

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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TO THE DOUBTING.

DOUBTING one! sunshine is hidden above thee,
The clouds will disperse when thy vision is clear;
Pray! God is willing, is waiting to love thee,
Prayer is the spy-glass that brings Heaven near.
Ere led from the garden to Calvary's tree,
Jesus, thy Saviour, was praying for thee.

Tempted one! Jesus has measured thy sorrows,
Strength shall be thine as thy day to endure;
A way of escape he will surely provide thee,
Cling to the Rock, and thy conquest is sure.
Ere led from the garden to Calvary's tree,
Jesus, thy Saviour, was praying for thee.

Mourning one! seeking the gift of the Spirit,
Then through the truth shalt sanctified be;
Perfection of love, even thou may'st inherit,
Love in its fullness is offered to thee.
Ere led from the garden to Calvary's tree,
Jesus, thy Saviour, was praying for thee.

GENERAL ARTICLES.

MOSES.

BY MRS. E. G. WHITE.

WHEN Moses was forty years of age, an event occurred which seemed to change the whole current of his life. His soul was deeply stirred with a sense of the wrongs done to his people, and he would often leave the royal courts, to visit his brethren in their servitude, and encourage them with the assurance that it would not be always thus, that God would open the way for their deliverance. One day, while thus abroad, he saw an Egyptian beating an Israelite. Moses sprang forward and slew the Egyptian. He had taken the precaution, even in this sudden burst of wrath, to see that he was unwatched, and he buried the body hastily in the sand. But the man whom he had rescued failed to keep the secret, and Moses soon found that it was known to others. The next day he saw two Hebrews contending, one of them clearly in the wrong. When Moses reproved the wrong-doer, he at once turned his rage upon his reprover and basely cast against him his previous act: "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?"

There could be no further hope of concealment. The whole matter was made known to the Egyptians by the envious Hebrew, and, greatly exaggerated, soon reached the ears of Pharaoh. The monarch was informed that Moses designed to make war upon the Egyptians, to overthrow their government, and make himself king. Pharaoh was exceedingly angry. He thought that this act of Moses meant much, and that there was no safety for his kingdom while the offender lived. He therefore commanded that Moses should be slain. But the servant of God became aware in season of Pharaoh's intent on his life, and he hastily left the palace and fled toward Arabia.

The Lord directed his course, and he found a home with the priest of Midian, Jethro, a man who worshiped God, and who was highly honored by the people of all the surrounding country, for his far-seeing judgment. After a time, Moses married one of the daughters of his benefactor; and here, in the service of his father-in-law, as keeper of his flocks, he remained forty years.

Moses was too hasty in slaying the Egyptian.

He supposed the people of Israel understood that God's special providence had raised him up to deliver them. But the Lord did not design to accomplish this work by warfare, as Moses thought, but by his own mighty power, that the glory might be ascribed to him alone. Yet even this rash act was overruled by God to bring about his purpose.

Moses had become, in every sense, a great man. As a writer, as a military leader, and as a philosopher, he had no superior. Love of truth and righteousness had become the basis of his character, and had produced a steadfastness of purpose which no fickleness of fashion, opinion, or pursuits, could influence. Courtesy, diligence, and a firm trust in God, marked his life. He was young and vigorous, overflowing with energy and manly strength. He had deeply sympathized with his brethren in their affliction, and his soul had kindled with a desire to deliver them. Surely, it would appear to human wisdom that he was in every way fitted for his work.

But God seeth not as man sees; his ways are not as ours. Moses is not yet prepared to accomplish this great work, neither are the people prepared for deliverance. He has been educated in the school of Egypt, but he has yet to pass through the stern school of discipline before he is qualified for his sacred mission. Before he can successfully govern the hosts of Israel, he must learn to obey, he must learn self-control. For forty long years he is sent into the retirement of the desert, that, in his life of obscurity, in the humble work of caring for the sheep and lambs of the flock, he may gain the victory over his own passions. He must learn entire submission to the will of God, before he can teach that will to a great people.

Short-sighted mortals would have dispensed with that forty years of training amid the mountains of Midian, deeming it a great loss of time. But Infinite Wisdom placed him who was to be the mighty statesman, the deliverer of his people from slavery, in circumstances, during this period to develop his honesty, his forethought, his faithfulness and care-taking, and his ability to identify himself with the necessities of his dumb charge. Those to whom God has intrusted important responsibilities have not been brought up in ease and luxury; the noble prophets, the leaders and judges of God's appointment, have been men whose characters were formed by the stern realities of life.

God does not select for his work men of one mold and one temperament only, but men of varied temperaments. The human element is seen in all who have been chosen to accomplish a work for God. They have been men of intellect, of depth of feeling; men who would do and dare, whose powers could be directed in the right channel, and who would learn wisdom from God. Said Christ, "If any man will do his will, he shall know of the doctrine." Those who, by earnest, anxious inquiry, seek to learn the will of God, who seize upon and improve every ray of light shining upon their pathway, God will lead. They will not be left to walk in doubt and darkness. Connected with God, the source of all wisdom, man may reach any height of moral excellence.

But inspiration will not come to man in darkness, while he makes no effort to press toward the divine light. Moses must realize his great weakness and deficiency, and his soul must be drawn out for special help from Him who can help. Moses must closely apply his mind to the great change to be wrought in himself. Had he taken matters in a listless, easy, and indifferent manner, shunning care, hardship, and disagreeable responsibilities, as do many young men of to-day, God would never have intrusted him with a sacred and important work. He was aroused to the highest kind of thought, and to his great want of experimental knowledge of God; and his prayer came forth from a soul burdened with a sense of need and poverty. He hoped, he longed, he prayed, for close connection with God.

Moses had been learning much which he must

unlearn. The influence which had surrounded him in Egypt,—the love of his adopted mother, his own high position as the king's grandson, the enchantments of grandeur in art, the dissipation on every hand, the imposing display connected with the idolatrous worship, and the constant repetition, by the priests, of countless fables concerning the power of their gods,—all had left deep impressions upon his developing mind, and had molded, to some extent, his habits and character. These impressions, time, change of surroundings, and close connection with God, could remove. Yet it must be by earnest, persevering effort, a struggle as for life, with himself, to uproot the seeds of error, and in their place have truth firmly implanted. At every point, Satan would be prepared to strengthen error and dislodge truth; but while God designed that Moses should be self-trained by severe discipline, he himself would be his ever-ready helper against Satan when the conflict should be too severe for human strength.

With the wild mountains surrounding him, alone with God, Moses had a precious opportunity to learn himself, to discern his pride and self-exaltation, and to overcome the habits formed amid the luxury, ease, and indulgence of court life. The magnificent temples of Egypt were no longer before his eyes, impressing his mind with their superstition and falsehood. Amid the towering rocks and everlasting hills he could behold the evidences of the Creator's greatness and majesty, and power, and contrast with the insignificance of the gods of Egypt. Every where the Creator's name was written. Moses was surrounded by his presence, and covered with his overshadowing glory. God himself was speaking to his servant through these mute representatives of his power.

The light of nature and that of revelation are from the same source, teaching grand truths and always agreeing with each other. As Moses saw that all God's created works act in sublime harmony with his laws, he realized how unreasonable it is for man to array himself in opposition to the law of God. The conflict was most trying, the effort long, to bring heart and mind on all points in harmony with truth and with Heaven; but Moses was finally a victor. He came forth from the proving of God, mild in spirit, patient in temper, generous toward the erring, kind, reverent, and humble, one of the meekest of men in his intercourse with the world. Every child of God will have a similar experience. It is only after sore discipline and severe instruction that man, in obedience to Christ an heir of glory, can learn to wear divine honors with grace and dignity becoming to his position as a member of the royal family.

As year after year passed by, and left the servant of God still in his humble position, it would have seemed to one of less faith than he, as if God had forgotten him; as if his ability and experience were to be lost to the world. But as he wandered with his silent flocks in solitary places, the abject condition of his people was ever before him. He recounted all God's dealings with the faithful in ages past, and his promises of future good, and his soul went out toward God in behalf of his brethren in bondage, and his fervent prayers echoed amid the mountain caverns by day and by night. He was never weary of presenting before God the promises made to his people, and pleading with him for their deliverance.

Those prayers were heard. Could his eyes have been opened, he would have seen the messengers of God, pure, holy angels, bending lovingly over him, shedding their light around him, and preparing to bear his petition to the throne of the Highest. [The long years spent amid desert solitudes were not lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time.]

THE LAW AND THE TESTIMONY.

BY ELDER J. H. WAGGONER.

In detecting certain systems of error now prevailing, the Lord, by his prophet, gave the following test:—

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

In verse 16 the order is given to "bind up the testimony, seal the law among my disciples." We cannot imagine that God left so important an instrument as his law without a seal, and then required man to affix one to it. The Lord sealed his own law, but man has removed it, and it is now to be restored. It must be sealed *among his disciples*, for among them it has been removed, and as with the law, so with "the testimony." Violence has been done to both in the professed church of Christ. The work of restoration is pointed out in the prophecies of the New Testament. But this is not accomplished without opposition. For thus speaks the prophet:—

"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.

An explanation of the last expression is given in Rev. 19:10, which says, "the testimony of Jesus is the Spirit of prophecy."—Hence in the last days there will arise those who have these peculiarities; they will keep the commandments of God, which have been rejected or dishonored—they will restore the seal to the law, and thus present it to the world a perfect and complete instrument, and they will have the testimony of Jesus, which is the Spirit of prophecy—they will "bind up the testimony," which has been torn from its place in the church of Christ.

This relation of the law and the testimony is noted in the Scriptures in many places, and presents to us some interesting features of Acts 2:28, 29. Those religionists who deny the power of the Spirit and the perpetuity of its gifts through this dispensation, usually take antinomian ground, namely, that the ten commandments are abrogated, and the gospel is substituted for them. Close observation of the ground causes us to remark that *antinomianism and the Spirit of God do not go together*. Therefore it is not surprising that they who oppose the law oppose also the doctrine of the gifts and the power of the Spirit. In developing this truth it is necessary to offer a few remarks upon the harmony of the law and the gospel.

The gospel cannot be substituted for the law. They are different in nature, and neither one can answer the purpose of the other. The object of the law is to *form a good character*; that of the gospel is to *reform a bad one*. The law is a rule of right action, and the gospel is a remedy for wrong action. Where no wrong exists no remedy is needed. Therefore had the law been kept and never violated, no gospel would have existed, for it would not have been needed. This shows that Paul's words are true without any qualification: "The doers of the law shall be justified." And thus is proved that the law contains all the elements of justification. The law is right, but man is wrong. Says Paul:—

"For we know that the law is Spiritual; but I am carnal, sold under sin." Rom. 7:14.

The law is a rule; the gospel is a means. As such they cannot be interchanged. Again the apostle says:—

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:19, 20.

As the law is not the means whereby a sinner is justified, so the gospel is not the rule by which sin is pointed out—by which men are proved guilty before God. But some treat it as if it were such a rule, and reject the law. Yet no one can read the Scriptures to suit such a belief; no one will accept the following version of Rom. 3:20; "Therefore by the deeds of the gospel there shall no flesh be justified in his sight; for by the gospel is the knowledge of sin." Both truth and justice require that they shall renounce their cherished premise, as they will not consent to accept the necessary conclusion.

As the gospel cannot be substituted for the law, and as it would not have existed had there been

no transgression of law, so it cannot now exist without law. If the law be abrogated the gospel becomes a nullity, as no one would ask for a pardon where there was no possibility of conviction. Speaking of the redemption through Christ the apostle says:—

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:25, 26.

The harmony of the law and the gospel is precisely the harmony of justice and love in the divine character, and it is represented by the union of the Father and the Son. The Son saves only those who return to allegiance to the Father. Faith toward the Lord Jesus Christ is of no avail without repentance toward God. Acts 20:21. The will of the Father is a test of the doctrines of the Son. John 7:16, 17. And in vain they cry to Jesus, Lord, Lord, who do not the will of his Father. Matt. 7:21.

In Rom. 3:25, 26 it is shown that the sacrifice of Christ was necessary to vindicate the justice of God in justifying or pardoning the believer. God cannot suffer his justice to be trampled upon; his law and his government must be honored. Had it not been necessary to preserve his justice, God could have saved all sinners without a sacrifice and without condition. The violated law, which is holy, just, and good, has a claim on the transgressor which cannot be set aside—it must be satisfied. Infinite love could devise, and infinite mercy could execute only such a plan of salvation as infinite justice could approve, for these are attributes of God, and they must act in perfect harmony.

When we have learned to "honor all the name" of God, and to respect alike all his attributes, we shall know what it means to "serve him with gladness and fear," and to "rejoice before him with trembling." And thus shall we unite the commandments of God with the faith of Jesus our dear Mediator. Rev. 14:12.

With these few remarks on the harmony of the law and the gospel we pass on to consider the connection between the law and the means of perfection in the gospel—the gifts of the Spirit.

The following text is often quoted in part, but the whole in connection is seldom considered:—

"Where there is *no vision*, the people perish; but he that keepeth *the law* happy is he." Prov. 29:18.

The method of this statement is worthy of remark. The use of the disjunctive places the keeping of the law in contrast with the absence of a vision or of the gifts of the Spirit of God. Where there is no vision, the people perish; but where the law is kept, there is happiness or blessedness—they do not perish. The evident conclusion is that where the people keep the law visions of the Spirit are vouchsafed to them. God by his Spirit leads his people to love and obey him, and where the gifts of the Spirit are acknowledged and received, there the law will be kept, and thus the people will be blessed and God is glorified.

And this connection of the law and the Spirit is recognized by another prophet who thus speaks of the desolation of Jerusalem:—

"Her kings and her princes are among the Gentiles; *the law is no more*; her prophets also find *no vision from the Lord*." Lam. 2:9.

