

The Signes of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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STEP BY STEP.

HEAVEN is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true;
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered in greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light;
But our heart grows weary, and ere the night
Our lives are trailing in a sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way;
We may hope, and resolve, and aspire, and pray,
But our feet must rise or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire wall!
But the dreams depart and the visions fall,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

General Articles.

JOURNEYINGS OF THE ISRAELITES.

BY MRS. E. G. WHITE.

AFTER leaving the Red Sea, the children of Israel, guided by the cloudy pillar, journeyed through the wilderness. Although the scenery around them was most dreary, composed of solemn looking mountains destitute of vegetation, barren plains, and the sea stretching far away behind them, its banks strewn with the bodies of their enemies, they were cheerful in the consciousness of their freedom, and for a time every thought of discontent was hushed.

But for three days they journeyed without finding any water to quench their thirst, having that only which they had been commanded to take in their vessels. Moses and Aaron were acquainted with this route, and knew that after traveling several days in the way in which they were then going they would find only bitter water. With what intense anxiety, therefore, mingled with forebodings, did they watch the leading of the pillar of cloud. And how the heart of Moses ached as the people gave the glad shout, Water! water! and it was echoed all along the line. Men, women, and children in joyous haste rush to the water, when lo, what a moan of anguish breaks forth from that vast company,—the water is bitter.

In their grief and disappointment, they reproach Moses for having led them in such a way, and do not consider that the Divine Presence in that mysterious cloud had been leading Moses and Aaron as well as themselves. Filled with sorrow as he saw the suffering of the people, Moses did that which the people should have done: he prayed earnestly to God, and he did not cry in vain. The Lord showed him a tree to which had been imparted healing properties, so that on its being cast into the fountain, the water became pleasant to the taste.

God here made a covenant with his people, through their leader:—If thou wilt diligently

hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

From Marah the people journeyed to Elim where they found "twelve wells of water and three-score and ten palm trees." In this delightful spot they remained several days before entering the wilderness of sin. When they had been a month away from Egypt, they made their first encampment in this wilderness. Their store of provisions had now begun to fail. There was scanty herbage in the wilderness, and their flocks also were fast diminishing. Famine seemed to be staring them in the face, and as they followed the cloudy pillar over the desert wastes, doubts filled their hearts, and again they murmured, even the rulers and elders of the people joined in complaining against the leaders of God's appointment: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness to kill this whole assembly with hunger." The children of Israel seemed to possess an evil heart of unbelief. They were unwilling to endure hardships in the wilderness. When they met with difficulties, they would regard them as insurmountable obstacles. Their confidence would fail, and they would see nothing before them but death.

They had not really suffered the pangs of hunger. They had food for the present necessities, but they feared for the future. They could not see how the hosts of Israel were to subsist, in their long travels through the wilderness; and in their unbelief they saw their children famishing. The Lord was willing that their supply of food should be cut short, and that they should meet with difficulties, that their hearts might turn to Him who had hitherto delivered them. He was ready to be to them a present help. If, in their want, they would call upon him, he would manifest to them tokens of his love and continual care. But they were unwilling to trust the Lord any further than they could witness before their eyes the continual evidences of his power. If they had possessed true faith and a firm confidence in God, inconveniences and obstacles, or even real suffering, would have been cheerfully borne, after the Lord had wrought in such a wonderful manner for their deliverance from bondage.

The Lord had promised that if they would obey his commandments no disease should rest upon them, and it was criminal unbelief in them to anticipate that themselves and children might die of hunger. They had suffered greatly in Egypt by being overtaxed with labor. Their children had been put to death, and in answer to their prayers of anguish, God had mercifully delivered them. He had promised to be their God, to take them to himself as a people, and to lead them to a large and good land. But they were ready to faint at any suffering they should have to endure in the way to that land. They had suffered much while in bondage to the Egyptians, but now they could not endure hardships in the service of God. They were ready to yield to gloomy doubts, and to sink in discouragement when they were tried.

