer. Bro. A. Björk writes from Amot, Sweden:—

I must tell you, dear brother, that the Lord has gained five souls for his holy Sabbath in this place, and we have hope of more. I have sometimes preached the truth, and have scattered many tracts since I was with you in Christiana, and quite a stir has been caused. They say that Matteson has led me astray; but many of these opposers have returned, after having read the tracts, and acknowledged that we preach the word of God, and teach the right way.

The Lord has done much for us. Johansen, a colporter, has been reading our books, and now he reads our tracts in the congregation in the place of preaching.

Bro. L. G. Olsen found some Sabbath-keepers in Uppland, and many were interested in the truth. He preached three times in the Baptist meeting-house, and found an open door for the gospel. Some wanted baptism. He is now trying to labor for the spread of the truth about Söderhamn.

Bro. K. Brorsen has preached in nine or ten places since his last report. The meetings are well attended. Some have embraced the truth. The brethren in Dronninglund are of good courage, and labor diligently to spread the truth. Bro. Kristensen, the leader of their church, has helped him. He preaches also, as his time permits.

In Christiana and vicinity the cause is onward. The Sabbath question is the most interesting theme in Norway. Tract workers and colporters can sell Sabbath tracts the best. A Sunday movement is on foot in Norway, very much like that in America. When the Sabbath was proclaimed, it started the Sunday friends. A Sunday-society was formed, which tries, as far as possible, to enforce Sunday-keeping by law. Their missionary and head-leader held a series of meetings aimed against the doctrines of S. D. Adventists, and then he went to the principal cities, from one end of Norway to the other, to labor for Sunday, and to inform the people that a man had come from America who wanted people to keep the seventh day; that he caused much stir, but his influence was dangerous and should be avoided.

This same missionary attended the meeting of the Evangelical Alliance in Switzerland, and labored zealously for Sunday. Then he came back, and lectured about this in the Lutheran mission-house, which is next to our meeting-house. We hope some of the old friends of the Sabbath in Switzerland will soon do what they can for the Sabbath of the Lord. These movements are of the greatest interest in the light of prophecy, and we do not forget to call the attention of our friends in Northern Europe to these matters.

This week, the last in the year 1879, has been full of work. Thursday and Friday I preached six sermons. The friends brought a Christmas-offering of about \$32.00. (I preach at present in two halls in different places.) Sabbath I preached one sermon, and in the evening lectured to the Good Templars, by request. We had an interesting Sabbath-school Sabbath afternoon. Sunday I gave three discourses, and we held a Sunday-school. This school has lately been started, and counts seventy-three members. It promises to be useful. Monday was full of business and writing. One thousand signatures of tracts were printed. The paper must be printed on one side Tuesday. Monday evening the singers were drilled. Tuesday evening we had a social gathering for the Sabbath and Sunday-school. Two hundred and twenty-five persons were present. I spoke to them on the present condition of the cause. We had some interesting exercises with the Sabbath-school. Between four hundred and five hundred hearers attend the meetings regularly every Sunday evening. The truth is gaining ground steadily. Tuesday I finished writing copy for the paper. To-day, the last day in the old year, we have read proof, have twenty letters and other things to write, accounts to make up, tracts to mail, and the paper is coming off the press nicely, —1,250 copies.

We read the reports of the General Conference with deep interest. Our hearts are with our brethren in America in this blessed work. My general health is better than it has been for many years. Thank God for his goodness.

Dec. 31.

J. G. MATTESON.

BEAVERTON, OREGON.

ABOUT the middle of July last we moved to this place for the purpose of helping the cause here. The church is small but most of the members are faithful workers. Since we came here some advancement has been made in the spiritual condition of the church, so that meetings are well sustained and made profitable.

We have a good Sabbath-school conducted on the plan generally adopted by our people, and a lively interest is taken in it by officers, teachers and scholars. A club of the Weekly Instructor is taken, and the lessons published in it and the Lesson sheet are used by the different classes in the school.

At the last quarterly meeting in the past year the subject of building a house of worship came up for consideration, and in a few minutes a subscription paper was started and a sufficient amount subscribed to warrant us to go ahead. Accordingly steps were immediately taken to build. A plan of the house was decided upon, and the first stroke was made the 6th day of December, and in five weeks it was completed. The size of the house is 24x32, with 16 feet to the ceiling, which makes a very pleasant place for the church to meet from time to time to worship God.

Yesterday, Jan. 18, the dedication services were held. There was a large attendance, and good attention was manifested by all. We had good freedom in speaking on the subject of "The True Worship of God." Text John 4:24. It was sustained by plain Scripture evidence that all who worship God in spirit must have the Holy Spirit abiding in them, for unless we have the Spirit of Christ dwelling in us we are none of his. And to worship God in truth is to live in perfect obedience to his divine law. "Thy law is the truth" and "All thy commandments are truth." Ps. 119:142, 151.

The good singing added much to the service. The blessing of God was clearly manifest on the occasion. The church presented the house as a freewill offering to the Lord for his service and worship, and then by a unanimous rising vote renewed their covenant with him, and dedicated themselves to carry on his cause in all its branches more thoroughly than heretofore.

We shall soon realize that the Lord will touch the hearts of many in this vicinity, and some will decide to go with us if the church performs its vow. We all feel of good courage in the Lord and have a determination to press forward with the body till we realize the reward of the saved. This is the first meeting-house built by S. D. Adventists in Western Oregon, and the third one in the N. P. Conference. May the good work go on and may God's blessing attend it. Amen.

Jan. 19, 1880. I. D. VAN HORN.

NEWTON AND SPRING ARBOR, MICHIGAN.

THE T. and M. quarterly meeting of Dist. No. 3 was held at Newton, at the regular time. We were favored with the presence of Sister White, who gave us three discourses. She enjoyed a good degree of freedom, especially Sunday morning. As she earnestly warned men to turn away from burying themselves in the things of this life, and entreated them to seek the hope and joy there is in believing in Christ, hearts were melted to tenderness. Quite a goodly number not of our faith attended the meeting. They gave the best of attention to the word spoken.

The quarterly meeting of Dist. No. 2, being one week late, was held Jan. 17, 18, at Spring Arbor. At this meeting there was a good representation of the churches in the district, individuals being present from Springport, Tompkins, Bunker Hill, Jackson, Summit, and West Liberty. Brn. W. C. White, and W. C. Gage were with us, and rendered valuable assistance. Three discourses were given, and the rest of the time was devoted to the T. and M. and H. and T. work. Much interest was manifested in the T. and M. work, particularly that part of it that relates to arousing our own people to a more lively interest in the truth. Steps were taken to have Testimony No. 29 thoroughly circulated. The subject of family reading was not overlooked. Seven full sets of Spirit of Prophecy were sold.

To this point of the meeting a good degree of outside interest was manifested, but the circulation of an appointment for a temperance meeting Sunday evening brought many more. The church was filled, so that chairs and benches had to be placed in the aisles to seat the people. Thus

crowded, they remained for two hours and a half, to listen to and participate in the exercises of the evening. Although a temperance club of fifty-five members had been formed here, yet at this meeting sixty-three signers were obtained to the pledges. The temperance work here reaches outside the ranks of the church, and we hope our brethren will have judgment to direct the work with discretion. M. B. MILLER.