By the same prophet the Lord has threatened to destroy Jerusalem and to burn up her gates if her children profane the Sabbath. Jer. 17. And accordingly when the law was no more among them, when it ceased to be respected, her prophets found no visions from the Lord. This was always received as evidence that the Lord had forsaken them, for he always gave answers to his people by his Spirit when they drew near to him. Saul knew that the Lord had departed from him when he could get no answer "by the hand of prophets." Another prophet thus speaks of Jerusalem's destruction:—

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a *vision* of the prophet; but *the law* shall perish from the priest, and counsel from the ancients." Ezekiel 7:26.

Thus again it is shown that when the priests and the people depart from the law, they shall seek in vain for a vision from the prophets. This is a position which was always deeply deplored

by holy men of God, because it was regarded as an evidence of the displeasure of God. Therefore it was written by the prophet:—

"Therefore night shall be unto you that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine: and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." Micah 3:6, 7.

And again the deplorable condition of Israel was thus described:—

"Now for a long time Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. 15:3.

Against all this it cannot justly be claimed that this was true in Old Testament times, but is not applicable in the gospel age; that in the darkness of past ages it was necessary that the Lord should constantly remind them of their duties, their failures, and their danger, by the hand of seers and prophets, but in the light of the gospel dispensation it is not necessary. For the declension of piety hardly ever was greater among the Jews than it has been among professed Christians. For centuries the gospel was almost hid from the face of the earth. Since the Reformation there has been less "unity of faith" with the followers of Christ than among the people of God in any other age of the world; and in no other age have the gifts of the Spirit been so generally repudiated, which were given to perfect union of faith among Christians. So greatly does this diversity prevail that unbelievers are bewildered, and they think the gospel has no power to unite believers in faith and spirit. The world is led to conclude that the prayer of the Saviour for the union of his followers, such as exists between the Father and the Son, and the exhortation of the apostle to be perfectly united in mind and judgment, and to speak the same thing with one accord, are impossible of accomplishment. The gospel is derided as an impracticable theory, not suited to the present condition of mankind. And all because Christians reject or neglect the means whereby God designed that this "unity of the faith," of heart, and mind, and judgment, should be accomplished. Spiritual pride takes the place of meekness and self-denial; worldliness is substituted for cross-bearing, "science falsely so called," is expected to do more for the church than the interposition of divine providence; and direct answers to prayer are neither sought for nor expected.

If it were designed that there should be more manifestations of the spirit's power in the former dispensation than in the present; if it were God's plan to light up the darkness of that age by the gifts of his Spirit, and to withdraw them from his people in this, in what sense, and with what propriety, is this called "the dispensation of the Spirit" in contrast with that? Both promises and facts show that the glory of this age was to consist in the out-pouring of the Spirit "on all flesh," that is, on all the church, "even as many as the Lord our God shall call;" while this heavenly illumination was confined to a few in the ages past. Alas for the day when the Holy Spirit is grieved, restrained, and rejected; when human wisdom exalts itself in the churches above the light and power of the Spirit of God.

We say that both the promises and the facts are in favor of the idea that God intended to bestow the largest measure of his Spirit in this age. The promise was that that which was shed on the apostles on the day of Pentecost was to be poured out on all flesh, or on all the called of God. The facts on this subject are two-fold: 1. the Spirit was poured out and its gifts were distributed in all the churches where the gospel in its purity and power was accepted. 2. The evidence stands on record that *the Spirit and the law of God stand together* in this dispensation as they did in the past, and in that connection the gifts of the Spirit are recognized even unto the end of the world.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Examining the context we find that this declaration, which is located in time by the adverb, *here*, is made after the proclamation, "the hour of his judgment is come," and just before the Son of man appears on the white cloud to reap the harvest of the earth. This proves that the text applies near to the end of time: near the close of the dispensation,

The faith of Jesus is united with the commandments of God,—not substituted for them. The faith of Jesus is a comprehensive phrase, and must include the whole gospel system in its duties and promises. For there can be no duty nor benefit in the gospel which is not embraced in "the faith of Jesus." And therefore "the commandments of God," in distinction from the faith of Jesus, must refer to God's moral law, which is the basis of the gospel, and without which the gospel were a nullity. "By the law is the knowledge of sin;" and the gospel is the remedy.

In point of time the following text is parallel with the one quoted, Rev. 14:12; and it is explicit in its testimony on the connection of the law of God with the gifts of the Spirit:—

"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.

As "the remnant" of the seed of the woman—the church—can be no other than *the last part* or last age of the church, this text must also be fulfilled near the close of the dispensation.

The circumstances of the people of God are the same in the two texts. In Rev. 13:11–17 they are revealed under persecutions because they will not worship the beast, nor his image, nor receive his mark. In chapter 14:9–12 they who do thus worship the beast are threatened with terrible plagues. They who do not worship the beast—who escape the plagues, are found keeping the commandments of God and the faith of Jesus. Of them it is said, "Here is the patience of the saints." Now as "tribulation worketh patience," Rom. 5:1–3, we have in this text reference to the persecutions of chapter 13:11–17, or the war which is made against the remnant of chapter 12:17, who "Keep the commandments of God and have the testimony of Jesus Christ."

We give again the explanation of the position of "the remnant" as found in the following text:—

"I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

According to the scriptures the remnant of the seed of the woman—the last state or last part of the church of Christ—keep the commandments of God, and have the Spirit of prophecy; that is, the gifts of the Spirit are restored to them before the Lord Jesus comes to reap the harvest and gather his saints to himself. And this is confirmed by the words of Paul to those who are looking for this second coming of the Lord, as follows:—

"Even as the *testimony of Christ* was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:6, 7.

Here we may safely rest the argument that in the last days of this dispensation, when the true church is waiting for the coming of the Lord Jesus Christ, the testimony of Jesus—the spirit of prophecy—will be confirmed in the believers, so that they shall possess its gifts and powers. But there is more evidence in the Scriptures to be presented on this subject, equally decisive with that which is here offered.

The evidence on the relation of the law of God and the gifts of the Spirit we have given only in part. It deserves further examination.

COUNTERFEITS.

SOME persons maintain that since there are so many different kinds of religion, all claiming to be best, it is impossible to determine which is the right one, and therefore it is just as well to do without any. But these persons never refuse to negotiate business because there are so many counterfeit bills afloat, but rather on this account put forth more sagacity to discern the sound ones. If wicked men employ their powers to produce false coin as much like the genuine in appearance as possible, we ought not to wonder that evil spirits should do the same in the matter of religion. No one ever doubted the existence of a pure diamond because there were many imitations. When Moses wrought miracles, the magicians did the same in appearance, but the test of time finally settled which was genuine, as some powerful acid reveals the pure coin. It was foretold that false Christs should arise, but the same test, viz., time, has put beyond doubt which is the true one. We must try them and know them by their fruits.—*Watchman and Reflector.*

THE FINAL WARNING.

BY ELDER R. F. COTTRELL.

In all the past it has been invariably the case that, when God was about to bring some great evil upon a people, he has given them a warning of what he was about to do. There are numerous instances of this on record. Some of these instances are seen in the warnings given to the antediluvians, the Sodomites, the Ninevites, and the Jewish people before their final dispersion among all nations by the destruction of their city and temple. And, in fact, God has promised that he will not depart from this rule. "Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets." Amos 3:7.

Of all the evils that God has ever brought upon men, none have equalled those that are to come in the great day of the Lord, emphatically called the great day of his wrath. See Isa. 13:6–9; Zeph. 1:14–18; Rev. 6:17. According to all his past dealings with men, and according to his promise quoted above, we have a right to expect that God will send a warning to herald the approach of that great and terrible day. And this is clearly promised through the prophet Joel: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." This is a prophecy in the form of a command. It signifies that when that day is near at hand, the trumpet will be blown, the alarm will be sounded. And the people of God living at that time are to be the agents by which the warning is to be given. The command of God to them is, "Blow ye the trumpet," etc.

We have an illustration of the fulfillment of a prophetic command on record. It took place when Christ rode into Jerusalem. Hundreds of years before the event, God had said by his prophet, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. When Jesus thus entered Jerusalem, the people did shout and rejoice greatly. And it was imperative—there must be shouting—accordingly Jesus said, "If these should hold their peace, the stones would immediately cry out." It was a necessity, for the promise of God *must* be fulfilled. Even so the warning must be sounded by the people of God, just before the coming of the day of the Lord. God has promised it, and his word cannot be broken.

The terms of the promised warning are more fully given in Rev. 14:6–12. Here are given in detail the promised "gospel of the kingdom," which should be preached in all the world for a witness, immediately before the coming of the end. Matt. 24:14. The burden of the first proclamation of the everlasting gospel is, "Fear God and give glory to him, for the hour of his Judgment is come." Such a message must be heard by the inhabitants of the earth at the time when the coming of the Lord is at hand. Can this be done, and yet the day of the Lord come upon men as a thief in the night, that is, unexpectedly? Yes, it can, to those who do not believe the warning; and the Scriptures assure us that this will be the case.

These last messages of probationary time will be preached by men, though they are foretold under the symbol of angels. God has chosen men as his agents to preach the gospel; and when he commissioned his disciples to preach the gospel he said, "Lo, I am with you alway, even unto the end of the world." Men will therefore be the agents through whom the closing messages of the gospel will be preached. And it is certain that those who proclaim these warnings will be believers in the advent of Christ at hand. Those who do not believe that the Judgment, the coming of Christ, and the resurrection, are at hand will never preach these messages. This is self-evident.

And now the question arises, Do the signs of the times warrant us in believing that we are in the last days? Those who make the study of the prophecies a specialty, universally believe that the end is at hand; and the impression is growing in the popular mind that the day of the Lord and the battle of Armageddon are at hand. The fearful corruption of our times has called forth the acknowledgement from some who do not profess to be Adventists that the present state of society answers to the prophetic description of the last

days, as given by Paul in 2 Tim. 3, and in other scriptures. If we are in the last days, and the coming of the great day of the Lord is at hand, then it is time that these promised warnings should be heard. When God's promises become due, they never fail of their fulfillment. Where are the promised messages of warning? Who are proclaiming them? There are about two hundred thousand Adventists in the world; and if the predicted warnings are being given, it is evident that they are being given by those who believe that the second coming of Christ is at hand.

But the grand test of these Advent, or Judgment, messages is upon the commandments of God and the faith of Christ. Those who proclaim and heed these warnings are described as those "who keep the commandments of God and the faith of Jesus." Now it is a fact that Adventists are not all agreed in respect to the commandments of God. Some hold that the ten commandments are not now binding; that they have been abolished, and superseded by the faith of Jesus. Do they fill the prophetic description? Not at all. To apply to them, it should read, "Here are they that are released from the commandments of God by the faith of Jesus." They differ from the apostle Paul in that they make void the law through faith. See Rom. 3:31.

Dear reader, the prophetic description of those who heed the last message of probation, and are to be translated at the coming of Christ, is, "Here are they that keep the commandments of God and the faith of Jesus." Is it possible for any to be so deceived as to think that they are the people, while they break the commandments of the moral law and teach men so, holding that the commandments written by the finger of God have been superseded and done away by the faith of Christ?

Who are proclaiming the promised warning? It must be heard before the end, and the end is most evidently near. It is impossible that it should be preached by any but believers in the advent near; all others will be far from preaching it. And of Adventists none can be the people described but those who keep the commandments of God as well as the faith of Christ. And is there a class who teach the perpetuity of the whole moral law, in connection with the soon-coming of Christ? There is. And as John the Baptist understood his mission to be the fulfillment of the predicted "voice of one crying in the wilderness," so these believe it to be their special work to proclaim the last warning to mankind, to prepare a people for the second advent,—a people who, instead of following the beast and his image, will "keep the commandments of God and the faith of Jesus." And this message is going to "many peoples, and nations, and tongues, and kings."

Who believes the prophetic word of God? Who believes that God still lives, and is fulfilling his word of promise? The day of the Lord is at hand; and the Lord will do nothing, but he revealeth his secrets to his servants. He has promised a warning before the great and terrible day of the Lord shall come; and he is fulfilling his promise. Ancient prophets foretold these things; and the Spirit of the living God is moving his people to fulfill these predictions. He reveals these things to his servants; and those who believe his word and providence understand the work he has called them to do. By the aid of the Spirit they will fulfill their mission.

Already this message is being published in seven different languages. Several presses are employed in spreading the news, the good news, the gospel of the everlasting kingdom. In America it has spread from ocean to ocean, and several missionaries in Europe are sounding it forth by the voice and by the press. Oh! solemn thought. The trumpet of the final warning is being sounded. God has called upon his people to sound an alarm, and it is being sounded. He foretold these things by his ancient prophets and by his apostles, and he is fulfilling his word; consequently, unbelievers are left without excuse. The great white throne will remain immaculate, though we should not heed the warning, and so be lost. "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"

WISDOM quietly prepares, then waits the coming storm; foolishness does not believe that a storm is coming.

GODLINESS in the heart, produces a strong character; godliness worn as a cloak produces a weak one.

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 19, 1880.

ADDING TO, AND TAKING FROM.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19.

1. Jesus, and not John, is the Revelator. The last book in the Bible is "the Revelation of Jesus Christ." Chap. 1:1. Jesus sent his angel to signify it unto his servant John.

2. The "words of the prophecy of this book" do not mean the book of Genesis, the book of Job, or the book of the Acts; neither does it mean the entire Volume of inspiration; but "this book"—the book of the Revelation. Some understand this matter as though John had before him, while on the isle of Patmos, the entire Volume of inspiration as now compiled, and was writing this threatening in the last pages—A singular oversight! John "bare record of all things that he saw." Chap. 1:2. This record penned by John comprises "the prophecy of this book."

3. This solemn warning was evidently given to guard the book of Revelation, as it should pass down through different hands, from being corrupted.

4. To add to the book of Revelation would be to insert in that inspired book sentiments dictated by human reason over the signature of Jesus Christ, or as being a part of that Revelation of Jesus Christ. To take from that book, in the sense of the text, would be to reject, or leave out a part of that book in its publication, and present it thus diminished as the whole.