The sinful course of the Israelites is recorded as a warning to the people of God now upon the earth. Many look back to them, and marvel at their unbelief and continual murmurings, after the Lord had given them such repeated evidence of his love and care. They think that they would not have proved so ungrateful. But some who thus think, murmur and repine at things of far less consequence. They do not know themselves. God frequently proves them, and tries their faith in small things; and they endure the trial no better than did ancient Israel.

Many have their present wants supplied, yet they will not trust God for the future. They manifest unbelief, and sink into despondency and gloom. Some are in continual trouble lest they shall come to want, and their children suffer. When difficulties arise, or when they are brought into strait places—when their faith and their love to God are tested—they shrink from the trial, and murmur at the process by which God has chosen to purify them. Their love does not prove pure and perfect, to bear all things. The faith of the people of the God of Heaven should be strong, active, and enduring—the substance of things hoped for. The language of such will be, Bless the Lord, O my soul, and all that is within me, bless his holy name; for he hath dealt bountifully with me. Self-denial is considered by some to be real suffering. Depraved appetites are indulged. And a restraint upon the unhealthy appetite would lead even many professed Christians now to start back, as though actual starvation would be the consequence of a plain diet. And, like the children of Israel, they would accept slavery, diseased bodies, and even death, rather than to be deprived of some hurtful indulgence. Bread and water is all that is promised to the remnant in the time of trouble.

God was not unmindful of the wants of his people, and in his wisdom he provided the needed supply. He said to their leaders; "I will rain bread from Heaven for you." The Lord designed to prove them, and by indulgence through miraculous provision for their wants to test them to see whether they would keep his commandments or no. The Lord promised to supply them through Moses with abundance of food. By his power he would give them flesh to eat in the evening and in the morning bread in abundance. Moses told them that their murmurings were not against him, but against the Lord. He that was enshrouded in the pillar of cloud heard all their murmurings and bitter complaints. While Aaron was speaking to the congregation there was a remarkable change in that pillar of cloud.

The Lord designed to give the Israelites evidences of his presence that they might be held in restraint and subordination as they knew the presence of the Lord, not merely the man Moses, was guiding them. Evidences of this kind were the books of knowledge opened to their senses that they should learn in regard to God, and his fear be before them. The greatest changes were to be wrought in the characters of these demoralized people. God was working by his power to lift them up through a knowledge of himself. Thus a visible manifestation of the glory of God was given them; a splendor which they had never witnessed, which symbolized the Divine presence. While the people were greatly terrified at this revelation of God, and feared his judgments, an audible voice came from the glory commanding Moses and Aaron to draw near to the cloudy pillar in which his glory was manifested. And the Lord talked with Moses and Aaron, and the Israelites heard his voice, saying that he had heard the murmurings of the children of Israel, and repeated his promise of flesh in the morning and bread in the evening. There God gave them evidence that he would supply their necessities, protect and preserve them, if they would be obedient to his commandments. In the evening the quails covered the ground about the camp. And in the morning the ground was covered with a strange substance, in small, white grains of the size of coriander seed, hard, and pleasant to the taste. The children of Israel knew not what it was, so they called it manna, which means, What is it? Moses said to them, "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, gather of it every man, according to his eating, an omer for every man according to the num-

ber of your persons; take ye every man for them which are in his tents."

The people gathered the manna, and found that there was a sufficiency for the entire company. They "ground it in mills, or beat it in a mortar, and made cakes of it; and the taste of it was as the taste of fresh oil." We are also told that "the taste of it was like wafers made with honey."

According to the direction of Moses they were to gather an omer (about five pints) for every person; and they were not to leave of it until the morning. Some attempted to keep a supply until the next day, but what they laid by bred worms and became offensive. The supply for each day was to be gathered each morning; for as the heat of the sun increased, the substance melted and disappeared.

UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

AN IMAGE TO THE BEAST.