EDWARDS (BELLVILLE), NEW YORK.

I AM again holding meetings here. During my absence to the Institute, the Methodist minister from Russell has been keeping up the interest. The first night he took the fourth commandment for his text, and presented Fuller's Sabbath theory. The second night he attempted to show that the Sabbath was first given at the Exodus; that the moral law was the old covenant which was abolished; that it was never binding on any but the Jews; and, finally, that the example of Christ with regard to the Sabbath is of no force, as he lived under the old covenant. To cap the climax of his absurdities, he did not try to establish the sanctity of Sunday; but, as the people say, "left them without any Sunday." Jan. 21. CHAS. C. LEWIS.

BEAVER CITY, NEBRASKA.

THE quarterly meeting of the Richmond church was a profitable occasion. All the members were present except four, the brethren attending from thirty miles up the Sappa. We had a precious season together. Sabbath morning Bro. Canright's sermon, "God Weighs our Thoughts," was read to a very attentive audience. In the afternoon we listened to testimonies. Four adults and one Sabbath-school scholar arose for prayers. We celebrated the ordinances, and everything seemed to indicate the presence of God in our midst. CHAS. P. HASKELL.

ROBBINS HALL, NEW YORK.

I HAVE given eighteen discourses, and at one evening meeting the teacher read from the Sabbath Poem. As the result, six are keeping the commandments. To God be all the praise. Jan. 21. D. BALL.

NORTH PACIFIC T. AND M. SOCIETY.

REPORT for the quarter ending December 31, 1879:—

DISTRICTS.....	1	2	3	TOTAL
Number of Members.....		23	71	94
Number that Reported.....		9	38	47
Number added.....			13	13
Number families visited.....		9	37	46
Number letters written.....		4	56	60
Number Signs in Clubs.....	10	10	10	30
New Subscribers—				
Review.....		5	9	14
Youth's Instructor in Clubs.....	13	10	30	53
Signs.....	10		9	19
Good Health.....	3			3
Pamphlets loaned.....		128	8947	9075
Tracts given away.....		2727	9048	11773
Periodicals distributed.....		188	465	653
Money received on account.....	\$152 00	\$ 50 00	\$ 30 50	\$232 50

WM. LEAVITT, Secretary.

KINGLY ROBES.

THEY tell of wondrous cloth of gold,
Spun in some eastern loom;
Of costly robes, empurpled o'er
With lovely Tyrian bloom.

They tell of garments, rich and rare,
Made for earth's favored ones,
Whose every seam is frosted o'er
With pearls and precious stones.

But there's a robe that is not decked
With ermine or with gold,
And yet a kingdom's worth is held
In every glist'ning fold.

No jewel breaks its graceful flow
From throat to simple hem;
But oh, it shines with lustre far
Surpassing any gem!

I'd rather fold above my heart
This vesture pure of Peace—
Of Righteousness and Hope and Faith,
Than one and all of these.

More richly dressed the beggar poor,
Who wears this raiment white,
Than he who recks not of its worth,
Though crowned with princely might.

Then take away earth's robes of state,
Christ's spotless garment bring;
I'd wear it far more gladly than
The purple of a king. —E. G. Sprague.

A WISE FATHER.

IN one of the leading towns of central Iowa there resides a wealthy banker whose eldest daughter has but recently become engaged to be married. As would be expected from the position of her family this young lady has had the benefit of the best social and intellectual advantages at home, besides having been a student at Vassar for some time, and traveled considerable, from all of which she has attained quite an unusual degree of culture for a lady of only twenty years.

To an ordinary observer it would seem that her training had been all that could be desired; but her father thought otherwise. When he found that she had decided to take upon herself the duties of wifehood, he, knowing how greatly the happiness of families is affected by the housewifery qualities of the woman at the head, declared that the marriage should be delayed until she had made herself thoroughly familiar with the duties of a house-keeper.

To be thorough he knew required more than mere theoretical knowledge, so with wise thoughtfulness he was careful to provide the means whereby the practical worth of all instruction received could be fully tested; and to this end the mother was requested to retire into the background for a season while the daughter should assume the responsibilities of house-keeper. The mother consented, and the young lady undertook the duties of her novel position with a will to do her very best. Several months have now elapsed, yet her interest is never known to flag, although her position is no sinecure. The family is very large, and being exceedingly hospitable, the house is seldom without the presence of guests from abroad; but inspired by the ambition to acquit herself creditably in the present, as well as by the bright hope in the future, when she shall preside over a home of her own, her zeal and enthusiasm increases from day to day as experience adds to her proficiency.

In order that her work may be systematic, she is allowed a certain sum of money each month with which to supply the table, and as a special inducement to the exercise of economy, all that is saved therefrom is placed to her private account for individual use. This monthly allowance being by no means large, she is obliged to exercise care in its expenditure; therefore the minutest details are studied, and not a dish makes its appearance upon the table without the cost being fully estimated previous to its ordering. In this manner she is learning many things that may be of great value to her in the future.

Not long since she was heard to remark that it was really astonishing to discover the many ways of economizing possible to woman; and as an instance of her own experience, said she frequently found, for some expensive dish desired, that something else equally wholesome and fully as palatable could be furnished at one-half the cost.

The father often accompanies her to market and instructs her in the selection of vegetables, the cutting of meats, etc., showing such as are suitable for different purposes, and how to avoid wasteful and unwholesome purchases.

Does not this little sketch contain a valuable suggestion for the benefit of other parents? This young lady will gain in less than one year, at an expenditure of probably one-third the vital energy required in the school-room, knowledge that will contribute a thousand fold more to the happiness of those depending upon her in the future, than any amount of school training could possibly do; yet how few think to give daughters similar preparation for the home cares and home duties so sure to form a part of every woman's life. Were parents more thoughtful in this respect, the burdens of young wives would be greatly lessened, while the amount of money which would be saved to young husbands would oftentimes be sufficient to lay the foundation of great wealth. The thought is worthy of consideration on the part of those who may hold in their hands the shaping of a young girl's future.—L. J. L., in the House-keeper.

THE best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments, in a man are of no account if they do not come down and strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

CHARITY is the salt of riches.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 5, 1880.

EARNEST APPEAL.

MINISTERS, TRACT AND MISSIONARY WORKERS:—

Beloved Brethren: At the last General Conference the subject of the more extensive circulation of the writings of Mrs. E. G. White was brought before the members of that body in a manner to make a deep impression. This gave rise to the appointment of a committee to consider the subject, consisting of Elders George I. Butler, S. N. Haskell and B. L. Whitney, who submitted the following report, which the Conference adopted by unanimous vote:—

"Your committee appointed to consider the subject of the circulation of Sister White's writings, would respectfully present the following report:—

"Whereas, Our past experience has fully proved that our prosperity as a people is in proportion to the degree of confidence we cherish in the work of the spirit of prophecy in our midst; and

"Whereas, The most bitter opposition we have to meet is aimed against this work, showing that our enemies realize its importance, whether we do or not; and

"Whereas, We have found that the most effectual way to meet and disarm this opposition was either to secure the personal labors of the one through whom we believe the Lord has spoken, or to freely circulate her writings; and

"Whereas, Great light has shone upon us through this channel, which not only our own people greatly need, but which would be a blessing to the world, remove prejudice, and break the force of the bitter attacks of the enemies of the truth; therefore

"Resolved, That we urge upon our ministers and tract societies the importance of making earnest efforts to extend the circulation of the volumes of the Spirit of Prophecy and the Testimonies to the Church among our own people, till these shall be in every family of believers.