5. Jesus Christ is not forbidden to add to his own revelation; but the testimony is to every man, "If any man shall add, &c. Jesus Christ could add to the book of Revelation, or give a hundred new revelations written in as many books, for all this text forbids.

6. A new revelation, true or false, the genuine or counterfeit, would no more be an addition to the book of Revelation, than to the book of Daniel, or Ezekiel, or any other book of the Bible.

7. Any amount of spurious books, such as the Book of Mormon, the works of Swedenborg, Andrew Jackson Davis, and the whole host of Spiritualists, are not so many additions to the book of Revelation, as no one of them claims to be a part of that Revelation of Jesus Christ to John while on the isle of Patmos.

8. The text (Rev. 22:18, 19) is used to prove that all revelation from Jesus Christ to the human family ceased, A. D. 96. But it proves no such thing. It is a warning against corrupting the book of Revelation. This is all that can be made of the text. It has nothing to say whether Jesus Christ would, or would not, afterwards reveal himself to others of the children of men; but other scriptures do.

J. W.

THE SECOND COMING OF CHRIST.

HOW WILL IT AFFECT THE CASES OF THE WICKED?

TAKE heed, said Christ, that no man deceive you. And it was in reference to this very subject of his second coming that he uttered these words. Was it because he knew that, on this, the most momentous of all subjects, men would court deception?

Be that as it may, it is a fact which challenges observation, that here people seem willing to be misled. By this event, understood as the Bible describes it, an issue is presented of such a nature that to meet it a preparation is required which cuts across all worldly desires, all carnal propensities, all earth-born purposes and pursuits. And rather than turn from these, and endure the crucifixion of the carnal mind, and walk the humble path of self-sacrifice, they shut their eyes to the event itself, or listen with complacency and pleasure to the deceiver's words, while he falsifies God's revelation in reference to the nature of

Christ's second coming, and the effects that will follow.

1. The effort is first made to deny the event itself. No such thing is literally to take place, it is claimed, as the second coming of Christ. This is all figurative. It has already taken place, or is daily taking place, or is to take place in the future, in some secret or hidden manner.

2. The plain word of God beating into the dust these false assumptions, the next effort made is to make it appear that, though such an event as the appearing of Christ in the clouds of heaven is really to take place, it is not of such a nature as to excite any alarm; for probation will still continue, and the sinner can still find salvation.

We lay it down therefore as the first proposition that in connection with the coming of Christ probation ends. This will appear evident when we consider the change it involves in Christ's position. He is revealed to us in the characters of prophet, priest, and king. His prophetic office he fulfilled while here upon the earth. His priestly office he maintains so long as he continues to occupy the position he assumed when he ascended up on high as intercessor for us before the Father. The whole work of salvation is summed up in the priesthood of Christ. Outside of this, including the types and symbols pointing to it, no salvation is offered to the guilty. But when Christ comes he does not come as a priest, but a king. When John in vision saw him coming in his glory, his attention was attracted by a peculiar inscription upon his vesture and upon his thigh. His vesture was dipped in blood, but it did not obscure the majestic title inscribed thereon. He looked, and behold it was written, "King of kings and Lord of lords!" Therefore when Christ comes, his priestly work has ended, and salvation is no longer offered to the impenitent.

There is another scripture which is explicit upon this point: Rev. 22:11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This language certainly brings to view that moment into which is concentrated all the solemnity of the work of salvation for a lost world; when the character of every one is unalterably fixed, and his case irrevocably decided for an endless eternity. And when is this? Just before the Lord appears; for the next sentence in the chapter reads, "And, behold, I come quickly and my reward is with me, to give every man according as his work shall be." Hence by what his works have been up to that time, and not by what they may be afterward, is every man's eternal destiny decided.

The second coming of Christ draws the line of final separation between the righteous and wicked. He shall separate them as a shepherd divideth his sheep from the goats. Matt. 25:32. Hence it is certain that there is no probation beyond.

The announcement of Christ's second coming is therefore the announcement of that solemn fact in human history, the end of probation for all that are living upon the earth at that time. Sinner, your only hope is to seek Christ and his salvation before that fearful hour; for then his work will be to judge and execute, and not, as now, to plead and pardon.

The coming of Christ will put an end to all enterprises, and overturn every position, and abolish all situations, that are not founded upon his saving work. Kings then forget their kingly power; for one appears who is king over them. The rich men forget their wealth, or only remember it to throw it to the moles and bats in wild despair at the fact so suddenly revealed that their gold and silver cannot save them. The chief captains and mighty men change suddenly their lordly tones, and leave their haughty orders half unsaid, lost in anxiety for their own safety. And all, high and low, rich and poor, honorable and debased, business workers and pleasure seekers, flee from the face of a terror unknown to earth before; for they know that the Lamb's great day of wrath is come. Conscious that they have willfully and wantonly despised his mercy, and insulted his power, they now plunge into the caves of the mountains, and the fissures of the convulsed and reeling earth, and implore the rocks to crush them, and the mountains to bury them from his incensed presence. Rev. 6:14-17.

The coming of Christ destroys all the wicked living at that time. Paul in 2 Thess. 1:7-10, describes the revelation of the Lord Jesus in flaming fire, and says that it is to take vengeance on

them that know not God, and that obey not the gospel of our Lord Jesus Christ; and that they shall be punished with everlasting destruction from (or by) his presence and the glory of his power.

In the parable, Luke 19:12-27, which illustrates the ascension of Christ to receive his kingdom, and his second coming after having received his kingdom, the fate of the wicked is set forth in verse 27: "But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

Again in the vision of Rev. 19, where the second coming of Christ is represented by the figure of a conqueror riding forth upon a white horse. After the battle between the kings of the earth and him that sat upon the horse, we read: "And the remnant (all that were left) were slain with the sword of him that sat upon the horse."

Finally at the coming of Christ, universal destruction is brought upon the face of nature, and the earth is reduced to its original condition of disorder and chaos. The prophet Isaiah describes it in forcible language (chapter 24) as made empty and waste and turned upside down; as mourning and languishing and fading away; as devoured by the curse and becoming desolate; as utterly broken down and dissolved, and reeling to and fro like a drunkard, and removed like a cottage. And John says that when the great day of wrath comes, the heavens depart as a scroll, and every mountain and island are moved out of their places. Rev. 6:14. And again he testifies that when the great voice from the throne in the heavenly temple declares that all is finished, the islands flee away, the mountains are not found. Rev. 16:20. The earth is shaken by the voice of God; and that shaking, says Paul, Heb. 12:27, signifies its removal. The imagination cannot grasp the reality of that mighty convulsion which shall level every mountain, and unmoor every island. Jeremiah had a view of it when all this had transpired, and he says the heavens had no light, and lo! the earth was without form and void. Jer. 4:23.

Such are some of the scenes attending the coming of the Son of man. Shall we say that they are of no consequence, and bid the sinner dream on his pleasing dream of peace and safety? No! but rather with all our power we warn him to flee, while yet he may, from the wrath that surely is to come.

U. S.

THAT NO MAN TAKE THY CROWN.

THERE is a crown of life for every one that overcomes. These crowns will be given at the appearing of Jesus Christ. 2 Tim. 4:8; 1 Pet. 5:4. They indicate the rank of the person who wears them. They imply a throne, also a kingdom, and a reign. These crowns will be more or less glorious according to the work which the wearer has wrought in the cause of Christ. Thus Paul spoke of those who should be his crown in the day of God; implying that the work which he had wrought in the vineyard of the Lord should be represented in the crown bestowed upon him. Phil. 4:1; 1 Thess. 2:19. The saved are represented as jewels in the crown of the Redeemer. Mal. 3:17; Zech. 9:16. So also in the crowns of those who save others.

These crowns are being prepared. If we overcome, each of us will receive one. But if we fail in our effort, some other person will receive our crown. The unfaithful servant has his talent given to him who had made improvement. "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." Luke 19:26. Men who have done something in the cause of Christ, but have not faithfully persevered to the end, will see the reward that would have been theirs given to those who do remain faithful to the end. Nor is this at all unreasonable. When men turn from the cause of God, they bring distress, anguish of spirit, and heavy burdens, on those who stand steadfast in the work. This is all known to God. In the day of Judgment he will give their reward to those who have had this to bear. The man who has improved his talents, has done this in the face of the discouragements and hinderance caused by that servant who buried his talent in the earth. So, with the strictest justice, it is given to him. The ways of the Lord are just and right.

J. N. A.

It is not by dreading coming evil that we shall escape misfortune; but by preparing for it.

N. H.
THE PRAYER OF DAVID.

DAVID entreated the Lord not to forsake him in old age. And why did he thus pray? He saw that most of the aged around him were unhappy, because of the unfortunate traits of their character being increased with their age. If they had been naturally close and covetous, they were most disagreeably so in mature years. If they had been jealous, fretful, and impatient, they were especially so when aged.

David was distressed as he saw those who once seemed to have the fear of God before them, now in old age seemingly forsaken of God and exposed to ridicule by the enemies of the Lord. And why were they thus situated? As age crept on they seemed to lose their former powers of discernment, and were ready to listen to the deceptive advice of strangers in regard to those whom they should confide in. Their jealousy unrestrained sometimes burned into a flame, because all did not agree with their failing judgment. Some thought that their own children and relatives wanted them to die in order to take their places and possess their wealth, and receive the homage which had been bestowed upon them. And others were so controlled by their jealous, covetous feelings, as to destroy their own children.

David was strongly moved. He was distressed. He looked forward to the time when he should be aged, and feared that God would leave him and he would be as unhappy as other aged persons whose course he had noticed, and that he should be left to the reproach of the enemies of the Lord. With this burden upon him he earnestly prays, "Cast me not off in the time of old age; forsake me not when my strength faileth. O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come." Ps. 71:9, 17, 19. David felt the necessity of guarding against the evils which attend old age.

It is frequently the case that aged persons are unwilling to acknowledge that their mental strength is failing, and therefore shorten their days by taking care which belongs to their children. Satan often plays upon their imagination, and leads them to hoard their means with miserly care, and thus create a continual anxiety about their earthly goods. Some will even deprive themselves of many of the comforts of life, and labor beyond their strength, rather than use the means which they have. Thus they are in continual vexation, through fear that some time in the future they shall want.

If such would take the position God would have them, their last days might be their best, their happiest. Those who have children in whose honesty and management they have reason to confide, should allow them to manage for them and provide for their happiness. Unless they do this, Satan will take advantage of their lack of mental strength, and will manage for them. They should lay aside anxiety and burdens, and occupy their time as happily as they can, in ripening up for Heaven.

MRS. E. G. WHITE.

TRIALS AND TEMPTATIONS.

Do not marvel, dear reader, if you find many hard trials and temptations in your pathway. These all work for our good when borne with patience and resignation. And, by the grace of God, we can be victorious, having our loins girt about with truth, covering ourselves with the shield of faith, wielding the sword of the Spirit, which is the word of God, and praying always with all prayer and supplication in the Spirit. Eph. 6. Such a warfare is very useful to us. It exercises and strengthens our faith. The precious gold is tried and purified by fire. So likewise is our faith proved and strengthened by temptations.

Sometimes we are overcome on account of our ignorance or weakness. This is pitiful and shameful; yet it should not cause us to give up or cease the struggle. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." 1 John 2. Jesus will kindly receive us when we come unto him, even though we have been wanderers or backsliders. The lukewarm he will spew out of his mouth in the great and final day; but still sweet mercy lingers. His counsel to such is to be zealous, and repent. Rev. 3. Let us then come to Jesus, even if we have to

come all covered with shame. Let the heart be broken. Let anguish pain the soul. Such shame and pain are very small compared to the shame and torment which will be ours in the great day if we are found wanting. What incalculable loss and infinite misfortune then to get a place assigned unto us outside of the city in the lake of fire; but how sweet the words will sound: "Come, ye blessed of my Father." JOHN MATTESON.

TALKING DISCOURAGEMENT.

Of all unprofitable employment, perhaps nothing is more entirely so than talking discouragement. It takes the life out of any enterprise. Its only tendency is toward failure. Whenever any cause is embraced, and its prosecution resolved upon, and our interests are united with it, it is reasonable to suppose we have done these things because we believe the cause a good one, and that it will succeed. Had the thing been of a questionable nature, those questions should have been considered before embarking in it. To be sure, we may discover reasons which cause us to conclude we have been mistaken many times. If so, like honest people we can confess such mistake, and renounce the whole thing. This is the only honorable way out. But when we still think the cause good and right, and bound to triumph, there can be no excuse for murmuring, complaining, and talking discouragement. Faith, courage, and hope, are the necessary elements to success in any enterprise. Without these little can be done. What wonders have men not realized, when they have labored in faith for the accomplishment of any purpose!

No man can make great efforts when there is no courage to back them up. Every stroke will be weak. But let faith and hope nerve his arm, and his blows are given with a will. Faith is especially important in God's cause. The Lord has chosen to work through human agencies, but these must be of such a character that he can consistently work through them. The man who has satisfied himself that he is truly engaged in the work of God, that the Creator is on his side, has then reason to have hope and courage. Not only has he human efforts to rely upon, but he can consistently expect help from him who has never failed of success. To talk discouragement under such circumstances is nothing short of sinful.

The case of the Israelites, going through to the promised land, is in point. When they had come near to its borders, Moses sent twelve men, one from every tribe, to go through and see what sort of a country it was, and what obstacles they would have to encounter. They searched the land through, and brought back wonderful evidences of its fruitfulness. One cluster of grapes, which they carried upon a staff between two men, was a surprising evidence of fertility. The land was one indeed which flowed with milk and honey. But they had also seen huge giants there, in whose sight they were as grasshoppers. The walls were thick and high. The inhabitants were very numerous, and they concluded they could not conquer. The effect of their testimony was to greatly discourage the people. It was in vain that two of their number tried to talk faith. Man's heart being naturally unbelieving, and the devil being very anxious to have people doubt, the balance turned that way, and the people had no heart to go farther. God was greatly displeased with these ten men, and they died with the plague before the congregation. Why? Mainly because they discouraged the people. That great multitude had to return over their weary course, and wander forty years in those deserts, till all the multitude died for that act. These things were our "examples upon whom the ends of the world are come."