LET us look a moment at the fitness of the material furnished by the Protestant churches for the image of the beast. We are not unmindful of the noble service these Protestant churches have rendered to the world, to humanity, and to religion, by introducing and defending, so far as they have, the great principles of Protestantism. But they have made a fatal mistake in stereotyping their doctrines into creeds, and thus taking the first step backward toward the spiritual tyranny of Rome. Thus the good promise they gave of a free religion and an unfettered conscience is already broken. For, if the right of private judgment is allowed by the Protestant church, why are men condemned and expelled from that church for no other crime than honestly attempting to obey the word of God, in some particulars not in accordance with her creed? This is the beginning of apostasy. Read Chas. Beecher's work, "The Bible a Sufficient Creed." "Is not the Protestant church," he asks, "apostate?" Is not the apostasy which we have reason to fear "already formed?" But apostasy in principle always leads to corruption in practice. And so Paul, in 2 Tim. 3: 1-5, sets forth the condition of the professed church of Christ in the last days. A rank growth of twenty heinous sins, with no redeeming virtues, shows that the fruit of the Spirit will be choked and rooted out by the works of the flesh. We can look nowhere else for this picture of Paul's to be fulfilled except to the Protestant church; for the class of which he speaks maintain a form of godliness, or the outward services of a true Christian worship. And is not the church of our day beginning to manifest to an alarming degree the very characteristics which the apostle has specified? Fifteen clergymen of the city of Rochester, N. Y., on Sunday, Feb. 5, 1871, distributed a circular, entitled "A Testimony," to fifteen congregations of that city. To this circular the Rochester Democrat of Feb. 7, made reference as follows:

"The 'Testimony' sets out by stating that the foregoing pastors are constrained to bear witness to what they 'conceive to be a fact of our time; viz., That the prevailing standard of piety, among the professed people of God, is alarmingly low; that a tide of worldliness is setting in upon us, indicating the rapid approach of an era, such as is foretold by Paul in his second letter to Timothy, in the words, 'In the last days perilous times shall come.' These conclusions are reached, not by comparisons with former times, but by applying the tests found in the Scriptures. They instance as proof, 'the spirit of lawlessness which prevails.' The circular then explains how this lawlessness (religious) is shown. Men have the name of religion, but they obey none of its injunctions. There is also a growing disposition to practice in religious circles, what is agreeable to the natural inclinations, rather than the duties prescribed by the word of God. The tendency to adopt worldly amusements, by professed Christians, is further stated in evidence."

This testimony is very explicit. When men "have the name of religion, but obey none of its injunctions," they certainly may be said to have a form of godliness, but to deny the power; and when they practice in religious circles what is agreeable to the natural inclinations, rather than the duties prescribed by the word of God, they may be truthfully said to be "lovers of pleasure more than lovers of God." And Rochester is not an exception in this respect. It is so all over the land, as the candid everywhere, by a sad array of facts, are compelled to admit.

That the majority of the Christians in our land are still to be found in connection with these churches, is undoubtedly true. But a change in this respect is also approaching. For Paul exhorts all true Christians, in his words to Timothy above referred to, to turn away from those who have a form of godliness, but deny the power thereof; and those who desire to live pure and holy lives, who mourn over the desolations of their Zion, and sigh for the abominations done in the land, will certainly heed this injunction of the apostle. There is another prophecy which also shows that when the spirit of worldliness and apostasy has so far taken possession of the professed churches of Christ as to place them beyond the reach of reform, God's true children are every one of them to be called out, that they become not partakers of their sins, and so receive not of their plagues. Rev. 18:4.

From the course which church members are everywhere pursuing, it is plain to be seen in what direction the Protestant churches are drifting; and from the declaration of God's word it is evident that all whose hearts are touched by God's grace and molded by his love, will soon come out from a connection in which, while they can do no good to others, they will receive only evil to themselves.