"Resolved, That we recommend the Publishing Association to issue in attractive form such of her writings as would be of general interest to the reading public who are not of our faith, to be placed in public libraries, reading rooms, and on shipboard, by canvassers and T. and M. workers, where they, as well as our other standard works, may be accessible to the people.

"Resolved, That we recommend the Publishing Association to issue in as cheap a form as consistent, the matter substantially contained in volume two of Spiritual Gifts, concerning the earlier life and labors of Sister White, in connection with the rise and progress of this work, for the special use of our ministers in new fields, and among those first becoming acquainted with her connection with this cause. And we further recommend the publication of a small edition of her earliest writings, now out of print, to bring all her writings within reach of those anxious to obtain them.

"Resolved, That we consider it to be the duty of all our ministers to teach the Scriptural view of the gift of prophecy among our brethren everywhere, and the relation it sustains to the work of God in which we are engaged.

"Resolved, That we advise that efforts be made to complete the raising of the fund of \$5,000 voted at the last annual session of the Conference for the purpose of increasing the circulation of these writings; said fund to be used in placing them in public libraries, reading rooms, and other places where they will be open to the reading public, and in such of the families of the very poor as the officers of the T. and M. Society decide should have them."

The presidents of all our Conferences are anxious that Mrs. W. should attend their camp-meetings to meet the prejudice in the minds of many, excited by those who have the dragon spirit. For this and other reasons the General Conference recommended that Bro. and Sr. White attend one camp-meeting in each Conference in 1880. Next to the presence and labors of Mrs. W., to favorably impress the people, but far greater in extent, is the circulation of her writings. Of this she speaks, upon the highest authority, in these words:—

"The several volumes of the Spirit of Prophecy, and other works of the kind, should be widely circulated. If God has given light from Heaven, his people should act their part well in letting it shine to the world. In every church a good work should be done in circulating our publications.

"The volumes entitled the Spirit of Prophecy are not to be confined to our people. These books should be used to interest those not of our faith. Every ray of light shining from the throne of God is of importance, and should be carefully cherished.

"There are many fainting, troubled souls that are hungering and thirsting for the bread and water of life. They long for that which will bring Christ near to them, his light and love into their

hearts, that they may have hope, courage, and zeal for the Master and his cause. As this class shall read such works as the Spirit of Prophecy, their minds will be strongly attracted to their Bibles, and they will be brought nearer to the Lord. They will enjoy the precious rays of light shining from the throne of God into their hearts.

"Our brethren and sisters can do much in this work of circulating these publications, if they have an interest to do so. In this way that which is a strength to themselves, will become an encouragement to others. This is no time to be exclusive or indolent. A great work is to be done for the world, and we are very slow in introducing light through our publications to those who are in the darkness of error. This work is as essential as the work of the ministry, and in no case should be neglected as it has been."

We now call for a fund of \$10,000, to be used in publishing the writings of Mrs. W. and in giving them a wide and judicious circulation. At present we do not solicit the smaller sums from persons in humbler circumstances in life. These all have a part to bear in the general work. We call for one hundred \$100 men and women to make up this sum during the year 1880.

It will be seen in the *Review* that this work is well started. Already seven persons have paid \$100 each. Ninety-three more are wanted. We briefly state our plans as follows:—

1. To publish the fourth volume of the Spirit of Prophecy as soon as possible. We hope to see it through the press before May next.

2. To circulate the four volumes of Spirit of Prophecy, also, Life of Christ Library, by sales, and by gifts when absolutely necessary.

3. To prepare a volume of four or five hundred pages to contain a brief sketch of the life, experience and labors of Mrs. W., together with selections from her works, to be published in the French, German, Danish, Swedish and other languages.

4. To prepare a new series of volumes, of which her life, Christian experience, and letters to her children would be the first, and her other writings constitute four or five others. These are to be put up in acceptable style to be put in libraries, on shipboard, and to be presented to friends.

Knowing how the old, reliable friends of the cause stand upon this subject, as expressed by our General Conference, we feel confident that there will be a ready and liberal response to this call.

J. W.

ELDER WAGGONER reports but little progress healthwise as yet. He will go to the Health Institute as soon as he is able to be moved, where it is hoped he may be benefitted by the treatment administered there. In a letter written February 1, he states: "Justice to myself would lead me to stay here two months, but the work in Oakland and San Francisco will call me to these places as soon as I can possibly go. However this may be some time."

TESTIMONY NO. 29.

WE have just received Testimony No. 29 in such numbers as to enable us to fill all orders. All who have not been supplied with this should procure copies, as it certainly is one of the most important we have ever received. Orders may be sent through the tract society, or if more convenient, directly to the office.

WESTERN OREGON CAMP-MEETING.

At a meeting held at Beaverton, Oregon, the Conference Committee being present, it was decided that our camp-meeting for 1880 in this part of the conference be held over the last Sabbath and Sunday in June, and, instead of occupying the old ground near Salem, that it be held in the vicinity of Beaverton. This will be fully as convenient for all to attend as at Salem, and being within seven miles of Portland we shall be able to secure a larger attendance. A Camp-meeting Committee was appointed, and steps will be taken immediately to secure ground and articles, so that preparations may be made in good time for the meeting.

The church at Beaverton cheerfully accept the burden of this meeting. We hope our friends will all make preparations to attend, and begin now to plan and arrange for the meeting.

I. D. VAN HORN

Beaverton, Oregon Jan. 20, 1880.

ITEMS OF NEWS.

- London has 872 churches.
- Beaconsfield is suffering with the gout.
- Yellow fever has appeared in some parts of Brazil.
- Disastrous floods have occurred in Calabria and Sicily.
- A famine prevails in seventeen communes of Naples.
- Further Chilean victories are reported from South America.
- General Comacho has installed himself President of Bolivia.
- Germany has recognized the independence of Roumania.
- Infectious diseases are on a decided increase in St. Petersburg.
- At Prescott, Arizona, snow has fallen to the depth of several feet.
- Secretary Schurz has removed Indian Commissioner Hoyt from office.
- Bismarck has recovered from his illness, and is again at his post.
- The present winter in Prussia has been the most severe since 1812.
- Freeman, the Pocassett murderer, has been sent to the insane asylum.
- The English will again take the offensive in Afghanistan in March.
- The Pope has sent 10,000 francs for the relief of the distress in Ireland.
- The year 1879 will be remembered in England as a wet and almost sunless season.
- The steamship *California* reports a fight between two Indian tribes at Wrangell.
- Chas. De Young, who shot Kolloch in San Francisco last fall, pleads not guilty.
- The government cannon foundry at Berlin is working a large force of men on extra time.
- The New York *Tablet* (Catholic organ) editorially endorses Sam Brannan's Sonora colonization scheme.
- The steamer *Bengoir* foundered during a severe two days' storm in the Mediterranean and thirteen of the crew were lost.
- An overland freight train which arrived in San Francisco last week brought an added burden in a heavy weight of snow.
- Icicles the size of a man's body fringe the mouths of the mountain tunnels on the Central Pacific Railroad, and prove exceedingly dangerous to freight brakemen.
- It is announced by a Berlin correspondent who has an inside view, that Germany's proposed increase of her standing army is for the following purpose: She will propose to France to join in severe repressive measures against Socialists, Communists and Nihilists, in which all of the principal European powers are to participate. If she does not comply, a formal demand will be made, and in the event of this failing, the combined forces of Germany and Austria will invade her borders. If she joins, and the various revolutionary societies are crushed out, a general European disarmament will take place. This sounds well, but it is exceedingly improbable in the face of Von Moltke's statement, that "The power of the Emperor cannot impress all nations with the conviction that even victorious war is a national misfortune," and his opinion that he should not live to see that day.