It is not necessary that we lie, or commit crime, to lose God's favor. We may question his dealings, his power, his readiness to work, until we doubt ourselves into darkness as gross as Egypt; till the sky will look blacker than a thunder cloud, and devils will be seen at every corner, where shining angels of hope might as well appear, in our mind's imagination. There is no blessing pronounced in the Bible upon unbelief; but great and mighty are the promises to hope and faith. God is pleased to have us expect great things from him, when we try honestly to serve him. He is a gracious Father, who loves to do his children good. He is not so well pleased to see us hiding and shrinking in a corner, fearing he will inflict the lash of his anger upon us, as he is to see our faces full of hope and courage and joy and peace,

feeling that our Father is gracious, loving, and one who will care for us. He wants us to work with this spirit, and he will bless us in our work. This faith will enable us to do great things in his service, make our efforts felt, and fill our very bones with health.

Talking discouragement never yet removed a single obstacle, but generally adds several more. Looking at darkness never brightened a single cloud, but turns us into the same image. Every one of these difficulties will have finally to be met by us manfully, sooner or later. - What then is the use of lying down in cowardice and dreading the matter, and suffering an age, till we are almost ready to despair, and then have to overcome these things at last? - We want men of faith, ministers of faith, to talk faith to the people.

The Lord is coming. The Bible teaches it. A message of warning is to be proclaimed before the Saviour appears. The prophet says so. That message has the law of God in it; the foundation principles of morality are to test the world. Could we want a better platform than the law of Jehovah?

This movement has been in progress for years, and in spite of every kind of opposition, it has made headway in all directions. - Its enemies have prophesied its fall; but somehow it don't fall. - It is unpopular, but it is true. It started from nothing, and now the nations and the people are beginning to inquire after it. - Nothing stands in the way to hinder its mighty onward march to certain victory, but the sad, feeble, discouraged state of many of its adherents. - If they would take hold as the providence of God opens the way before us, with all their hearts, and live faith, talk faith, and work by faith, their souls would warm with an unwonted fire, their countenances would beam with new emotions.

It is time to look up. God lives. This is his work, and let us act as though we thought he was capable of caring for it. - Let us do our duty, and let us lay aside this talking discouragement, ministers and people. - Let us talk faith, hope, and courage. "When I am almost overcome," says one, "how can I?" That is just the time you should do so. You need it. You are dying for lack of it. Feed yourself upon this diet and your sickness will depart. Darkness is the very time when light is wanted. When faint and weary toiling, faith and hope will strengthen us; nothing else will. "Pilgrims, on, the day is dawning." This should be our watchword. We have a great work to do, and but a short time to do it in; therefore we must work in faith and hope and courage.

GEO. I. BUTLER.

NOT RULED BY FEELING.

A VERY devoted and godly minister, who had been the means of the conversion of many souls, was often oppressed by a sense of his own unworthiness; and sometimes he felt this most deeply when about to preach. He observed that after such experiences, his labors in the work of God were crowned with more success than at other times.

Now suppose that when he was about to preach, feeling, as he describes, such a sense of his unworthiness and weakness as sometimes almost to overcome his physical strength, he had given way to this feeling, and had made known this irresolution and weakness to his congregation, which being composed of various classes of minds, might have come to as various conclusions. None of them would have been benefited or pleased by such a self-dissection, in a promiscuous assembly, and would have returned as unaffected and hardened as before.

Instead of this, this minister forgot his own condition in his ardent desire to save his flock; and determined that whatever his own chances were for eternal life, he would adapt his discourse to the condition and wants of his hearers. As he proceeded, light filled his soul, and his words entered the hearts of his people. Saints were strengthened, and sinners were alarmed, convicted, and in time converted.

So should we study what is duty and never run from it because of discouragement; but go on in the fear and love of God; so shall light arise and darkness shall flee away. Thus will Satan be foiled in his plans, and victories will crown the labor of the just.

JOS. CLARKE.

A good life makes a good sermon or exhortation, forcible and weighty; a bad life makes all these null and void.

THE MISSIONARY.

MISSIONARY WORK IN SWITZERLAND.

In my last report, I spoke of my purpose to obtain the addresses of a large number of French Protestants. I have already obtained several thousands, and many of these are the names of those who give for benevolent and religious purposes, as for the distribution of the Bible. I have also obtained a large number of names of the better class of farmers and of other persons in various branches of industry. Many of the readers of our paper, in response to my request, have sent in the names of their friends and acquaintances. Persons of whom I know nothing except that they take our paper, have sent us lists of names. We now send out almost our entire edition of two thousand copies. We seek to follow the manner of the tract societies in America; and after sending several numbers, we write to those who receive them. This involves much labor, which we are trying to get our friends here to help us perform. I hope soon to give the result of this effort to enlist our friends in missionary work, and to show that they bear their part of the burden of labor and expense.

We have many evidences that our paper is doing a good work. A lady who has never seen any preacher of our faith wrote us from the interior of France a few days since, expressing her deep interest in the truths of our paper, and sending twelve francs, which is more than twice our subscription price. We have also just received from a lady at St. Petersburg a letter very similar to the one just mentioned, and containing the same sum of money. Both these ladies send us names for *Les Signes*, and the lady at St. Petersburg desires the German paper also. A Swiss gentleman that I have never seen has recently sent twenty-five francs for our paper; another who has received one number of *Les Signes* has just sent his subscription for it, and ordered tracts. We have also a class of readers that take a deep interest in our paper, because it has contained so many articles on temperance. We have received encouraging letters from friends of temperance, some of whom seem not to be professors of religion, from most of the countries of Western Europe.

Since my return to Europe, I have been making an earnest effort to render our work as nearly self-supporting as possible. All of our brethren have undertaken to pay the tithe, and they appear to do it gladly. I am persuaded that we can soon sustain ourselves. It is my first business to renew the work of the tract societies, which greatly declined during my long absence. I hope to say shortly that nearly all our friends are active workers. I also hope that our French friends in America will render all the assistance in their power. If they wish to aid in the expense of sending our paper into France, we shall be glad of their assistance. We have plenty of addresses, and are receiving more all the time. We will do all the work, after the manner of the tract societies in America, and only ask these dear friends to bear the expense of such number of copies as they are able. Or, if they wish to send us the names of their friends in France or elsewhere in Europe, we will send the paper to them instead of using such names as we have. We offer to do the work, because it would not be advisable to send our paper to America to be sent back to Europe. The postage in Switzerland is two-fifths of a cent on each number; the postage to France is one cent, and it is the same to all the countries of Europe and to America. Our paper is furnished to subscribers at one dollar per year. We will make the same discount to tract societies that is made on the American papers which they send out. We earnestly ask the co-operation of our French friends in America. And if there are any tract societies of Americans that can consistently aid us, we make them the same proposition that we have here made to the French.

J. N. ANDREWS.

T. AND M. WORK IN ENGLAND.

From report of Jan. 3, we learn that during the quarter ending January 1, 1880, over 1,000 families were visited, and nearly 4,000 periodicals sent out by mail and distributed otherwise, and 47,000 pages of tracts and pamphlets loaned and given away. Of this, 1,925 periodicals, and 7,786 pages of tracts and pamphlets were placed on ships, of which 2,140 pages were in foreign languages.

THE RIGHT WAY TO DO IT.

THE institutions from which the truth of God emanates are important in proportion to the importance of the truth and the work of carrying it forward; and whatever is done to bring them into favorable notice, is, so far, building up the cause of God and co-operating with the angels in their work. The colporters and canvassers for our periodicals who are now at work in different parts of the field, can do much in recommending our institutions, especially the Sanitarium and College. Each canvasser, colporter, or minister, who travels from place to place and visits families, should have a few copies of the Sanitarium "Descriptive Circular" and the *College Record* to present to individuals whenever there is a proper opportunity for so doing.

One of our brethren in Springfield, Ohio, who has sent in the names of over one hundred paying subscribers to *Good Health* since Jan. 1, 1880, says in a letter dated Jan. 25:—

"While at work in behalf of *Good Health*, I find quite a number who have decided to attend some health institution this winter or spring. I ought to have some of the descriptive circulars of the Sanitarium and those giving terms, etc., to give to interested parties. Hereafter, in sending in names for *Good Health*, I will designate those to whom such circulars should be sent. I will also send you a list of such names in this letter.

"I am of good courage in this work. I have never been so kindly received in other cities, and a great interest is manifested by nearly all I visit. Many kind wishes for myself and work are heartily expressed as I bid them 'Good day.'

"The wealthy respond quite cheerfully. I hope by April to have five hundred subscribers in Springfield. I trust this effort will do more to advance the cause of true temperance in this place than any which has been previously made."

S. N. HASKELL.

ROCKPORT, WEST VIRGINIA.

ON account of bad roads and almost constant rains, I have closed my meeting here. When the roads settle in the spring, probably about the first of May, I expect to return, and spend the summer in this vicinity.

I leave an organized society of sixteen Sabbath-keepers here, with good prospects for additions to their number, as for miles around many are reading. An opponent said in one of his sermons that he had learned many things from the Bible since Bro. Sanborn came here. A member of the M. E. church heard me one evening on the immortality question, and decided that I was a bad man. But on New Year's day I attended the M. E. meeting, and spoke about four minutes. Two days after, the same man came two miles to confess to me that he had changed his mind, and now believed I was a good man. I have since learned that the few words I spoke on that occasion so far removed prejudice that they are willing to let me preach in their meeting-house.

And here I wish to say, that by a prayerful, faithful study of the Testimonies to the Church, especially that part of them that pertains more directly to the work of the ministers, I have learned things respecting the dear Saviour's ministry, and the way he wants me to labor, that I consider invaluable. And with the help and blessing of God, I hope to learn still more. It is just the knowledge I must have in order to be a successful laborer.

I. SANBORN.

WISCONSIN.

SINCE laboring at Liberty Pole, in connection with Bro. Johnson, I have held meetings at Sand Prairie, Mt. Hope, Hurricane Grove, and Waterloo. At all these places the brethren seem to have a mind to work according to their ability. I have tried to bring the word of God plainly before them, and hope this effort has not been without good effect.

Jan. 17, 18, we held a Sabbath-school convention at Mt. Hope. All expressed themselves pleased with the exercises and profited by them, and resolved to put forth greater efforts to advance the Sabbath-school interest.

At the four places mentioned, we obtained forty-two subscribers for the *Signs* in clubs and several for the *Review*, ordered twenty-four copies of the *Spirit of Prophecy*, organized health and temperance clubs at Sand Prairie and Mt. Hope, and

obtained one hundred and sixty-five signers to the different pledges. The most of these have signed the teetotal pledge.

A. D. OLSEN.

NOBLE, KANSAS.

BEGAN meetings here the 12th inst. The average attendance has been about fifty, and the interest has been good from the first. Our meeting last Sabbath was well attended, and a good impression was made. Twelve, as nearly as I can learn, kept the Sabbath for the first time, and others seem to be almost persuaded to obey. Pray for the work here.

R. F. BARTON.

January 27.

WHITER THAN SNOW.

WHEN a flippant unbeliever accosted an earnest evangelical preacher with an objection to his sermon, and said: "Sir, I don't like your theology. It is all blood, *blood*, BLOOD! It savors of the shambles. I like a pleasanter gospel." The ambassador of Christ replied: "True, my theology is bloody. It recognizes as its foundation the death of Christ, with the thorn-pierced brow, bleeding hands and open side. I am quite content that it should be bloody; for God has said: 'Without shedding of blood,' there is no remission of sins; and, 'The blood of Jesus Christ his Son cleanseth us from all sin.'"

"Scarlet" sins become "white as snow." How? "Not by works of righteousness which we have done." All the dyers on earth cannot dye a red into white. And no human merit can avail or cleanse one crimson spot of guilt away. "By the washing of regeneration and renewing of the Holy Ghost," are we justified and sanctified, "through the redemption that is in Christ Jesus, whom God had set forth to be a propitiation through faith in his blood."

Of the redeemed in glory we read, "they have washed their robes and made them white in the blood of the Lamb." The livery in Heaven is white. "Fine linen, clean and white," "white robes," "white horses," "a white cloud," "as the seat of the Son of man; "a great white throne" for the Judge; "a white stone" for the accepted saints, who "walk in white" with him who has made them "worthy." Verily, we must wear our "white raiment" here, if we would enter there. "They are without fault before the throne of God." And "Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it—that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing."

To the Fountain opened for sin and uncleanness let us daily draw near, and take with us the words of "the snow-prayer." As said a happy little girl who came in one morning to her Christian mother's knee, after a bright race in the crisp, freshly-fallen snow, "Mamma, I could not help pausing while I was at play, to pray the snow-prayer." "What did you pray, my dear?" asked the interested mother. The dear child replied, "Mamma, I said to Jesus, 'Wash me, and I shall be whiter than snow.'"

"Helpless and foul as the trampled snow,
Sinner, despair not, Christ stoopeth low,
To rescue the soul that was lost in sin,
And raise it to life and enjoyment again;
Groaning, bleeding, dying for thee,
The Crucified hung on the accursed tree;
His accents of mercy fell soft on thine ear—
Is there mercy for me? will he heed my prayer?
O God, in the stream that for sinners doth flow,
Wash me, and I shall be whiter than snow."

—Selected.

WE should never forget the difference between being humble and being humbled. We are often *humbled* because we are not *humble*; and the wise Christian has learned that when exalted by the "flesh," he may next expect a thorn *in* the flesh. If something occurs to puff us up, something will be sure to occur to bring us down, for our Father loves his children too well to allow them to leave their place of entire dependence upon him, self-emptied in his presence. "If we would judge ourselves, we should not be judged," 1 Cor. 11:31; and the failure to keep humble often forces upon him the necessity of humbling us into the dust, "for God resisteth the proud, and giveth grace to the humble." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

A good conscience waits God's time: a bad one cannot abide any one's time.