And now we ask the reader to consider seriously for a moment what the state of the religious world will be when this change shall have taken place. We shall then have an array of proud and popular churches from whose communion all the good have departed, from whom the Holy Spirit is withdrawn, and who are in a state of hopeless departure from God. God is no respecter of persons nor of churches; and if the Protestant churches apostatize from him, will they not be just as efficient agents in the hand of the enemy as ever pagans or papists have been? Will they not then be ready for any desperate measure of bigotry and oppression in which he may wish to enlist them? After the Jewish church had finally rejected Christ, how soon they were ready to imbrue their hands in the blood of his crucifixion. And is it not the testimony of all history that just in proportion as any popular and extensive ecclesiastical organization loses the Spirit and power of God, it clamors for the support of the civil arm?

Let, now, an ecclesiastical organization be formed by these churches; let the government legalize such organization, and give it power, (a power which it will not have till the government does grant it) to enforce upon the people the dogmas which the different denominations can all adopt as the basis of union, and what do we have? Just what the prophecy represents: an image to the papal beast, endowed with life by the two-horned beast, to speak and act with power.

(To be Continued.)

THE GREAT COMMANDMENT.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

This precept is found also in Dent. 6: 5; 10: 12 and 11: 1, 13, 22; also, 19: 9; 30: 16; Josh. 22: 5; 23: 11; Matt. 22: 7; and Mark 12: 30.

This precept is connected in the Old Testament with some of the most precious promises which are to be found in the Bible; and in almost every case, it is found so connected. Please turn to the above-mentioned references, and read the context in each case.

In almost all pursuits, there is some leading idea which, when fully understood and comprehended, seems to lie at the foundation of all good moral action, impelling and guiding the whole; and it is this, Love to God; not a mere friendship, but a love, passionate and warm, undying and true, and constant as the sun; it must be the ruling passion of the soul, and hold control of every thought, and word, and act.

Nothing short of this strong and constant flame of love will purify the heart; it must be so strong as to hold every other lawful love in the most complete subjection, and so full as to purge out every impure and unholy passion.

Such love will quickly purify, not the life and words only, but the motives; it will permeate the whole man, and create him anew; and lacking this, all "the moral machinery is out of order."

JOS. CLARKE.

THE TWO COVENANTS.

BY ELDER J. G. MATTESON.

God has made a covenant with his people in the last days. All that enter into this covenant obtain forgiveness of their sins, and eternal life. But those who are strangers to it must bear their own sins and at last reap corruption. Gal. 6: 8. It is of the greatest importance to become acquainted with this covenant; therefore we will listen to the testimony of the Scriptures on this point, for they alone are able to make us wise unto salvation through faith in Christ Jesus. 2 Tim. 3: 15. And these testimonies are so plain that no one can misunderstand them, if he will weigh the evidences carefully and honestly before God.

The two covenants, the old and the new, are fully and clearly presented in Jer. 31: 31-34, and Heb. 8: 6-12. In Heb. 8, the Holy Spirit testifies by the apostle of the ministration of Christ as our high priest in the heavenly sanctuary. Verses 1, 2. Then he speaks of the priests under the old covenant, whose ministration only served unto the example and shadow of the ministration of Christ in Heaven. Verses 3-5. But of Christ he says: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Verse 6.

It is this new and better covenant which we desire to understand and to enter into; for it is founded on better promises than the old. And Christ, whose ministry is more excellent than that of the earthly priests, inasmuch as he is more excellent than they, is our divine mediator in this new and better covenant.

The Scriptures speak of several covenants before Christ. But to avoid all misunderstanding, the Lord shows clearly, first, what covenant he calls the old and first covenant; and then describes the second in unmistakable terms. And this second covenant he calls "a better covenant" and "a new covenant."

THE OLD COVENANT.

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8: 7-9.

THE NEW COVENANT.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8: 10-12.

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Verse 13. The old covenant has utterly vanished away. There is no more any good reason to say, that any man, even though he be a Jew, can obtain any temporal or eternal blessing by the promises contained in that old covenant.

We will now consider, first, THE OLD COVENANT: what it was; and how it was established and sealed; and, second, THE NEW COVENANT: wherein it is like and unlike the old; how it was made and ratified; and what it contains.