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. J W Pate 7-4, J W McReynolds (4 copies) 6-33, Mary F Aldrich 7-25, E D Barnes 7-4, A D Wallace 7-4, Mary A Losey 7-4, Mrs H M Brown 6-19, Sarah Stevenson 7-1, Mrs S Hunt 7-5, S A Martin 7-4, A La Rue 7-4, G W Henderson 7-38, Washington Morse (2 copies) 7-4, Ambrose Johnson 7-4, Albert Woodward 7-4, C F Phar 7-4, A Mason 7-1, N J Wyruck 7-4, J C Foster 7-4, Hubert Este 7-1, Mary D Bickle 7-4, Jonas Nye 7-4, Daniel Rowly 7-4, Mrs H Little 7-4, Mary E Todd 7-4, L A Webber (2 copies) 7-4, Hickman Miller (2 copies) 7-4, Michael Hager 7-4, J J Brown 7-4, H S Giddings 7-4, O W McCallfree 7-4.

\$1.50 EACH. Mary Anderson 7-4, B F Hicks 7-4, P Kidwell 7-4, Mrs S F Pratt 7-4, Fredrick Larsen 7-4.

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THE TIME OF RECOMPENSE.

God will reward every man according to his deeds. This fact is many times stated in the Bible. Rom. 2:6-8; Job 34:11; Ps. 62:13; Prov. 24:12; Jer. 32:19; 17:10; Rev. 2:23; 20:12, 13; 22:12; Pet. 1:17; Matt. 16:27; 2 Cor. 5:10. No one who believes the Bible can doubt after reading these passages that God regards the acts of men and that he will recompense men according to their works. But *when* is it that he thus recompenses mankind? Three different answers are given to this question.

1. Those who assert that all men will be saved without regard to the kind of life which they live, give their answer: God rewards or punishes in this life every human being, so that at the end of man's present existence all are alike in God's sight; those who serve God and walk in his fear receive their recompense in the good things of this life and in exemption from affliction and sorrow; while those who lead wicked lives are subjected to poverty and distress and every kind of trouble. Those who hold this theory think that all men will at the end of this life be just alike in God's sight and that he will take them all to heaven.

It is indeed true that God does in some instances manifest his displeasure at sin by judgments inflicted at the moment of transgression as in the case of Ananias and Sapphira, (Acts 5:1-10) and in that of Herod (Acts 12:21-23) but it is generally the case that wicked men are permitted to prosper in this life and to go down to the grave in peace. Though the just have many tokens of God's favor in this life this is not the time of their reward. Christ said to his disciples "in the world ye shall have tribulation." John, 16:33. Paul said: All that will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3:12. Job's friends asserted that he must be a wicked man because calamities come only on bad men while good men always prosper. But Job asserted the opposite and declared that wicked men prosper in this life and that the righteous are often afflicted. When God decided the controversy he said that Job's friends had not spoken the truth. Job 42:7. But the truth is manifest that earthly good things are the portion of the wicked rather than of the just in this life.

2. The second answer to this question is thus given: God rewards men at death by taking the just to heaven and by sending the unjust to the fire of hell. This answer assumes that man has an immortal nature before the resurrection, which we have shown in a former article is directly contrary to the Bible. Rom. 2:7; 1 Cor. 15:51-54. It also assumes that men can be taken to heaven or sent to hell before the judgment. Thus the day of judgment is treated as something of no real consequence. The many millions of the human race that have died are already in immortal glory or in endless torment. But at the day of judgment these innumerable millions will be summoned to the bar of God that it may be decided whether they shall be saved or lost? what could be more absurd than such an idea?

There are a few passages relating to individual cases and not to mankind in general which seem to teach that certain persons went to heaven or to hell when they died. We shall in due time show that such is not the meaning of these texts. But there is not in the entire Bible one text that says that death is the time when men receive their recompense. This is a fact of great importance. The passages which we shall quote in support of the third answer will show that death cannot be the time when God rewards or punishes men.

3. The third answer to the question "When does God recompense men?" is thus given: they are not recompensed till the day of judgment. But after the books have been examined they will be rewarded or punished according to their works. This recompense therefore will not be given till the second advent of Christ and the resurrection of the dead. Now let us give attention to the declarations of the Bible.

1. Christ says expressly that he will come in the glory of his Father with his angels and *then* he will reward each according to his works. Matt. 16:27. This is decisive testimony that the reward of men's work is given at the coming of Christ. To make a stronger impression upon their mind concerning his personal advent he promised a visible representation to some then living which he fulfilled in the transfiguration. Compare Matt. ; 28; 17:1-5; 2 Pet. 1:16-18.

2. When Christ commanded certain works of mercy he stated the time of the reward in these words: "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. There can be no mistake as to the time of the recompense; it is not at death but at the resurrection.

3. Paul says that all must appear before the judgment seat of Christ to receive according to the things that they have done, whether good or bad. 2 Cor. 5:10. The judgment does therefore precede the reward.

4. Christ describes the judgment that shall take place when he comes the second time. Mankind shall then be separated into two classes, and then one class will enter the kingdom of God and the other will be cast into the fire. Matt. 25:31-46. It is plain from this passage that the day of judgment precedes the recompense.

5. Peter says that the unjust are reserved to the day of judgment to be punished. 2 Pet. 2:9. Then it follows that they are not to be punished till the day of judgment. They cannot be punished till after they have been judged unless we make God capricious in his conduct, punishing men first and then judging them afterward. But the perdition of ungodly men does not come till the day of judgment. 2 Pet. 3:8.

6. We have seen at the commencement of this article that God will reward all men according to their works. He has many times said this in the Bible. But to do this, their work must first be examined. And so we find the description of the judgment in Rev. 20:11-15, and the statement that the books are opened and that the dead are judged according to their works as found written in these books. Thus whosoever is not found written in the book of life is cast into the lake of fire. This shows that wicked men are not to be cast into the fire till the day of judgment.

7. John fixes the time when God shall reward his servants, the prophets, and all his saints, small and great. It is after the seventh trumpet is sounded. Rev. 11:15-18. This shows that even the prophets have not yet been recompensed and that none of God's servants shall receive their reward till the judgment of the great day.

8. In Rev. 22:12 Christ announces his second advent and says that his reward is with him to give every man according to his works. This shows that the reward is not given till the Saviour comes again, and till the books are examined to see what men's works have been.