TEMPERANCE DEPARTMENT.

A FANATICAL MAN.

KIND friend put your glass on the table
Untouched, and listen to me.
You say I'm a temperance fanatic—
Mayhap I have reason to be.
It is years since we parted at college,
Let us talk over times passed away,
And see of companions and class-mates,
Who's dead, and who's living to-day.

There were ten of us came off together:
Here are two—now what of the eight?
But a few days ago I saw William—
He who beat us all in debate.
He was rich, you know; now he is needy.
I asked where his fortune all went;
He tipped up a glass as he answered,
"I drank it down so—every cent."

Then Ralph, who bore the first honor,
He took to the bar, as you know,
But another bar claimed his attention,
And business progressed rather slow.
He died of the tremens, poor fellow!
His talents would rank with the first,
And to think of his dying ere forty—
A prey to the demon of thirst.

Then Bob, irrepressible Robert—
Who always took lead in our fun—
The gayest and wildest of fellows,
Yet the kindest and best hearted one.
Well, he went to prison—life sentence;
He took too much liquor one day,
And a spree, that began in good feeling,
Ended up with a stabbing affray.

Then there was that young prince of toppers,
That high-headed Archibald West;
He never was known to be tipsy,
Yet he drank more than all of the rest.
Ah! he's reaping the crop of his sowing—
His son loves the cup, and has not
A stomach of steel like his father,
And already the boy is a sot.

I made Tom a visit last summer,
You remember Tom—quiet and mild.
Well, he makes the most fretful of husbands;
I pity his wife and his child.
He's pleasant enough in the evening,
As he sips his hot toddy and ale,
But all the forenoon he's a terror—
Cross, headache, snappish and pale.

And George—who was called Claus Adonis—
Who turned women's head with a smile,
That straight-limbed and graceful Apollo,
Who took a "dram once in a while."
Oh, Charles, you could scarcely believe it,
But the fellow's a sight to behold;
His nose is as red as a lobster,
He's bloated, and blear-eyed, and old.

Then Herbert—he's traveling somewhere.
But one more remains—Henry Lee;
And you know, from the deck of a steamer
He fell, and was lost out at sea.
A friend, who was with him, since told me
That Hank was light-headed from drink,
And that's how he so lost his balance;
'Twas the general opinion, I think.

So, Charles, when I name o'er our class-mates
Who all tipped the glass now and then,
I think that woes might have been saved them
If they had been temperance men.
You, I own, seem untouched by drink's dangers.
Yet your future we neither can scan,
And I really feel safer for being
A very fanatical man.

OAKLAND H. AND T. CLUB.

THE regular monthly meeting of the Oakland Health and Temperance Club was held in the S. D. A. Church, Sunday evening, Feb. 15, 1880.

No special inducements were held out to secure a large attendance, yet a goodly number assembled at the appointed time to show their interest in this good work.

The programme for the evening was as follows:—

1. Singing, "A Better Day is Coming." Congregation.
2. Prayer.
3. Secretary's report of last meeting.
4. Reading new Constitution and By-Laws.
5. Song, "Moonlight on the Lake." Quartette.
6. Essay, "Temperance." Miss. B. C. Stickney.
7. Singing, "Temperance Rally." Congregation.
8. Address by the Leader.
9. Distributing Certificates to Members.
10. Song, "Good Time Coming." Quartette.
11. Select Readings. J. E. White.
12. Song, "Tobacco, written for this occasion." Male Quartette.
13. Passing Pledge Papers, Remarks, etc.
14. Singing, "Overcoming." Congregation.

The exercises occupied about an hour and a half and were listened to with marked attention. Six persons signed the pledge, making a total of 101 now belonging to the Club.

The new Constitution and By-Laws for local clubs were adopted as a whole.

The long looked-for Certificates for those who had signed the Teetotal Pledge having arrived, they were distributed to those that had paid the initiation fee. These Certificates are beautiful in themselves and would be an ornament to any parlor. We hope to see them on the walls of very many in this place.

Heretofore it has been impossible to hold regular monthly meetings, but we feel determined to push the work more vigorously, and if possible, hold our meetings regularly every month.

We see the evils of intemperance on every hand, how it is sapping at the very foundation of society, and we feel that there is great importance attached to this work. We believe it to be the duty of every man, woman and child, to do all in their power to stay this mighty evil, and if possible, eradicate it from our land.

We want to see every member of our Club actively engaged in this work, and to this end it is purposed to appoint two or more persons at each meeting to prepare something of general interest for the next meeting. By this means we hope to make our meetings lively and interesting and not have to depend upon outside help, altogether.

As a result of this meeting we are happy to state that four young men laboring in the *Pacific Press* office, who were addicted to the use of that filthy weed, tobacco, have signed the Anti-Rum and Tobacco Pledge.

Altogether the meeting was one of encouragement and profit, and we hope to see many more of the same kind. C. H. JONES, Secretary.

ONE-IDEA MEN.

PEOPLE who work earnestly in any reform are sometimes called one-idea people. The phrase is complimentary; a man with one idea and that a good one is much better than a man with no ideas at all, or with a number of very poor ones. Paul was a "one-idea man" who determined to know nothing but Christ, who said: "This one thing I do, . . . I press toward the mark of the prize of the high calling of God in Christ Jesus." The world is indebted to men of one idea for its inventions, its discoveries, and its great moral and religious reformations. A boy may scatter powder along a curb-stone and then set fire to it. A flash follows, that is all. The same quantity of powder put into a pistol sends a ball straight to its mark. Many a man lives such a purposeless life, that it amounts to no more than the flash. The same amount of energy concentrated on some one worthy object would be a power for good that would be felt. We like to see men have one true idea or good purpose, and live for it.

Look for example at the one idea of temperance, and try to measure it. Is it a narrow or shallow idea? How many interests of our daily life does it touch? Narrow! It is broad enough to touch every home in our land. There are diseases that are epidemic but they are confined to certain localities. But look north, south, east, or west, and we see the rum-fiend at work, blighting homes and breaking hearts. Shallow! It is high enough and deep enough to touch heaven above and the world of darkness below. It is almost too trite to be repeated, that most of the death-bed and State prison confessions of criminals give liquor drinking as the cause of ruin of both body and soul.

This temperance idea reaches out and touches our financial interests. It deals with the question whether thousands of men shall continue to be what they are now, consumers and destroyers simply, or become producers. And whether large numbers of farmers, who are producers, shall have their produce turned into a curse by being made into intoxicants, or be helpers in society.

It reaches down into the pocket of every man, woman and child. Intemperance takes from the pockets of the many and puts into the pockets of the few. It takes the hard-earned results of useful toil, and puts them into the pockets of worse than useless greed. It lays a tax on every house and shop and inch of land, to pay for the mischief done by the few in pauper and criminal making. The question of temperance or intemperance is one that touches society in all its interests and relations. If our temperance men are one-idea

men, their idea has a breadth and height and depth that may well make them feel that their object in living is a worthy one.—*The Christian*.

WHEN DOES THE SIN COMMENCE?

To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink is its proper and natural state; drunkenness the state farthest removed from it. The state of drunkenness is a state of sin. At what state does it become sin? We suppose a man perfectly sober who has not tasted anything that can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passion; a fourth increases all this; a fifth makes him foolish and partly insane; a sixth makes him a savage; a seventh or eighth makes him stupid—a senseless, degraded mass; his reason is quenched, and his faculties are for a time destroyed. Every noble and generous principle within him withers, and the image of God is polluted and defiled. This is sin, awful sin; for drunkards shall not inherit the kingdom of God. But where does the sin begin? At the first glass, at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system toward that of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?—*John Bright*.

WHAT WILL YOU TAKE?

How often this question is asked by men accustomed to the use of intoxicating drinks. Suppose we put the question in a more practical way? Will you have ten cents' worth of poison? Will you take a pain in the head? Will you take a rush of blood to the heart? Will you take a stab in the lungs? Will you take a blister on the mucous membrane? Will you take a nauseating sickness of the stomach? Will you take redness of the eyes, or black eyes? Will you take a tint of red for your nose? Will you take a rum-bud for your face? Will you take an offensive breath? Will you take a touch of *delirium tremens*? Suppose we change the question a little. Will you take something to drink which will make you more thirsty than you were before you drank it! There would be some sense in asking a man out at the elbows to take a coat, or in asking a bare-headed man to take a hat, or in asking a shoeless man to take a pair of boots, or in asking a hungry man to take something to eat; but it is a piece of insane absurdity to ask a man to take something to drink—that which will not quench thirst. Why should he take something? Will it make him stronger, wiser, better? No; a thousand times no! It will make him weaker; it will make him idiotic and base; it will make him an enemy to himself, and a shame to his name.—*Ex.*

LIQUOR DID IT.—Not long since there appeared in the SIGNS an article headed, "Who Killed that Man?" This question may be put to thousands of untimely deaths occurring in our land, and as invariably be answered, "Liquor Did It."

A most heart-rending affair happened adjoining our city a few weeks since. A young lady and her sister of twelve years were out walking, when partly concealed by some bushes they were espied by a man, who, under the influence of liquor, imagined he saw a wildcat and fired, both were shot. The elder was seriously wounded and the younger fatally.

Another distressing occurrence is that of the death of a lady on Second street, the 3d inst. In going across the street for some bread she was struck by a shot fired in a saloon, where the keeper and customer were firing at each other. She was instantly killed.

A NEW and more stringent form for Beneficiary applications has been adopted by the A. O. U. W. Grand Lodge. The following are some of the questions introduced: Has the applicant ever used intoxicating liquors? If so, state whether daily or occasionally, and explicitly to what extent? Is he now in the daily habit of using intoxicating liquors? If so how many times daily? Has he ever been intoxicated? If so, how often and when last? Does he use morphine or opium in any form? Does he use tobacco? To what extent?—*Pacific States Watchman*.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 19, 1880.

We learn that the General Conference Committee have thought it advisable that Brn. S. N. Has-kill and W. C. White spend some three months in California before their contemplated visit to Europe. The European Conference is therefore postponed till some time in the coming summer.

PRIZE POEM.

For the best original temperance poem, with chorus, suitable to be set to music, sent to the SIGNS OF THE TIMES before March 15, 1880, we will give a prize of \$10. Right is reserved to use any or all words received. Send in productions as early as possible, stating with each that you are competing for the prize.

LEMOORE.

MEETINGS were commenced here Jan. 16 by Brother J. L. Wood and continued every evening besides Sabbath and Sundays until Feb. 2. I joined him Jan. 23. We visited nearly all of the members of the church at their homes besides others who were investigating. The church have almost unanimously adopted tithing, "one-third" and the tectotal pledge. A temperance club of forty members was organized. Bro. L. A. Scott was elected leader, and Sr. Jennie Yoakum, secretary and treasurer. Sixteen new members were added to the T. and M. Society. Twenty-two SIGNS were added to the club making sixty copies. Quite a lively interest is taken in the missionary work. Seven new members had been brought into the church by efforts put forth by the members in furnishing the SIGNS and other reading matter and visiting. Nearly all of these were very much prejudiced against the truth but by careful management they were led to see its harmony and consistency and now rejoice in the light.

Nearly every family of Sabbath keepers are now taking the SIGNS, *Review* and *Good Health*. The church library is in good demand, and an effort is being made to furnish all with the reading matter that has been recommended through the *Review*. The Sabbath-school numbers between fifty and sixty. The maps and Bro. Bell's questions are used. Quite a lively interest is taken by both adults and children in having good lessons, and in being able to answer when their names are called for questions in review. A club of eighteen *Instructors* is taken at present but we hope to see it soon increased to double that number.

The Lord has blessed the work here. Eleven were baptized, three added to the membership of the church, making forty-five, besides quite a number who are keeping the Sabbath and who expect soon to unite in church fellowship. We are now holding meetings in the Lake Side district with the Lone Oak church. We go from here to Locust Grove and will be at Fairview Sabbath and Sunday Feb. 21 and 22, and the following week at Central Colony. M. C. ISRAEL.

MOTIVES OF GRATITUDE.

MAN, so fearfully and so wonderfully made, was not left unprotected and unprovided for, an out-cast on the earth. On the contrary, by day and by night alike, an Eye has watched for his happiness that never slumbers—an arm has been stretched out for his defense that never tires. It is that arm that sustains him during the helplessness of childhood, that shields him amid the perils of youth, and props his enfeebled constitution when sinking beneath the infirmities of age. To none are mercies conveyed by accident. It was God that kindled that sun that lights the laborer by day, and planted those stars that guide the wanderer by night. His are those showers that bring forward the harvest, and his those dews that ripen the vintage. The good and the bad alike experience his care, and subsist upon his bounty. Not even the veriest wretch can deny that God has fed and clothed him—that he has nourished and brought him up. And are there no motives in these considerations to induce rebellious man to return to his allegiance? Is God, then, a friend that may be forgotten? His mercies, too; deserve they no requital? Ah, shall this earth of ours be cursed forever with the crime of cold ingratitude?—and yonder heavens, which

have witnessed God's goodness, always hear him say, in reference to the race and the abode of man: "There, in that ungrateful world, I have nourished and brought up children, and they have rebelled against me?"—*President Nott.*

ITEMS OF NEWS.

—Senator Blaine was fifty years old on the last day of January.

—Small-pox is creating great ravages among the Sioux at Spotted Tail Agency.

—A fire in Hornellsville, N. Y., Feb. 15th, destroyed property to the amount of \$50,000.

—The bakers, barbers, etc., are petitioning the California Legislature for Sunday laws.

—Prof. Nordenskjold in the *Vega* has arrived at Naples, and had a magnificent reception.

—Letters patent was granted to Thomas A. Edison, on the 27th ult., for his new electric lamp.