1. THE OLD COVENANT. The covenant which is here presented, and denominated old, is that covenant which God made with the ancestors of the Jews in the day when he took them by the hand to lead them out of the land of Egypt. Heb. 8: 9.

The word *diatheke*, which is rendered covenant, means any disposition, arrangement, institution, or dispensation; hence a testament, a will, a covenant, *i. e.*, mutual promises on mutual conditions, or promises with conditions annexed: *meton*, a body of laws and precepts, etc.—*Greenfield*.

The old covenant, now under consideration, was not the ten commandments; for it was that covenant which the Lord made with the house of Israel when he led them out of the land of Egypt. And this no one can deny who believes the text quoted,—Heb. 8: 9. It was a *voluntary agreement* between two parties, and not an *unconditional law*.

This truth is further proved by the statements of the Bible concerning the old covenant in Ex. 19 and 24. Here we do most certainly find the

first mutual agreement, or covenant, which the Lord made with the house of Israel after the time when he "took them by the hand to lead them out of the land of Egypt."

1. *What the old covenant was.* This old contract contained a promise from the Lord to make the Jews a favored people above all other nations on the earth, on the condition that they would obey his voice and keep his commandments.

Moses went up on Mount Sinai where the Lord spoke to him, and told him to remind the people of their deliverance from the Egyptians, and then present unto them the covenant which the Lord proposed to make with them. Ex. 19:2-4.

THE OFFER OF THE LORD.

"Thus shalt thou say to the house of Jacob." Verse 3.

The condition: "Now therefore, if ye will obey my voice indeed, and keep my covenant."

The promise: "Then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation." Verses 5, 6.

THE ANSWER OF THE PEOPLE.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him, and all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Verses 7, 8.

God's holy commandments and laws, and among these the Sabbath, existed before they were publicly proclaimed on Mount Sinai. Abraham obeyed the commandments and laws of God. Gen. 26:5. The Lord proved the Jews before they came to Sinai, whether they would walk in his law or no. Ex. 16:4. And it was the Sabbath by which he proved them. Verses 27-30. The world also was full of sin before the law was publicly proclaimed on Sinai. And when there is sin, there is also law; for "sin is the transgression of the law." 1 John 3:4. Besides this, the Sabbath was instituted at creation. Gen. 2:3. Thus it was a part of God's holy law from the beginning of the world.

These considerations show how the Lord could present obedience to his holy law (or commanded covenant) as a condition of the old covenant, before the law was publicly proclaimed.

Then was not obedience to the law of the Lord, the ten commandments, a condition of the old covenant?

Certainly.

Has not this law, then, vanished away with the old covenant?

This question is best understood by considering what the new covenant contains. We have no desire to introduce anything more in the second covenant than the Lord himself has brought in; neither do we wish to draw back from a single point which the Lord has written in it.

2. *How the old covenant was established and sealed.* When the people had promised to enter into the covenant, the Lord was not in a hurry to seal it. They must first be informed of many points relating to this covenant, in order to understand fully what they were doing.

In the next chapter (Ex. 20) we read how the Lord himself proclaimed the ten commandments in the hearing of the people. Then follows, in chaps. 21, 22, and 23, those civil and ecclesiastical laws which the Lord gave Moses to make known unto the people.

In the twenty-fourth chapter we read that "Moses came and told the people all the words of the Lord, and all the judgments [or commandments]; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Verse 3.

This was the second time the people promised to obey the Lord. It would seem to us that this was enough; but it was the will of God that this important agreement should be made still plainer and more sure before it was sealed.

Then Moses wrote all the words of the Lord in a book. Verse 4. This book is called the book of the covenant, and read in the audience of the people; and they said, "All that the Lord hath said will we do, and be obedient." Verse 7.

This was the third time the people promised to obey the Lord. And this time everything was recorded, that it might not afterwards be forgotten or changed. Thus the old covenant was finished, and then sealed with blood.

The young men had offered burnt offerings of oxen unto the Lord, and half of the blood was left in basins. Verses 5, 6. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the

Lord hath made with you concerning all these words." Verse 8.