9. Christ fixes the second advent as the time when his apostles should be with him. He says to them, I go to prepare a place for you, and when I have prepared the place for you I will come again and receive you unto myself. John 14:1-3. This shows that the people of God are not to be with Christ till he descends from heaven with a shout and takes them to himself. 1 Thes. 4:16, 17.

Bale, Jan. 1880.

J. N. A.

INTERPRETATION.

THE Bible is not the book which the religious world make it. The Scriptures of truth are defamed, blasphemed, libeled, by the interpretations that are given them by all those sectaries who, to prove that their creeds are, at least, as good as the truth, construe them to mean anything and everything, except that which they say. Unity of faith is very desirable. It is that for which the divine Redeemer prayed—that his disciples might be one, as he and the Father are one. But this oneness never can be restored to the church but by discarding false, mystical interpretations, and by taking the Scriptures in their rational and obvious meaning—understanding them to mean what they evidently and positively declare. Those who can be induced to abandon interpretations for what the Scriptures say, will attain to truth and unity. There is no hope for union in the truth for those who will not do this.

The word of God is not yea and nay. It is in harmony with itself. Its teachings are not diverse and contradictory. The Bible has been compared, by its professed friends, to an old fiddle which will play any tune you please. The way the fiddle is made to do so is by fingering it. Hands off from the Bible, and it will tell the truth every time, and the same truth to all.

The precepts of the law of God are not hard to be understood if we will let them mean what they say; and so of the doctrines and ordinances of the gospel. And the harmony of the law and the gospel is clear to all who are willing to see it. The idea that the law which condemns the sinner is abolished or superseded by the gospel of salva-

tion from sin through the atoning blood of Christ, is the offspring of the desire to evade some requirement of that law which is holy, just, and good. The idea is preposterous. Neither revelation nor reason is its father. It is alike abhorrent to either. The sinful desire to have it so is the father of this illicit, insane, and monstrous progeny. God's word is plain. Sin is the transgression of the law. Christ died to redeem us from sin, and to bring us back to obedience; and those who do not accept of Christ and turn to God will be judged by the law, in the day when God shall judge the secrets of men, according to the gospel. Rom. 2:12-16.

The ordinances of the gospel are simple and expressive, and plainly revealed. There is one Lord, one faith, and one baptism. Who has a right to teach three or four *modes* of baptism? Who has the right to substitute something else for what Christ has plainly taught by precept and example?

The Scriptures of both the Old and the New Testament teach us that the dead are asleep. What of that interpretation that persists in saying that they are awake? The Scriptures assure us that Christ is to come to earth a second time, and that at his coming he will awake his people from their sleep; that they shall come forth from their graves. Do they mean what they say? If not, who is authorized to tell us what they do mean? Are uninspired men to tell us that the word of inspiration does not mean what it says, but something else?

Oh! ye interpreters of God's revelation, come and bow submissively to what God has said. Believe what he has spoken, and obey what he has required. Ye that fancy that ye see in the Bible that which is not there, while that which is therein taught is ignored and evaded, anoint your eyes with eye-salve, that ye may see. Come to the fountain of truth and drink. Acknowledge and obey God's word as it is, and no longer make it void by baseless interpretations. Come to the living fountain—the well of life.

R. F. COTTRELL.

THE GRUMBLER.

It is natural for us to grumble at what we don't like.

Whether in church, state, or family, when things don't move to suit us, we feel like grumbling. And it is a habit that grows stronger the more it is indulged.

Some people are always grumbling about State affairs. Everything with them goes wrong. The taxes are unreasonable; public affairs are in general badly managed, and every public man in the country is corrupt.

Men who continually grumble about what is wrong, will soon get to growling about what is not wrong.

A grumbler in the family is the most disagreeable of mortals. The other members of the family, being in constant contact with him, are continually made unhappy by his daily snarling. You can't please him, and it is needless to try. Do what you may, it is all wrong with him. And no matter what position you take on any question he is on the other side.

A grumbler in the church is a nuisance. He is a perpetual clog upon church work. He claims to be exceedingly anxious for work to be done. But he can't get anything done right. The preaching is poor. The prayer meeting is dull and formal. The Sabbath School is all wrong. And the members of the church generally are in disorder. Everything is going to the bad, and going rapidly. Thus the grumbler makes himself universally disagreeable.

Sometimes we call him an ecclesiastical "sore-head."

Let us make ourselves as agreeable to others as possible, and if things even go wrong, follow the advice of the Psalmist:

"Fret not thyself because of evil doers."—*Baptist Banner*.

THE most important truth cannot be too early learned, nor the journey that leads heavenward too soon begun. The enemy lies awake while we slumber, and if we neglect to cultivate the good seed, his tares will cover all the surface.

By these things examine yourself: By whose rule am I acting; in whose strength; in whose name; in what spirit; to what end; for whose glory?

ger, claiming to be a fellow-servant of all the prophets? When we learn the name of that angel who visited any one of the prophets, we have an answer to this question.

Daniel was a prophet of God, Matt. 24:15, and by command of the Son of God, Gabriel was dispatched from Heaven to instruct the prophet relative to his wonderful revelation. Dan. 10:12, 21; 8:16. "I am Gabriel that stand in the presence of God," said the angel who addressed Zacharias relative to the birth of John. Luke 1:19.

4. In the revelation of the will of Heaven relative to the plan of human redemption, God is first, his Son second, and Gabriel is third. That which is true of the book of the Revelation in this respect, is true of all the prophetic books of the Bible. The Father is the first great cause, the source of light and truth. He gives it to his Son, who reveals it to his people by his angel through the prophets. Hence it is the Redeemer who has revealed the plan of redemption, which reaches across all ages. That the voice of the prophets is the testimony of Jesus Christ, the apostle distinctly teaches when he speaks of them as "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11.

5. Gabriel was a fellow-servant with John in receiving the Revelation from Jesus Christ, and in giving it to the church. He was also a fellow-servant of the prophets through whom the testimony of Jesus has appealed to the people in past ages. But the work of Christ's special angel in this respect does not close with the prophets of the Bible. After stating, "I am thy fellow-servant, and of thy brethren the prophets," he adds, "and of them which keep the sayings of this book."

The book of the Revelation relates to the fourth universal empire, and especially to that portion of the Christian age that remained when John wrote. The Divine eye, that sees the end from the beginning, could alone peer into the dark future. Hence the book of Revelation was a sealed book when given to John, to be unsealed and understood as fulfilled. This progressive work is illustrated by the opening of the seven seals of the sixth chapter. Admitting that the sayings of the Revelation could be kept as far and as fast as that book was unsealed, it is unquestionably true that no man could keep all the sayings of the book, until the period of the fifth seal should be passed and the sixth seal should be opened. This seal introduced the great earthquake of 1755, followed by the dark day of 1780, and the falling stars of 1833. The first six of the seven seals cover all probationary time, down to the period of the wrath of the Lamb. The period of the sixth seal closes with the three messages of the fourteenth chapter. And at the very close of the third, the last message of mercy, it is said, "Here are they that keep the commandments of God and the faith of Jesus." And to this very time, and to the very people who are keeping the commandments of God and the faith of Jesus, do the closing words of the address of the angel to John apply—"and of them which keep the sayings of this book." Here is work for Gabriel. Here the remnant people of God can in the fullest sense of the phrase keep the sayings of this book. And here is one of the strongholds of the doctrine of the perpetuity of spiritual gifts to the close of probation.