—The English Liberals have been defeated in the late elections at Liverpool and Southwork.

—A bill has passed the New York Legislature giving the women the privilege of voting for school officers.

—King John, of Abyssinia, in addition to a war with Egypt, has an internal revolution on his hands.

—The total expenditure and loss of resources to France by the Franco-Prussian war was \$2,787,800,000.

—Trinity church, New York, was burned Feb. 11. The building and organ cost \$135,000; insured for \$57,000.

—Philadelphia and St. Louis are both moving to send ship-loads of grain and provisions to famine stricken Ireland.

—A bill to abolish primogeniture is to be introduced by the British Government at the next session of Parliament.

—A severe tornado passed over Nashville, Tenn., Feb. 12, doing considerable damage to church spires and roofs.

—The Steamer *Constance*, coal-laden, from Cardiff for Malta, foundered off Land's End, and all but two of the crew were lost.

—Four men were killed and one injured by the explosion of the boiler in a saw-mill at Randolph, N. H., on the 17th inst.

—The Steamer *Tokio*, which carried a small party of Seventh-Day Baptist missionaries to China, has arrived safely at Hong Kong.

—An increase of from 6 to 10 per cent in wages goes into effect March 1st, in the Amoskeag, Manchester and Stark mills, Manchester, N. H.

—Benjamin Moran, American Minister to Portugal, is said to be an almost helpless paralytic, and it is feared he must abandon his post.

—Two hundred families of Philadelphia Quakers will form a colony in Minnesota on the line of the Northern Pacific Railroad, next spring.

—Illinois farm products amounted to \$200,000,000 last year, which is double the product of all the gold and silver mines in the United States.

—For the fourth time during the present century the Lake of Zurich is frozen over. The Lakes of Morat, Neufchatel and Bienne and the River Arve are also frozen over.

—The editor of the *Hollister Enterprise*, was fatally shot by the editor of the *Telegraph* at that place Feb. 12th as the culmination of a newspaper quarrel between the parties.

—The Empire Warehouse, Chicago, was destroyed by fire Feb. 15th. The loss on building and contents is in the vicinity of half a million of dollars; insured for about \$175,000.

—By the collapsing of an elevator in Chicago, Feb. 12th, 125,000 bushels of wheat were spilled on the ground, and a twelve-stone mill adjoining was ruined. Loss estimated at \$200,000.

—The miners in the Scharley mines, Breslau, have indulged in riotous proceedings, demolishing the buildings at the mouth of the pit, destroying the books, and maltreating the officials.

—The command of Captain Rucker, which had been on the trail of hostile Indians in New Mexico, came up with them Feb. 8th, in the San Andreas mountains, and was utterly routed by them.

—In Lower California political strife prevails, and long-named generals with armies of fifty men at their backs shake their swords and breathe death and devastation across the borders of contiguous States.

—General Grant and party left Havana for Vera Cruz on the 13th inst. Just before leaving Cuba the train bearing the party was ditched and they were compelled to pass the night on a lonely plantation.

—A violent storm on the Atlantic, Feb. 1st, is reported by vessels arriving at Eastern ports. The Guion steamer *Wyoming* had an entire deck watch of eight men disabled, two having their legs broken.

—The Pioneer and Mission woolen mills, San Francisco, employing 500 Chinese, and the Oakland jute mills, employing between 700 and 800, have discharged all of their hands and closed their mills, until it shall have been decided whether the State has the right to restrict corporations in their choice of labor.

—Letters received from Japan give the information that the mission established in Tokio, by the Woman's Board of Foreign Missions of the Methodist Episcopal Church, was completely swept away by the late fire.

—The daily papers teem with Presidential possibilities, to the exclusion of other news. Blaine seems to take the lead among the Republicans, while with the Democrats Bayard and Thurman are about equally strong.

—Baroness Burdett-Coutts has decided to devote the sum of \$2,500,000, to the amelioration of the condition of the Irish peasantry. The money will be invested in land which will be let to small tenants in long leases and at moderate rents.

—A demonstration of the San Francisco workingmen is in progress. A large delegation of unemployed men are visiting the various corporations, and demanding that they discharge the Chinese in their employ, and substitute white labor therefor.

—Between 6,000 and 7,000 seaman's libraries are kept on the water by the American Seaman's Friend Society, the number of volumes being over 300,000. Many thousand vessels are, however, still in need of books, and gifts and donations are solicited by the Society in furtherance of their good work.

—The dining-room and guard-room of the Winter Palace at St. Petersburg, were blown up by Nihilist conspirators on the 16th inst. by means of a mine placed under the guard-room. Five soldiers were killed and thirty-five wounded. The lives of the imperial family were saved by the fact of their being behind time.

—The contract existing for a long time between the Pacific Mail Steamship Co. and the overland railroads has been dissolved, and low passenger rates between California and the East result therefrom. Rates are now as follows: Steamer, to New York, cabin, \$75; steerage, \$45; overland, first-class, \$100; second-class, \$75; emigrant, \$45.

—A noble instance of true Christian charity, which illustrates forcibly the Master's injunction as to not letting your right hand know what your left hand does, is announced by the secretary of the London, England, Hospital. They have received a splendid Christmas box in the shape of an anonymous contribution of \$25,000 to the funds of that charity.

—Considerable excitement is said to have been caused in Lyons by a discovery which purports to give to flax all the qualities and appearance of silk. It has long been known that silk is soluble, not only in powerful acids, but also in soda and chloride of zinc, and it is said that these qualities are made use of in the new process. A company is being formed with a capital of \$6,000,000 for the manufacture of the new textile.

OBITUARY.

DIED, at Temperance Colony, Fresno county, California, January 10, 1880, of lung fever Claud O., son, and only child of Brother Horace, and Sister Amanda Munn, aged 7 months. MRS. J. W. BEALL.

DIED, near Springfield, Lane County, Oregon, January 26, 1880, of brain fever, Homer O., son of Brother W. E. and Sister N. A. Davis, aged 7 years, 1 month and 23 days. Funeral services by the writer. Text Jer. 31:16, 17. W. R. YOUNG.

DIED, at Jackson, Amador county, California, January 29, 1880, my dear mother, Mary M. Hill, aged 86 years. She was born in Worthington, Mass., Jan. 12, 1794. Your paper, the SIGNS, was a great comfort to her in her declining years. M. A. BOARMAN.

BUSINESS DEPARTMENT.

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

RECEIVED FOR THE SIGNS.

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Journal THE SACRIFICE DEMANDED OF US.

CHRIST demands all. If he required less, the sacrifice made by him was too dear, and too great to bring us up to such a level. Our holy faith cries out separation. We should not be conformed to the world, or to dead, heartless professors, but be transformed by the renewing of our mind. This is a self-denying way. But if we think it too straight; if we think that there is too much self-denial in this narrow path; or if we say, How hard to give up all, let us ask ourselves this question, What did Christ give up for me?

The infinite sacrifice he made eclipses all we call self-denial. Behold him in the garden sweating great drops of blood. Follow him on his way to the judgment hall, while he is derided, mocked and insulted by that infuriated mob. Behold him clothed in that old purple robe. Hear the coarse jest and cruel mocking, see his enemies place upon that noble head the crown of thorns, and then smite him with a reed, causing the thorns to penetrate his temples, and the blood to flow from that holy brow; hear that murderous throng eagerly crying for the blood of the Son of God; see him delivered into their hands, and led away, pale, weak, and fainting, to his crucifixion; see him stretched upon the wooden cross, and the nails driven through his tender hands and feet; behold him hanging upon the cross in agony, until the sun refuses to shine, and the angels veil their faces from the horrid scene,—then ask yourself the question, Does he require too much in asking me to give up the world and deny self? No, no.

A divided, half-hearted life causes doubt and darkness. Persons living thus do not enjoy the consolations of religion, neither the pleasures which the world gives. It is a blessed privilege to give up all for Christ. It is safe to follow him who is the only true, unerring pattern. If others act on the principle of the spiritual sluggard, we should leave them, and march forward to the elevation of Christian character. Let us not sleep at our post, but deal faithfully and truly with our own souls.

The indulgence of light reading and tales of fiction produces a false, unhealthy excitement of the mind, and unfits it for any spiritual exercise. It weans the soul from prayer, and love for spiritual things. Reading that will throw light upon the sacred volume, and increase one's desire to study it, is not dangerous, but beneficial. The oftener and more diligently the Scriptures are read, the more beautiful will they appear, and the less relish will one have for light reading. The daily study of the Scriptures will have a sanctifying influence upon the life. Then let us bind to our hearts this precious volume which will never fail to prove a friend and guide in perplexity.

How many have fixed their hopes on earthly objects, and how earnestly and perseveringly have they labored to obtain them, yet without realizing their anticipations. But there is an object before all worthy of a life-long effort. It is the salvation of our souls—everlasting life. And this demands self-denial, sacrifice and close study. If we gain eternal life, we must live for it and deny self; come out from the world and be separate. Our life must be marked with sobriety, watchfulness, and prayer. Angels are watching the development of character, and weighing moral worth. All our words and acts are passing in review before God.

It is a fearful, solemn time. The hope of eternal life should not be cherished upon slight grounds; it should be settled between God and our own souls. Some will lean upon the judgment and experience of others, rather than be at the trouble of a close examination of their own hearts; and thus pass along for months and years without any witness of the Spirit of God, or evidence of their acceptance. Such are deceiving themselves. They suppose they have a hope, but lack the essential qualifications of a Christian.

God's people are peculiar. Their spirit cannot mingle with the spirit and influence of the world. None desire to meet Jesus with a profession only, and thus be disappointed of eternal life. Then let us examine the grounds of our hope thoroughly, and deal truly with our own soul. Let us decide now whether we will follow Christ at any sacrifice or any cost.

Mrs. E. G. WHITE.

FAITH and confidence in God is better than all the treasures earth can afford.

SHALL WE HAVE THE BIBLE?

FOR more than twenty years it has been evident to me that this is to be the great question of our day. At a time when increasing light is beaming forth from the Scriptures of truth, according to the prediction of prophecy, Dan. 12:4, 10, infidelity, under new and insidious forms, rears its mighty and unblushing face, and with "progress" for its motto, it intends to do nothing short of sinking the Bible to oblivion and banishing its faith from among mankind. And it is not only the outside, non-professing world that is being, and will be, affected by this movement, but the professed friends of the Bible are giving up the faith, and many of them are doing their best to help forward the increasing infidelity of the times, some in an open, and others in a covert, way. These profess great reverence for God, while, from what they are pleased to call the light of science, they teach principles clearly atheistic. Modern spiritualism, which commenced its public work in 1848, struck the key-note of "progression," and the latent and covered infidelity of men of all grades and in all stations has been, and is being, rapidly developed.

What causes have prepared the way and led to this unparalleled raid against the Bible and the Christian faith? How does it happen that such gross infidelity is so suddenly developed, even among professed believers in the revelation of the Bible.

The deep depravity of the human heart, the "carnal mind" which is enmity against God, is not subject to his law, cannot, and will not be, naturally chooses to disbelieve and disobey God. Men are infidels because they choose to be. Pride, the evil root from whence sprung the first sin, 1 Tim. 3:6; Isa. 14:12-14; Eze. 28:12-17, holds the heart from yielding to God. And the improvements of our day in arts and sciences, the inventions and achievements of men, tend to foster pride, and make man deify himself, and wish to dethrone the Almighty.

But it is "withal, a very polished age;" and infidelity, not willing to bravely fight under its own proper banner, and wear its own proper uniform—not willing openly to proclaim its own atheism—makes profession of "devout belief in God" and "steals the livery of the court of Heaven to serve the devil in." It will even profess faith in the Bible, provided it be allowed to interpret it to its liking. And this is the grand point. Here is the point where professed Christians have set an example for unbelievers of every grade to nullify the claims of the Scriptures. The Bible has been interpreted to suit every creed, and uphold every departure from its plainest teachings and requirements. The learned Origen early set the example of interpreting the plain statements of the Scriptures allegorically; and infidels now will refer to him, when they wish to set aside what the Scriptures declare. The plea is that they do not mean what they say; but something else: anything which the interpreter judges most desirable, that which will establish his own faith and practice.

Take a few examples in which Christians have laid a foundation for infidels to build upon. To avoid the rocks of materialism, they have described God as a being "without body, parts, or passions," not dwelling in any place in particular, but being as truly in any one place as in any other; setting aside those scriptures which speak of his dwelling place, his holy habitation, in the heavens, whence he looks down to earth upon the children of men. Infidelity chimes in: God is everywhere and in everything; as much in a rock or tree as anywhere else. He pervades all nature; is the God of nature; and the artful leave us to infer, while the less cautious bring out their own conclusion, as one did in my presence recently, that there is no God but nature. What will our Christian friends say to this? They have laid the foundation, others build thereon.

Again, take the plain and very explicit duty of keeping the Sabbath of the fourth commandment. Christians will read this precept which clearly enjoins the keeping of a specified day, the seventh of the seven, because that was the day on which God rested, and which he blessed and sanctified, that is, separated it from the other days of the week and appointed it to be a sacred memorial of himself and his creative work, and after reading the commandment as it is, will begin to tell you that it does not mean what it says, in words something like the following: "It is very clear

that the design of this commandment is to require that one-seventh portion of our time, namely, one day in seven, should be kept holy to the Lord, as a Sabbath day or day of rest." The text does not say this at all; but this is what they think it must mean. It would be no more absurd to interpret the first commandment—"Thou shalt have no other gods before me"—to mean that we must make choice of a god whom we will worship, and have no other.