Thus the old covenant was established according to the plainest Scripture testimony. We have considered how it was made, and what pertained to it. There were two parties that mutually entered into it; a mediator who brought it about; one condition and one promise contained in it; and a seal that made it of force. We will now name these things in order:—

a. *The first party:* The Lord, Creator of heaven and earth.

b. *The second party:* The house of Israel. And this term signifies in the old covenant all the Jews, both believers and unbelievers. This cannot be misunderstood.

c. *The mediator:* Moses. He laid before the people all the words of Jehovah, and returned answer to the Lord, wrote the book of the covenant, and transacted the whole business between the two parties.

d. *The condition:* To obey the voice of the Lord and keep his commandments.

e. *The promise:* That the Lord would bestow great blessings on the Jews in preference to all other nations.

f. *The seal:* The blood of animals that were offered.

And what was the object of all these things?

That they should "serve unto the example and shadow of heavenly things," and to develop a people who would preserve the word of God in the earth. The house of Israel was a type of the true "Israel of God." Moses was a type of Christ, the Mediator of the new covenant, "the Apostle and High Priest of our profession;" "who was faithful to Him that appointed him, as also Moses was faithful in all his house." Heb. 3:1, 2.

The covenant itself was a type of the new covenant, and the blood pointed to the precious blood of Christ, whereby the second covenant should be sealed when the first vanished away.

2. **THE NEW COVENANT.** This we have already quoted as it is found in Heb. 8:10-12. It was not made with the Gentiles, but with the house of Israel. The Jews are preferred in the new covenant as well as in the old.

Many try to throw contempt on those who keep the Sabbath of the Lord by calling it Jewish. They forget that the new covenant was made with believers among the Jews. Christ himself was a Jew according to the flesh. The prophets and apostles were all Jews, and the first Christian church consisted of Jews. If we ask, What advantage, then, have the Jews? The Scripture answer is clear and unmistakable:—

"Much every way; chiefly, because that unto them were committed the oracles of God." Rom. 3:2. And again the apostle testifies, that he could wish himself to be accursed from Christ for his brethren, his "kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants [this signifies at least two covenants], and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. 9:3-5.

We Gentiles have nothing to boast of. We were by nature "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. Truly, unto us belongs only confusion of face.

How, then, can the new covenant be of any benefit to us?

By the blood of Christ we may be made members of the Israel of God. Eph. 2:13. Through Christ, both Jews and Gentiles "have access by one Spirit unto the Father." Verse 18. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Verse 19.

The Jews are represented by the natural branches of the olive tree, which is an emblem of the church of God, but the Gentiles are wild branches. "Thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:20, 21.

Thus we see that the new covenant is made with the house of Israel, or the believing Jews, and that the Gentiles can be made partakers thereof by faith and obedience.

Considering the new covenant carefully, we find the following points:—

a. *The first party:* The Lord of Heaven and earth.

b. *The second party:* The house of Israel, or believing Jews.

c. *The mediator:* Christ, our Saviour.

d. *Two conditions:* 1. To love the commandments of God, and 2. To know the Lord.

e. *Two promises:* 1. Those who are members of this covenant are the people of God, and 2. Their sins are forgiven.

f. *The seal:* The precious blood of Christ. Heb. 9:12.

(To be Continued.)

THE JESUITS.

VERY clearly the Jesuits have been hoisted by their own petard. Instead of accepting Article 7, which prohibited them from teaching in the schools and universities, they would have none of it and defeated it. And then they thought they had won a triumph. They have won many such triumphs! And now the news comes that they are to be expelled from France under the laws of the first Empire, passed in 1804. Why should they not be expelled?