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations of the Spirit of God. And it is not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory, and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more important the work of the Spirit to prepare a people for his second advent.

God has never manifested his power to his people simply for their gratification; but according to their necessities has he wrought for them. Then we may safely conclude that, as his people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets shall have power to show great signs and wonders, insomuch that, if it were

possible, they would deceive the very elect, our gracious God will bless and strengthen his fainting people with the gifts, as well as the graces, of the Holy Spirit.

We have seen that the manifestation of the spirit of prophecy became necessary in consequence of man's being separated from the visible presence of God. But when the tabernacle of God shall be with men, and he shall dwell with them, and God himself shall be with them; Rev. 21:3; when Christ shall come again with all the holy angels, and receive his people unto himself, that where he shall be, there they may be also; John 14:3; and when man redeemed shall walk and talk with God, and Christ, and angels, in Eden restored; then there will be no further need of the spirit of prophecy.

When man in Eden stood in all the perfection of his manhood, before the blight of sin had touched anything that God had made for him, and with open face beheld the glory of the Lord, he could have no need of the spirit of prophecy. But when Eden was lost in consequence of transgression, and man was doomed to grope his way from the gates of Paradise, enshrouded in the moral gloom that resulted from the curse and the reign of Satan, he needed the light of the spirit of prophecy. And his need in this respect will continue more or less urgent until the restitution, when the redeemed shall walk and talk with God, and with Christ, and with the holy angels, in Eden restored.

The apostle to the Corinthians clearly sustains this position. He introduces the subject by stating, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. He deemed the subject of too great importance to leave the church at Corinth in ignorance respecting it. He proposes to instruct them. We shall do well to avail ourselves of the benefit of his teachings.

In this chapter the apostle introduces the human body, with its several members acting in harmony, one dependent upon the other, as an illustration of the Christian church, with its members, and the several gifts God has set in the church. He then makes the application of the figure thus: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Verses 27, 28.

Let it be borne in mind that *God has set* prophets, miracles, and gifts of healings, in the Christian church as verily as he has teachers, helps and governments. And this expression, "God hath set" them in the church, means more than that he would communicate with his people by his Holy Spirit in the Christian age the same as he had in former dispensations. It conveys the idea that God had especially endowed the Christian church with them. He had established them in the church, to remain until the return of her absent Lord. This was done because the church needed them. Did the primitive church need them? So did the true church need them to light her pathway during the dark period of her persecutions and martyrdom. And much more does the church need the gifts in making her course through the perils of the last days, and in making ready to receive her soon-coming Lord.

The design of the gifts, and also the time of their continuance in the church, are definitely expressed by the apostle to the Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Chap. 4:11-13.

It cannot be shown that the church did, in the lifetime of Paul, reach the state of unity, knowledge, and perfection, here mentioned. And certainly the church did not enjoy these during her apostasy, 2 Thess. 2:3, and the period of her flight into the wilderness. Rev. 12:6. Nor has she reached this state of unity, knowledge, and perfection, since the labors of Martin Luther. The church to-day is almost infinitely below this state of unity, knowledge, and perfection. And not un-

til the Christians of the last generation of men shall be brought to the enjoyment of it by the last warning message, and all the means God may employ to prepare them to be translated to Heaven without tasting death, will the ultimate design of the gifts be realized.

But Paul, in 1 Cor. 13, has distinctly shown when the gifts would cease. In the first part of this chapter the apostle discourses upon the pre-eminence of love (improperly translated *charity*) over the gift of tongues, gift of prophecy, faith, liberality to the poor, and courage to give one's body to be burned. These, in the absence of love, are valueless. He then describes the virtues and riches of love, closing with these words: "Charity [love] never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Verse 8. While love is not only the crowning Christian grace here, but will reach forward to all eternity and be the crowning glory of the redeemed, the gifts will cease with faith and hope. At the glorious appearing of the Lord, faith will be lost in sight, hope in fruition, prophecies will fail to be any longer a light to the church, tongues will cease to be a sign, and the faint knowledge of the present dim night will vanish before the perfect knowledge of the perfect day as the dim rays of the moon vanish before the light of the rising sun.

Next come the forcible words of verses 9 and 10: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." We still wait for that which is perfect to come. And while we wait, may our dear, absent Lord manifest himself to his waiting people through the gifts. "For," says Paul, speaking of the present imperfect state, "we know in part, and we prophesy in part." How long shall the spirit of prophecy serve the church? When will it be done away? Answer: "But when that which is perfect is come, then that which is in part shall be done away." This should settle the question of the perpetuity of the gifts in the Christian church.

The popular view, however, is this: The gifts were given to the primitive church, to remain only during the lifetime of Christ's first apostles. At their death, the gifts were to be removed from the church. But let it be remembered that a great change takes place when the gifts are to cease, and that change is from an imperfect state to that which is perfect; from the dimness of night to the glory of perfect day. We need not inquire if such a change took place at the death of the first apostles; for all who have any knowledge of the history of the primitive church, know that whatever changes did take place in the church about the time of the death of the apostles, were not for the better, but decidedly for the worse. Even in Paul's day, the mystery of iniquity already worked in the church. 2 Thess. 2:7. And the apostle, addressing the elders of the church at Miletus, says: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. But if we apply this great change to the close of the present dispensation, and the introduction of the eternal day of glory, all is plain. Here we have the clearest proof that the gifts were not to be done away until the second appearing of Christ.

Paul continues with an illustration of the present imperfect state, and the future state of perfection and glory: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Verse 11. His childhood represents the present imperfect state; his manhood, the perfection of the immortal state. This is evident. Now suppose we are wrong, and that Paul's childhood represents the church in his day, endowed with the gifts; and that his manhood represents the church after his death, stripped of the gifts of the Holy Spirit, and fast sinking away toward the great apostasy! Absurdity!

And still the apostle continues with another beautiful illustration of the change from the present dispensation (during which the church was to enjoy the comparatively dim light of the gifts, as

she walked by faith and hope) to the open glories of the world to come, when the redeemed shall walk with God in Eden restored, and talk face to face with Christ and angels. He says, "For now we see through a glass darkly; but then, face to face." Verse 21. To the view that the gifts were to cease at the death of the first apostles, and that with their death came the glorious change illustrated by these words of the apostle, we need only repeat, Absurdity!

The truth of God upon this subject is consistent and harmonious with itself, and with all divine truth. The spirit of prophecy, in consequence of the fall and man's separation from the visible presence of God, became a necessity. This necessity has not been obviated by any past change of dispensation. No dispensation needs the gifts of the Holy Spirit more than the Christian age; and at no time in the long period of man's separation from God's visible presence have they been so much needed as amid the perils of the raging tempests of the last days. But when the Redeemer shall come, the controversy be ended, the saints' rest given, and they, all immortal, meet around the throne with angels, and face to face behold the glory of God and the Lamb, the spirit of prophecy will be numbered among Heaven's choicest blessings of the past.