This commandment is not so explicit as the fourth. The "me" of the first commandment is dependent for its identity on the facts which are stated in connection with the fourth. Take these explanatory facts from the Sabbath commandment, and you may not only choose your own day for a Sabbath, but you may choose the god you will worship. This shows what interpretation can do. Those who would have no Sabbath and no God drink with avidity such interpretations. Many of them have sense and reason enough to know that if the Sabbath precept does not specify a particular day which all are required to keep, then there is no sacred day, and we may choose one day in seven or ten, or no day at all. The tendency and logical sequence of such interpretation is no-Sabbathism; and those who would have their lager beer and amusements on Sunday are able to see it. For to teach that the commandment, as originally given, requires no particular day, but only one day in seven, and on the top of this, that the day of the Sabbath has been changed (from one indefinite and unspecified day to another), and now requires us to honor a particular Sunday, is much more than preposterously absurd; how much more, language is incapable of expressing!

We might add other instances of Christian interpretation that foster infidelity (and perhaps will at another time), but these are enough to show that the professed friends of the Bible, with their interpretations, have opened the way for the enemies of God and revelation to force upon us the great question of the day, namely, Shall we have the Bible? Nothing answers the purpose of infidelity better than the large license of interpretation which the friends of the Bible have put into their hands.

Now the only hope for those who would retain the Bible is in returning to what it says, instead of telling what it must mean. It would be well for interpreters to take the advice of Wm. Tyndale, who was the first to translate the New Testament from the original Greek into the English, in 1526, under the heading, "To the Reader," he says, "Marke the playne and manyfest places of the Scriptures, and in doubtfull places, se thou adde no interpretacion contrary to them: but (as Paul sayth) let all be conformable and agreynge to the faith."

These interpretations have worked, and are working, mischief. Better lay them aside, and let the Bible speak for itself. A poet has sung,

"God is his own interpreter."
So let it be. R. F. COTTRELL.

ALEXANDRIA, EGYPT.

I MENTIONED in a previous report that I had availed myself of my profession as a means of carrying the message among persons whom it would otherwise be difficult to reach. This has enabled me to make a wide circle of new acquaintances, to all of whom I have been able to announce the true Sabbath and the nearness of our Lord's coming kingdom.

Medical men here, as a rule, are almost all materialists, and the fact that a doctor announced Christ's coming and professed to work in his name, caused no small sensation in Alexandria. I was accordingly invited to meet a number of persons, of various persuasions and tenets, who were desirous to hear from me directly the "new things" I had commenced to announce. Our conference was held last Sunday, in the office of a mutual friend. It was a little room, in dimensions about ten feet by six; and in it we were assembled, twelve in number, including Bro. Rupp and another brother of our church. Together we represented five churches,—Hebrew, Greek, Latin, Anglican, and American, the latter the Seventh-day Adventist. All of them, with the exception of the Adventists, lighted their cigars at the commencement of the conference, and the effect, in the little room in which we were packed may be better imagined than described.

What a conference! I prayed God to help me with his Spirit, and only with his powerful aid

could I have answered the weighty questions which were propounded by Jews, deists, materialists, and spiritualists, every one of which would have required a lengthy discussion in itself. Tobacco opened the discourse, and its influence in shortening life was spoken of; this enabled me, by comparison, to introduce the subject of the new kingdom, where life instead of being short will be eternal. Among the questions propounded were these. Why should God allow man to suffer, instead of at once establishing his kingdom? Why did he allow man to fall? What need had he to put man to the proof, if he knew all things that would be? Why did he permit the continuance of the rebellion of Satan? Why should he in the Judgment condemn pagan nations that had never heard of his law or of Christ?

Then we were led to the question of the divine origin of Jesus, by an Israelite friend. I took him to the 18th chapter of Deuteronomy, and showed him that Jesus had given proofs laid down by Moses of his being the true prophet from among their brethren, whom they should hear. He admitted that whoever acknowledges Moses must acknowledge Christ, but confessed that hitherto monetary pursuits had prevented him from investigating whether Moses himself was worthy of credence. Such is, indeed, now the condition to which the greater part of the children of Abraham are reduced. Rabbinical tradition, like papal tradition, leads to utter incredulity. Spiritualism formed the closing topic of discourse, and I was invited to a spiritual seance; however, for manifest reasons, I declined to go. My Hebrew friend rather surprised me by saying that he invoked the aid of God, whom he acknowledges, in his magnetizing operations.

I am glad to say that all were so much pleased with the answers I gave them, that they expressed a desire for another conference, which I hope we will soon hold. How glad I would be if Bro. Andrews, with his long and deep Biblical experience, could aid us with his presence.

Our meetings are now held every week, at our house, and new hearers are coming in who take an interest in the word spoken. Our brethren in Naples still work actively, and report new friends gained to the Sabbath of the Lord. Bro. Bertola has gone to Odessa, in Russia, where we hope he may be able to sow some good seed.

We were invited last evening to a wedding in the church of our Arab brethren, whom I mentioned in a former letter. The ceremony was interesting; the bride was only fourteen years old. Bro. Rupp spoke in Italian, and his words were translated into Arabic. These worthy brethren take a great interest in prophecy, and would willingly listen to us and read our tracts; but their language places an almost insurmountable barrier between us.

May God give us much fruit, and enable us to raise "an altar to the Lord in the midst of Egypt, and a pillar at the border thereof," to "be for a sign and a witness unto the Lord of hosts in the land of Egypt." Isa. 19 : 19, 20.

December 4, 1879.

H. P. RIBTON.

ACCEPTABLE SERVICE.

SERVICE to God, in order to be accepted, must be a service of love. In fact, it is impossible to do a good deed that will be rewarded in the Judgment unless love be the mainspring that prompts us to do it. And this love is shed abroad in our hearts by the Holy Spirit.

We are but children in the school of Christ, trying to learn how to serve God acceptably, also trying to put away our sins and obtain victory over our faults. But we make little or no progress unless the Spirit of God help our infirmities. We may try for many years to overcome some darling sin and fail again and again, being in bondage, helpless under the iron hand of habit, lust, or appetite, till we get utterly discouraged, and hope dies within us. All this time we may keep up the form of service, may attend church, the prayer meeting occasionally, have family prayer, give for the support of the gospel, and outwardly appear to enjoy religion, but when we candidly ask ourselves if we feel safe, will find our own hearts to condemn us, and the forms we have kept up so long, to be a sort of yoke of bondage which we had no relish for, and attended by no blessing. Also that we are unacquainted and strangers to the "peace of God that passeth understanding" and "joy in the Holy Ghost," and "the Spirit of adoption, whereby we cry, Abba,

Father." These seem to be ecstatic joys beyond our reach.

We must have something better than this half asleep, neither cold nor hot, formal worship, which will cause us to be rejected in the Judgment. Our works must be wrought in God. We must have the victory over our besetments before our dear Lord can give us eternal life. We cannot obtain it in our own strength; we must lean on the arm of our beloved Lord or we fall. Now when shall we begin this work? We have professedly believed this work of God, and obeyed the truth these many years, yet are no nearer victory apparently than at first. Satan has beset us on every side with opposition, trouble, discouragement, and trials, till our prayers do not seem to take hold on God; the heavens seem to be brass over our heads, and God seems so far away that we are tempted to doubt his existence. Yet God's arm is not shortened that it cannot save, there is help for us in God. There is hope for you, dear, tempted, tried, discouraged one. You can have help to resist the enemy, and overcome wrong habits. You can stand erect, a noble, confiding, victorious child of God, your face shining with holy consecration, your heart all aglow with fervent love to God, his truth, and his people, and your hands reaching out to help the needy and perishing, and your works also have the stamp of divine acceptance.

The way is plain and simple, but it needs a persevering effort, and as much earnestness as we exhibit in our worldly business. It is to seek God till he accepts, and until we obtain his Holy Spirit, and his love be shed abroad in our hearts. Then we will feel that we are new creatures, old things, habits, and desires having passed away, and the bondage of corruption that so long bowed us down will be lifted off our hearts, and our voice will then break forth in grateful thanks and happy praise to the God of our salvation. God will then seem to be a loving, merciful Father, and the name of Jesus will cause our hearts to leap for joy. The word of God will be sweeter than honey and the honey comb, and these psalms of praise will seem to express the raptures of our heart. Then the strong, yet simple faith we have in God, will be of priceless value, better to us than thousands of gold and silver. Contrition, a broken heart God will not despise. Psa. 34 : 18; 145 : 8, 14, 18; 147 : 3, 6; Isa. 57 : 15; 61 : 1, 3. My brother, my sister, unless we have this conversion of the heart we will come short of eternal life. Matt. 18 : 3.

E. B. SAUNDERS.

San Jose, Cal., Feb. 1, 1880.

MEMORY IN OLD PERSONS.

THE brain is the instrument of the mind. Every thought and feeling is dependent on certain changes that take place between it and the blood. Mental activity may be quickened or retarded, exalted or depressed, by the action of drugs upon the brain. Singular effects are produced by cerebral disease.

Age works permanent changes in the brain; it shrinks its bulk and hardens its substance. In consequence of this there is a change of mental manifestations. The mind acts more slowly in old persons. It does not turn readily to new subjects, and is not capable of as protracted or as lofty efforts. The feelings, too, are much lessened in susceptibility.

But in the memory the most marked changes occur. Some persons who have been more than ordinarily gifted in this respect, in old age become peculiarly deficient in memory. With the aged, recent facts and events are not so readily taken up into the mental store-house, and what is learned is sooner forgotten.

At the same time the past stands out in vivid contrast with the present. Early habits return again. For instance, the pronunciation or the spelling of youth often reappears, to the surprise of friends. Sins, early repented of and forsaken, obtrude themselves painfully on the memory.

From this we see how important it is that the associations and habits of youth are such as shall give only pleasure in old age.

If one would not sink into imbecility when the brain begins to shrink, let him cultivate all his powers right along through life.

The aged should take special pains to keep up their mental activity.

"CHRISTIANITY," says the worldling, "is too insignificant for my attention;" the truth is, it is too high for him.

SWEEP BEFORE YOUR OWN DOOR.

Do we heed the homely adage handed down from days of yore?

"Ere you sweep your neighbor's dwelling, clear the rubbish from your door;

Let no filth, no rust there gather, leave no traces of decay, Pluck up every weed unsightly, brush the fallen leaves away."

If we faithfully have labored thus to sweep without, within, Plucked up envy, evil-speaking, malice, each besetting sin— Weeds that by the sacred portal of the inner temple grow— Poison weeds the heart defiling, bearing bitterness and woe;

Then, perchance, we may have leisure o'er our neighbors watch to keep—

All the work assigned us finished, we before his door may sweep;

Show him where the moss is clinging—token ever of decay— Where the thistles, thickly springing, daily must be cleared away.

But, alas! our work neglecting, oft we mount the judgment seat,

With his failings, his omissions, we our weary brother greet; In some hidden nook forgotten, searching with a careful eye, We the springing weeds discover—some slight blemish there descry.

For his slothfulness, his blindness, we our brother harshly chide,

Glorying in our strength and wisdom, we condemn him in our pride.

Ask not why he has neglected, thus before his door to sweep; Why grown careless, he has slumbered, failed his garden plot to keep.

On the judgment seat still sitting, we no helping hand extend To assist our weaker brother, his shortcomings to amend;

For his weariness, his faltering, we no sweet compassion show— From our store no cordial bring him, no encouragement bestow.

But, while busied with our neighbor, urging him to ceaseless care,

Calling to the thoughtless tillers, to their labor to repair— Lo! unseen the dust has gathered, weeds are growing where of yore

Flowers rare and sweet were blooming when we swept before our door.

Ah! how easy o'er our brother faithful ward and watch to keep!

But, alas! before our dwelling hard indeed to daily sweep; Harder then to share the conflict, "by the stuff" at home to stay,

Easier far to sit in judgment than to humbly watch and pray.

NEWS FROM A KNOT-HOLE.

MRS. JENKINS lived in the other part of Rev. Mr. Capers's house, and thought herself fortunate in the enjoyment of so great a privilege. Most good people like to be as near the minister as they can. Mrs. Jenkins did. Her part was merely an L, built on the main structure. Her little attic, therefore, was neighbor to the minister's study. Just in the corner of the minister's study floor was a knot-hole; a trifling sort of thing in itself, but when once found to open into Mrs. Jenkin's attic, of the widest importance in its consequences.

When Mrs. Jenkins finally became aware of so close a connection with the minister's family, she sat down to fold her hands and congratulate herself. Next she formed her resolution not to let any good opportunity pass unimproved to inform herself of matters that would otherwise remain dark to her. Day after day, therefore, her ear and that knot-hole renewed their acquaintance with each other. Sometimes she picked up quite a little bunch of news; and sometimes she went off down stairs as hungry as ever. There was as much variation every day as there is in the price of stocks or exchange.

Going up into her little attic, one afternoon, to hear if anything special was doing in the adjoining apartment, she was delighted beyond expression to catch the sound of a voice. Mr. Capers was in conversation with his wife. Up she climbed, walked tiptoe across the floor, got down on her knees and put her ear as close to the knot-hole as she could get it. She even shut her eyes, lest some of the good things should escape by that way.

For a while she did not understand anything clearly. Now she heard Mrs. Capers laugh; and then Mr. Capers stopped a minute and laughed, too. This served to excite her curiosity the more, and she pressed her head so hard against the partition, that when she came to go away she carried off splinters in plenty in her hair.

Finally she heard something with distinctness. Mr. Capers was telling his wife, who appeared to be in great glee, of a man who had been saying hard things to his wife. Said he in course of his remarks:—

"Mr. Jones got to abusing his family at last. He declared his wife should not go out visiting, and threatened to shut her up if she disobeyed

him. As for going to these evening meetings, he declared he meant to put a stop to it; he had enough of it. It did not do her any sort of good and made a great deal of trouble and expense to him. He should put an end to it at any and all hazards!"

Mrs. Jenkins started up in blank surprise. "Now, I want to know," said she to herself, "if our minister says that of Mr. Jones!"

Without waiting to hear any more, Mrs. Jenkins folded her arms tightly and defiantly about her and started down stairs. The next thing that she did was to throw on her "things," and start off at a high speed for her friend's, Mrs. Tautog.

"Now I want to know," said the latter, as Mrs. Jenkins came through the back entrance. "Do tell if that's you! sit down, do. What's the word this afternoon? Heard anything very new lately?"