There is nothing whose nature seems more misunderstood than the Jesuits. They are often spoken of as a religious body, but they are no more such than is a baseball club composed of Protestants and Roman Catholics. The idea of Loyola in organizing them was that of an educational, political and commercial character: indeed, Loyola was himself a soldier, and his organization was established on a military basis. Under its second general, Laynez, it doffed its monkish apparel, put its missionary work in the background, and thenceforth addressed itself to the maintenance of the absolute dominion of the Pope against Protestantism, kingdoms, universities, councils, bishops, anything and everybody showing an independent tendency. Since then it has fought for the Pope, intrigued for the Pope, burnt men at the stake for the Pope, waged wars and deluged countries with blood,—all in the service of the Pope. And it in time grew so strong and imperious that it did not hesitate to quarrel with and threaten the Pope. It is 300 years since Pascal exposed the immorality of the lives of the Jesuits, their selfishness and the falseness of their actions. They never recovered from that blow, and yet they have at various times been a power—always a dangerous power in any State—and with what a record! At one time and another they have been expelled from every country where they have had a foothold. They were condemned by the Paris Sorbonne 1554, expelled from France 1594, re-admitted 1604, again expelled and their property confiscated 1764; again expelled in 1831 and 1845; expelled from England five times between 1579 and 1829, the last expulsion being final. Expelled from Venice 1607, from Holland 1708, Portugal 1759 and 1834, Spain 1767, 1820 and 1835, from Belgium 1818, Russia 1820, Sardinia and Austria 1848, Italy and Sicily 1860. They were abolished by Pope Clement XIV. in 1773 and restored by Pius VI. thirty years later. During the last thirty years the Jesuits have succeeded in penetrating every European country, existing in the dominions where they are forbidden, secretly, resorting to every form of intrigue for extending their power and increasing the influence of Vaticanism. They are dangerous to the peace and welfare of society, antagonistic to the sentiment of the age and opposed to every phase of individual liberty, except the liberty to obey the commands of the Roman Curia. It will be a red-letter day for sunny France when she shall banish from her dominions these conspirators against her government, these disturbers of the peace and safety of her people.—*Christian at Work.*

A REVEREND gentleman, writing in a recent number of the *Courier Journal* of Louisville, arraigns the preachers of the whole Methodist Church in the most sweeping terms. Among other things, he says: "Forty or fifty years ago, 'Christ and him crucified' was the constant theme of almost every clergyman in the land. Now, sermons are tolerated in which the name of Christ never enters, even by indirection. . . . The sermons are largely political speeches, with a text hung loosely at one end. Think of a Protestant pulpit devoting its discourses to the election of Gen. Butler in the orthodox city of Boston!

PRIDE hath two seasons: a forward spring and an early fall.

THOUGHTS ON BAPTISM—NO. 1.

BY ELD. J. H. WAGGONER.

THE influences of association and education, brought to bear upon us even from childhood, are so many, so varied, and often so subtle, that it seems impossible to find an investigator who is entirely free from prepossession or prejudice. But this should lead us, not to excuse this unhappy state of things because so many are involved in the same difficulty, but, rather, to distrust our positions and always be willing to have them tested anew by the great detector—the Bible.

Brought up under the influence of the Presbyterian Church, I had no views of baptism which I could call my own, that is, which were received by conviction instead of tradition. At the age of twenty-three I made a profession of faith, and was then requested to read "Dwight's Theology." At that time I had never read a work or heard a sermon on baptism which was opposed to the faith of the church of my parents. By carefully and prayerfully examining the arguments of Dr. Dwight, and all the passages referred to by him, together with their contexts, I became thoroughly convinced that his conclusions were not just.

On the mode of baptism (as it is improperly expressed), a very extended argument seems hardly needed at this day. The Baptist authors, Carson and others, though they have not exhausted the subject, have well established the principles from which safe conclusions may be drawn. The Baptist denomination, as also the "Christian," is worthy of our high regards for the service they have done to the cause of truth on this subject, under reproach, opposition, and often persecution, if not always open and violent, none the less keen and cutting to the conscientious and sensitive, when it comes from those who ought to be friends, and to whom Christian charity would indicate a different course.