But the skeptical objector inquires, "Where are the gifts? If your position is correct, why have they not been manifested in the church all along down ever since God set them in the church? Why are not the sick healed by faith now?" We are aware that this is the principal objection brought against the scriptural doctrine of the perpetuity of the gifts, therefore it demands especial notice. We reply as follows:—

1. The sick were not always healed by faith in Paul's day. He says (2 Tim. 4:20), "Trophimus have I left at Miletum sick." Again he says to Timothy (1 Tim. 5:23), "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." God could have answered the prayers of his servant Paul, and raised up Trophimus, and healed Timothy's infirmities, if this had been best. We conclude that God has not designed in any age of the church to manifest his power so far that there should be no sick among Christians. But in cases where it would be for the good of the afflicted, and for his own glory, he has manifested his power, and will manifest it.

2. The unbelief of the professed followers of Christ in the manifestation of spiritual gifts is sufficient reason why they are not more fully manifested. It is said of Christ, "And he did not many mighty works there because of their unbelief." Matt. 13:58. There is an impious unbelief with many at this day, even of some who profess to take the Bible as their guide, which resembles that of those who, mockingly, said of Christ as he hung on the cross, "Let Christ, the King of Israel, descend now from the cross, that we may see and believe." It is sometimes said in reply to the Bible evidences of the perpetuity of spiritual gifts, "Just work a few miracles, and we will believe your doctrine." It is not God's plan to gratify such spirits; for should they see as powerful manifestations as were seen in the days of Christ, Paul, and Peter, they would scoffingly attribute it to the power of Satan, or some other cause besides the power of God.

It is humble, confiding faith that moves Omnipotence. Those only who have this faith may expect the manifestation of the gifts. Mark 2:5: "When Jesus saw *their faith*, he said unto the sick of the palsy, Son, thy sins be forgiven thee." Chap. 9:23: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." Matt. 9:21, 22: "For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, *thy faith* hath made thee whole. And the woman was made whole from that hour." Chap. 15:28: "Then Jesus answered and said unto her, O woman, great is *thy faith*; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

3. The object of the gifts, as stated by Paul, was "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith." But

they have been superseded in the popular churches by human creeds, which have failed to secure scriptural unity. It has been truly said, "The American people are a nation of lords." In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. Creed and church force have been called to the rescue in vain.

The remedy, however, for this deplorable evil is found in the proper use of the simple organization and church order set forth in the New-Testament Scriptures, and in the means Christ has ordained for the unity and perfection of the church. We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church. The means are ample to secure the high standard of unity expressed in the New Testament. Christ prayed that his people might be one, as he was one with his Father. John 17. And Paul appeals to the church at Corinth in these emphatic words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6. The gifts were given to secure this state of unity.

But the popular churches have introduced another means of preserving unity, namely, human creeds. These creeds secure a sort of unity to each denomination; but they have all proved inefficient, as appears from the New Schools and Reformed of almost every creed-bound denomination under heaven. Hence the many kinds of Baptists, of Presbyterians, and of Methodists, etc., etc. There is not an excuse for this state of things anywhere to be found in the book of God. These sects are not on the foundation of unity laid by Jesus Christ, and taught by Paul, the wise master-builder. And the smaller sects who reject human creeds, professing to take the Bible as their rule of faith and practice, yet rejecting the gifts, are not a whit better off. In these perilous times they shake to fragments, yet cry, The Bible! the Bible! We, too, would exalt the Bible, and would say to those who would represent us as taking the gifts instead of the Bible, that we are not satisfied with a part of the sacred volume, but claim as ours the Bible, and the whole Bible, gifts and all.

All the denominations cannot be right, and it may not be wrong to suppose that no one of them is right on all points of faith. To show that they cannot have their creeds and the gifts too, that creeds shut out the gifts, we will suppose that God, through chosen instruments taken from each sect, begins to show up the errors in the creeds of these different denominations. If they received the testimony as from Heaven, it would spoil their creeds. But would they throw them away and come out on the platform of unity taught by Christ, Paul, and Peter? Never! They would a thousand times sooner reject the humble instruments of God's choice. It is evident that if the gifts were received, they would destroy human creeds; and that if creeds be received, they shut out the gifts.

4. When we consider the great apostasy of the church, the corruption of her pure doctrines, and her sojourn of 1260 years in the wilderness, we are not surprised that we do not find on the pages of her sad history any clearer records of the manifestations of spiritual gifts. We would here call attention to a work entitled "Miraculous Powers," published at the Office of the REVIEW AND HERALD, in which may be found testimonies from not only the eminently pious, but from many of the learned, and from some of the most reliable historians, fairly representing the faith of the church upon the subject of spiritual gifts. We do not rely upon the testimony of men as proof of our position; but after being established in the doctrine of the perpetuity of spiritual gifts from the plain testimony of God's word, it is a matter of unspeakable joy to find that on this vital doctrine our faith is in

harmony with the good, the humble, and the prudent, ever since Christ said to his first ministers, "These signs shall follow them that believe."

Infinite wisdom has doubtless withheld the gifts to a great extent lest Satan take advantage of the ignorance and weakness of the people of God, and push them over into fanaticism. Many who have supposed that they were favored with manifestations of the Spirit of God, have regarded themselves as being quite out of danger. They soon became lifted up with pride in spiritual things, and were Satan's easy prey.

If it was necessary that Paul should have a thorn in the flesh, the messenger of Satan to buffet him, lest he become exalted through the abundance of revelations with which he was favored, it is a reasonable conclusion that all who seek to walk with God, and share all the spiritual blessings of the Christian age, are also in danger of exaltation and the wiles of the devil. If he can push one such to extremes and fanaticism, he disgraces the vital part of Christianity, and gains a greater victory than in holding a hundred souls in cold formality. The history of Luther, the Wesleys, and others, who by the power of a living faith led the church from the dark shades of error and formality to a clearer light, proves the necessity of the mind's being well balanced with caution. And he who sees no need of caution here is not far from some delusive snare of Satan. But in walking softly and humbly before God, in strict watchfulness and fervent prayer to be kept by the power of God from the wiles of Satan, there is safety. God has great blessings in store for his people, and will bestow them as fast as they can make a right use of them to their good and his glory. Amen.

SABBATH HISTORY.

READER, have you ever reflected that you are not keeping the day which Christ, his apostles, and the primitive Christians observed? There is no evidence that the first day, or Sunday, was observed even as a festival, until some time in the second century. The first law for Sunday was that of Constantine, in A. D. 321; from that time forward ecclesiastical and state influences were used with rigor to turn the people from the observance of the Sabbath, and oblige them to keep Sunday. Christians generally continued to keep the Sabbath until the fifth century, as is evident from the oldest authorities on the subject, of whom are Morer and Geisler. To this effect Dr. Twisse quotes Baronius, Gomaris, and Rivet. The same testimony is given by Dr. Lyman Coleman of Philadelphia, in his "Ancient Christianity," chap. xxvi, sec. 2: "The last day of the week was strictly kept for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church. During the early ages it was entitled 'the Sabbath,' this word being confined to the seventh day of the week, which, as we have already said, continued to be observed for several centuries by the converts to Christianity. No law or precept appears to have been given by Christ, or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."