"Oh, well, no—I do no, either; p'raps it may be new to you, though."

"Why, what is it?" said she. "I dare say 'tis. I'm not in the way of hearing anything till everybody else has picked it up all clean. What is it now?"

"Oh, well, nothin' really worth mentioning. But then you may as well know as me. It's nothing, though, that I care to have go from me, you know I don't wish to be mixed up in this scrape."

"No, your name shan't be mentioned. But what is it, Mrs. Jenkins? What is it? Do pray tell suddin', for I am dyin' to know."

"It's no great affair after all, though. Still it's something. But this is all there is to it—Mr. Jones has got to abusin' his wife most dreadfully; and he declares if she thinks o'going out a visitin' he'll surely shut her up where she can't get out so soon."

"Of all things in the world!"

"Yes, and more'n that; he's even gone and forbid her goin' to evenin' meetings. What do you think of such a man as that?"

"I think he's a monster!"

"And so do I. But that ain't quite all. He jaws her all the time, abuses her, threatens her, and keeps her in mortal fear of her life. Only think of it."

"How did you hear about it?" I wonder if folks generally know it? How did you hear about it I'd like to know?"

"Well, I'd as lief tell you as not, Mrs. Tautog, but you must promise not to tell anybody else about it."

"Oh, to be sure not. What should I be gaddin' about the neighborhood for, tellin' hard stories about respectable folks? Who did tell you, though?"

"Nobody told me, exactly; but I happened to know. It come, in the first place, from the minister."

"You don't say so!"

Mrs. Jenkins nodded in silence.

"Well, I do declare now! Who'd ever thought of such a thing of Mr. Jones! But I've seemed to take notice, back along, that his wife was a good deal down-hearted and sort o'melancholy like. And that must be the reason, I know that explains it all."

"Yes," said Mrs. Jenkins, "that's it."

The latter did not stay very long after unbosoming herself of her heavy secret, when off posted Mrs. Tautog, armed and equipped for the brave business she had in hand. The first house she dropped into was Mrs. Mallory's.

"Mrs. Mallory," said she, almost as soon as she was seated, "have you heard the news?"

"Why no," answered the astonished lady. "What is it pray?"

And forthwith Mrs. Tautog narrated all that Mrs. Jenkins had been kind enough to tell her, and a good deal more—saying nothing about the embellishments she laid on in the course of her story.

Mrs. Mallory was astonished, of course. And as soon as her visitor had withdrawn, she dons her bonnet and shawl, and whips across to Mrs. Dinks. There the story was repeated, with variations, and considerable additions. Then Mrs. Dinks took it up. And then Mrs. Murry got interested in it, and then Mrs. Filpot, and so on, till every-body got hold of it, and had talked it and had passed judgment on the man who was guilty of such gross malpractice toward his family. If it had stopped right there, perhaps it would have answered, but it didn't. It spread like a circle in the water, till, in the end, Mrs.

Jones herself heard of it; and heard, of course, that the author of the story was the minister's own self.

The next thing to be done was for Mr. Jones and his family to leave Mr. Capers' church and go somewhere else. The clergyman was a good deal troubled about it, and his wife went over to see if she could discover the cause. Mrs. Jones received her with a good deal of coldness and seemed hardly civil. Unable to endure it longer, Mrs. Capers asked the aggrieved lady frankly what the trouble was. Mrs. Jones as frankly told; that was well, for now the latter knew exactly what the matter was, and what it was necessary to do.

Going home and imparting the intelligence to her husband, he manifested quite as much astonishment as she. He sat and thought it over a little while in order the better to collect himself before taking a single step, and then started on direct for Mr. Jones himself. He told Mr. Jones what he had heard, and declared the whole of it an untruth from beginning to end. Mr. Jones went on with all the minutest particulars connected with the affair, and making the most of the case in his power against the minister. Still the latter positively denied his guilt, and declared his determination to ferret out the author of so base a slander, if it was within human possibility. And he hurried back home and set about it.

For some weeks it was a mystery still; he could get no clue to anything. It perplexed him beyond conception. Finally his wife came running down stairs one day, her face flushed and excited, and said to him in her unsteady breath:—

"Mr. Capers, have you ever noticed that knot-hole in your study floor?"

"Why no," said he; "where is it, and what of it?"

"Just come up stairs and see."

And they went up stairs together. She pointed to the tell-tale spot, and remarked in a whisper:

"I just caught Mrs. Jenkins with her ear to that very hole."

That was the first step toward the unravelment of the mystery. In a few days more, the whole of it came out. He had sent his wife round to make a few innocent inquiries, and she had brought back the intelligence just as he had expected and required. And putting this thing and that thing together, and recalling certain ideas, that up to that time had passed out his mind altogether, he thought the matter was explained at last. So he went over to Mr. Jones once more.

"Come," said he, "if you will consent to go home with me for a short time, I think I can explain some things that hitherto stood in the way of our friendship."

Mr. Jones did not happen to love malice well enough to refuse, and accordingly took a walk with the minister over to his residence. The latter at once took him up into his study and shut the door.

"In the first place," said he, "I suppose you know that Mrs. Jenkins lives in the L."

"Yes."

"Well, and you observe that knot-hole?"

"O certainly."

"And this is my study?"

"Yes."

"And where my wife often takes the liberty to come and sit with me?"

"Now then," continued the clergyman, "I am in the habit of frequently reading aloud to her. And once upon a time I happened to be reading this very book, (picking up a volume from the table) and here is something out of the same book that I am going to read to you." And he went on to read to Mr. Jones several paragraphs, in which occurred the following:—

"Mr. Jones got to abusing his family at last. He declared his wife should not go out visiting, and threatened to shut her up if she dared to disobey him. As for going to these evening meetings he declared he meant to put a stop to it, he had enough of it. It did not do her any sort of good and made a great deal of trouble and expense to him. He should put an end to it at any and all hazards!"

Mr. Jones burst out laughing. "Is that all?" said he, his face as red as the setting sun.

"That and the knot-hole," said Mr. Capers, smiling good naturedly.

Mr. Jones offered him his hand. From that moment they were friends again. He went back to church next Sabbath as he should have done.

"The wicked is snared by the transgression of his lips; but the just shall come out of trouble."

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THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 19, 1880.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER SEVEN.

THE following reasons may be urged to show that Rome is the power represented by the iron legs of the image, and by the horn which came out of one of the horns of the goat, which was little at first, but afterward waxed exceeding great.

1. It was to come forth from one of the four kingdoms of Alexander's empire. We have seen that nations are not brought into prophecy, till connected with the people of God. The Roman power had been in existence many years before the league with the Jews previously mentioned; and seven years previous to that event, namely, B. C. 168, it made Macedonia, one of the horns of the Grecian goat, a part of itself. Speaking of the peremptory manner in which Popilius, the Roman ambassador commanded Antiochus to quit Egypt, the historian says: "That which made him so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Perseus, king of Macedonia. For Paulus Æmilius having now vanquished that king, and thereby added Macedonia to the Roman empire, the name of the Romans after this carried that weight with it, as created a terror in all the neighboring nations; so that none of them after this cared to dispute their commands, but were glad on any terms to maintain peace, and cultivate a friendship with them." Being introduced into prophecy after this event, it is represented as coming forth from one of the horns of the goat.

2. The following specifications of the little horn, are also fulfilled in the Roman power to the very letter: 1st. It waxed exceeding great towards the south, and towards the east, and towards the pleasant land, [Palestine, Ps. 106:24; Zech. 7:14.] Rome being almost directly north-west from Jerusalem, its conquests in Africa, Asia, and Palestine, were of course in those directions, and furnish an exact fulfillment of the prophecy. 2d. It was to cast down of the host and of the stars, the same as predicted of the dragon, [Rev. 12:3, 4.] which all admit to be Rome. Who can fail to see their identity? 3d. It was a king of fierce countenance. See Moses' description of the same power. Deut. 28:49, 50. 4th. It did "destroy wonderfully;" from fifty to one hundred millions of the "mighty and the holy people" being put to death by it. 5th. It did stand up against the Prince of princes. Pagan Rome nailed Jesus to the cross. 6th. It is to be "broken without hand." How clear the reference to the stone "cut out without hand," that smote the image. Dan. 2:34. Further proof is unnecessary; and probably ere this, the reader has agreed with us that Rome is the subject of the prophecy.

From small beginnings, with a steady ascent, Rome rose to unparalleled greatness. How Macedonia became a Roman province B. C. 168 has been already stated. The empire of Syria shared a like fate B. C. 65, when Pompey reduced all those parts to the Romans as far as the river Tigris. The only remaining portion of the goat's dominions, not yet engrossed by the little horn, was Egypt; but this also fell before the Romans, when Augustus Caesar, on the death of Cleopatra, made it a Roman Province B. C. 30. Twenty-five years after this, when the whole world was settled in thorough subjection to this same Augustus, and the temple of Janus, at Rome, which was kept open only in times of war, was for the fifth time shut since the building of the city, and peace reigned over the nations, there was born "in the city of David, a Saviour which is Christ the Lord." Luke 2:1-11.

There is a view largely prevailing in the Christian world, which we deem not only a grave error in itself, but the parent of dangerous errors on other important subjects, which demands a notice at this stage of our investigation. It is that Christ, at his first advent, set up the fifth kingdom of Dan. 2:44, 45; or, in other words, that

the kingdom which was to be set up in fulfillment of the prediction that in the days of these kings the God of Heaven should set up a kingdom, is the kingdom of grace in the hearts of believers; and that it was established at the cross or at Pentecost. Thus Butler in his Historical sketches, says: "In this glorious, peaceful reign of Augustus Caesar, the fifth kingdom commenced, [Dan. 2:44, 45.] in the Advent of the Messiah." Prideaux says: "At this very time, Christ's kingdom commenced in the erection of his church." "The kingdom of Christ," says Scott, "was evidently intended: from small beginnings it hath already made vast progress," &c. "A stone cut out: the fifth monarchy; the spiritual kingdom of the Lord Jesus," says Clarke, "which is to last forever, . . . the extensive and extending empire of Christ," &c.

In reference to this position, we have brought the image down to the cross of Christ, where it is said this kingdom was set up, in order to avail ourselves of the advantages to be derived from illustration, in impressing the truth upon our minds on this subject. To meet the question fairly we must here anticipate a little. The image had two feet and ten toes; and the fourth and terrible beast of Dan. 7, had ten horns; which both represent the ten kingdoms which arose out of the Roman empire, as will be more particularly noticed hereafter. Until this division of the empire took place, the image was not complete: the feet were not fully developed. But where did the Stone smite the image? Upon the feet, and the feet only. Now look at the illustration. There is the cross, but where are the feet? We have not reached them. Can it then be said that the Stone that was to smite the image upon the feet, did its work away back there upon the thighs at the cross of Christ? Impossible. But do you say that we have erected the cross too soon? that the image should have been completed, and the cross erected at the feet? We answer, That cannot be; for the feet were not developed till 483 years after the crucifixion. No: the image cannot be smitten upon the feet, till we reach the feet; therefore it could not have been smitten at the cross. The prophecy promised that *in the days of these kings* (those that rose from the Roman empire) the God of heaven should set up a kingdom, and not 483 years before the division took place, or the kings existed.

Again, it does not read that the Stone gradually wore away the image, or that by some chemical process, it dissolved its metallic substances, and appropriated them to itself, till they were all used up. Far from it: the Stone smote the image; and the iron, brass, silver, and gold, were ground to powder, and blown away. The nations have not yet been dashed in pieces with a rod of iron; (Ps. 2:9,) they have not yet been shivered like a potter's vessel; therefore that fifth universal kingdom which is to be set up by the God of heaven and stand forever, which is to be ushered in with events like these, is yet before us.

The conclusion is therefore obvious, that the position handed us by Butler, Prideaux, Scott and Clarke,—a position which has been seized upon by hosts of more modern origin as an objection to the faith we cherish of the soon coming of the Son of man to establish upon the demolition of all earthly governments, an enduring empire;—it is obvious, we say, that their position is erroneous and untenable. We declare unhesitatingly and without fear of contradiction, that they have misapplied that portion of prophecy. Nor can any one say otherwise, until he can change the phraseology of the Scripture so that it will read that the image was smitten upon the thighs and not upon the feet.

That the work of grace upon the heart, the freedom of the gospel, the growth of Christianity, and events in the church's history, are sometimes set forth by the phrase, kingdom of heaven, is not to be doubted; but it does not come within the province of this article, to show the application of all these expressions wherever they occur. The prophecy of Daniel is our subject, and to show the application of the kingdom there brought to view, is all that the scope of the theme demands at our hands. We have endeavored to show that that kingdom was not set up at the crucifixion, but is still future. It was future at our Lord's last passover. Matt. 26:29. He did not set it up before his ascension. Acts 1:6. Flesh and blood cannot inherit it. 1 Cor. 15:50. It was a matter of promise to the apostles, and is so to those that love God. James 2:5. It is promised in the future to the little flock. Luke

12:32. It is to be set up when Christ shall judge the living and the dead. 2 Tim. 4:1. It is to be set up when the Son of man shall come in his glory and all the holy angels with him. Matt. 25:31-34.

This is the kingdom prepared for the faithful from the foundation of the world, upon which they will enter, when those who will not have Jesus to reign over them, are brought forth and slain in his presence. Luke 19:12-27. This is the kingdom which the saints shall take under the whole heaven, and possess forever and ever. Dan. 7:27. The prayer which our Saviour taught his first disciples, still fervently ascends from the lips of his patient waiting flock in these last days, "Our Father who art in Heaven, thy kingdom come!"

U. S.

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Which is the nearest way to hell?"

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1. See preceding reference.

2. Prid. Connection Vol. ii, pp. 273, 274. Rollin's Ancient History, Book xxii, sec. 4.

3. Rollin, Book xxiii, sec. 3. Prideaux Vol. ii, p. 378.