The Abyssinians have always observed the Sabbath. Traces of Sabbath-keeping in Europe are found from the sixth century to the sixteenth. In the year 600 there was a class of Sabbath-keepers in Rome who were denounced by the pope. Erasmus speaks of Sabbatharians in Bohemia. Many of the Waldenses were called *Sabbatatti*, because, as Benedict says, "they met for worship on the seventh day, and did not regard the first-day Sabbath." From references by old authors, it appears that in the beginning of the sixteenth century there were Christian Sabbath-keepers in Germany, Holland, and England. The Sabbath controversy in England waxed great from 1585 to 1685. It has been continued in England and America ever since, but at no period has it assumed such proportions as within the past forty years. The present number of Christian Sabbath-keepers in Western Europe and America is supposed to be about 40,000, with an increase of more than a thousand annually. This does not include the Russian Sabbath-keepers, who are reported to number more than a million. Thus, from the time of the apostles until the present day, there have existed Gentile Christians who have faithfully adhered to and observed the seventh day,—the true Sabbath of the fourth commandment.—*Sabbath Memorial*.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 5, 1880.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER FIVE.

WE pause again to look at the symbols by which God had foreshown these events. In the great image, there was, succeeding the breast and arms of silver, the belly and sides of brass; corresponding to which the Prophet told king Nebuchadnezzar that after a second kingdom had arisen inferior to him, there should arise another third kingdom of brass, which should bear rule over all the earth. The kingdom of Alexander was more extensive than any that had preceded it.

In the second series of Dan. 7, after the Prophet had seen the bear pass away, he beheld an extraordinary leopard rise in its stead. This leopard had four wings of a fowl, and four heads. Verse 6. On this verse, Scott has the following note: "This was the emblem of the Grecian or Macedonian empire, which for the time was the most renowned in the world. It was erected by Alexander the great on the ruins of the Persian monarchy, and it continued in four divisions under his successors. The leopard being exceedingly fierce and swift, represented the kingdom, and especially Alexander its founder; but the swiftness of the quadruped was not an adequate emblem of the rapidity with which he made his conquests, as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back. When Alexander died, his kingdom was after many contests among his captains, divided into four parts, Egypt, Syria, Macedonia and Thrace, with some regions of Asia Minor. These were the four heads of this third beast, and under them dominion was given to it, until it was gradually reduced by the next beast."

Again, in the third series of symbols, [chap. 8,] as Daniel was considering the ram, he saw a he-goat come from the west on the face of the whole earth, with that swiftness that he touched not the ground; and he had a notable horn between his eyes. He ran into the ram in the fury of his power, smote him, cast him down and stamped upon him. He waxed great, his horn was broken, and in its stead came up four notable ones towards the four winds of heaven. This goat is explained in verse 21, to be Grecia, and the great horn, the first king, or Alexander. And whereas, that being broken, four stood up in its place, as shown the Prophet, in fulfillment hereof, that division took place in the kingdom on the death of Alexander, which has been already noticed.

With the following extracts from Prideaux, we take our leave of this he-goat of the west:—"Alexander was not stayed by the death of Darius from still pursuing after the traitor Bessus; but finding at length that he was gotten too far before him to be overtaken, he returned again into Parthia; and there having regulated his affairs in the army, as well as in the province, he marched into Hyrcania, and received that country under his subjection. After that he subdued the Mardans, Arians, Drangians, Aracaussians, and several other nations, over which he flew with victory swifter than others can travel, often with his horse pursuing his enemies upon the spur whole days and nights, and sometimes making long marches for several days one after the other, as once he did in the pursuit of Darius, of near forty miles a day, for eleven days together. So that, by the speed of his marches, he came upon his enemy before they were aware of him, and conquered them before they could be in a posture to resist him; which exactly agreeth with the description given of him in the prophecies of Daniel some ages before; he being in them set forth under the similitude of a panther, or leopard, with four wings; for he was impetuous and fierce in his warlike expeditions, as a panther after his prey, and came on upon his enemies with that speed as if he flew with a double pair of wings. And to this purpose he is, in another place of those prophecies, compared to a he-goat, coming from the west with that swiftness upon the king of Media

and Persia, that he seemed as if his feet did not touch the ground. And his actions, as well in this comparison as the former, fully verify the prophecy."

Again he says, "Never had any man a greater run of success than he had for twelve years and a half together; (for so long he reigned from the death of his father;) in that time he subjected to him all the nations and countries that lay from the Adriatic sea to the Ganges, the greater part of the then known habitable world. And although most of his actions were carried on with a furious and extravagant rashness, yet none of them failed of success. His first attempt upon the Persians in passing the Granicus with only thirty-five thousand men against an army above five times as many guarding the banks of the river on the other side, was what no man else that was well in his wits would have run upon, and yet he succeeded in it; and this success creating a panic fear of him through all the Persian empire, made way for all the other victories which he afterwards obtained; for no army after that, though twenty times the number of his (as was that of Arbela), would take courage enough to stand before him. He was a man of some virtues, but these were obscured by much greater vices. Vain glory was his predominant folly, and that which chiefly steered him through all his actions."

In reference to his death, M. Bossuet, Bishop of Meaux, thus speaks: "At thirty-three years of age, in the midst of the grandest designs that ever man formed, and flushed with the surest hopes of success, he died, before he had leisure to settle his affairs on a solid foundation; leaving behind him a weak brother, and children very young, all incapable of supporting the weight of such a power. But the circumstance which proved most fatal to his family and empire, was his having taught the generals who survived him to breathe nothing but ambition and war. He foresaw the prodigious lengths they would go after his death. To curb their ambitious views, and for fear of mistaking in his conjectures, he did not dare to name his successor, or the guardian of his children. He only foretold that his friends would solemnize his obsequies with bloody battles; and he expired in the flower of his age, full of the sad images of the confusion which would follow his death."

Thus fell this haughty monarch who rose up like a colossus and bestrode the world. And here we leave him till we shall behold him in the resurrection of the unjust.

The history of Alexander's successors, till the reduction of the empire by another power, would involve an extended commentary on a great portion of the eleventh of Daniel, for which we have not space. We therefore pass on to the fourth and last of this world's great empires.

And here we would leave with the reader a few suggestions. Daniel as we have seen lived two hundred years and over; previous to the events last mentioned. How did he know that a kingdom would succeed the Babylonian composed of two divisions, and that the more powerful of these divisions would come up last? How did he know that this kingdom would in turn be overthrown by another from the west? How did he know that the conquests of this third kingdom would be accomplished with such speed? It is usual for kings to provide carefully for a successor, that the crown may be safely preserved to their own posterity; how did Daniel know that this king would die without a successor? And how did he know that the empire would thereon be divided into just four parts? Answer: he had his knowledge from that God who rules in the kingdoms of men, and appointeth over them whomsoever he will. Dan. 5:21. From the same source and upon the same authority he has set forth some facts, and uttered some prophecies, which have their application in our own day, and concern our own selves, as we shall by and by see. Omniscience alone could have foreseen and inspired the Prophet thus accurately to write of the events of the future; Omniscience alone did it; and let us remember continually, while tracing out the fulfillments of his word, that with no less certainty, and no less accuracy, will those things in which we personally and the whole world have now an interest, be brought to their fulfillment. Every accomplished prophecy is like a record graven in eternal rock, that the Lord Omnipotent reigneth. And no word or purpose of his shall ever fail.

U. S.

1. Connection, Vol. 1, p. 350. 2. Ib. p. 339. 3. Rollin's History of Alexander, Sec. xx.

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