The "Disciples" also, led out by Alexander Campbell, have shown an earnestness and zeal worthy of commendation in their efforts to extend the truth concerning the action and subjects of baptism. But they have, unfortunately, so related these to certain errors, especially that of antinomianism, as greatly to detract from the value of their efforts on these important points. Because of the prevalence of this "antinomian delusion," as Rev. Andrew Fuller aptly called it, the relations of baptism need now to be specially considered.

Many are ready to justify the differences of opinion which exist in regard to Scripture truth, while they deplore and condemn the controversies which are the necessary result of such differences. Every conscientious person will endeavor to spread the views which he holds, as long as he considers them connected with the will and glory of God, and the well-being of his fellow-men. These differences show that error prevails, and as it may be with ourselves, we should never refuse to bring our faith to the test of examination by the light of the word of God, ever remembering that it is the truth alone which can sanctify us. John 17:17.

WHAT IS BAPTISM?

It is often claimed that words, when used in the Scriptures, have a different meaning from that which they have when used elsewhere, and this claim is especially made in regard to the word *baptizein*, the Greek infinitive, to baptize. Our understanding of language is gained only through our knowledge of the meaning of its terms. If these are not clearly defined, then we can have no clear understanding of the language. If words in the Bible do not have the meaning which is established by usage and given in the lexicons of the languages in which they were written, then it follows evidently that we cannot understand the things which are professedly revealed unless we have a special lexicon to give these unusual meanings of the words. Such a claim really destroys the efficiency and sufficiency of the word of God as a revelation. By connection with a certain doctrine or ordinance, a term may come to have a technical or restricted application, but its meaning is not thereby changed.

This is illustrated in the common use of the word *millennium*. Webster says, "A thousand years; used to denote the thousand years of the twentieth chapter of Revelation." No particular thousand years can be indicated by the meaning of the word; yet in all discussions of the Scriptures it is at once understood that it refers to

that thousand years mentioned in the Scriptures. While the word has acquired such a restricted application as to direct the mind to that particular period, its signification is not at all changed by that use. True, by that use we have been accustomed to associate with the word the idea of peace, etc., but such ideas have no necessary connection with the term. They are but the result of a certain accepted description of the thing specified. A millennium may be either of joy or of sorrow. Neither is indicated by the word, and it is only by arbitrary association that we attach the idea of joy and peace to the millennium, for the term itself could never convey any such idea to the mind.

And such is the case with the word baptism. When spoken in Christian lands, and especially in discussions of the Scriptures, the mind at once turns to the ordinance of Christian Baptism. But in the phrase, "Christian baptism," we have added to the word baptism all that we have associated in our minds with the act or thing as a Christian ordinance. Of course, much that is foreign to the simple meaning of the term is attached to it by association. When searching for the meaning of a term we ought to free it from all such associations or foreign elements. In this case the word had an established meaning before it was used to designate a Christian ordinance. And if the ordinance was not made to conform to the meaning of the word, then the word so used did not convey a correct idea to the mind of the hearer or reader; and such a use would be well calculated to create confusion.

We cannot suppose that the Institutor of the ordinance designed to be obscure in his directions for the discharge of a gospel duty. Then the question arises, was there any word in use in our Saviour's time which would specify any particular action in the administration of this ordinance? We answer, There was; and such a word was chosen by him; one having an established and unmistakably definite signification.

It should be borne in mind that it is not safe to trust to modern dictionaries for the meaning of words adopted from other languages. They aim to give the signification of words as they are now used. And here it is proper to remark that usage takes precedence of the lexicon as authority. When use has established the meaning of a term, the dictionary gives that meaning. A dictionary cannot make meanings. It is a standard only so far as it gives correctly the meaning established by the best usage. If we wish to ascertain the true meaning of words in other languages, we must resort to the usages and lexicons of those languages. We have an illustration of this point. We have an English dictionary published in Scotland in which the only definition given of baptize is "to christen." That was the idea attached to the word at the time when, and the place where, the book was published. But insert that definition in a Scripture text, as Mark 16 or Acts 2, and it is found to be, not only erroneous but, ridiculous.

Again we should never try to settle the meaning of the word by our ideas of the intention of the ordinance. The intention of ordinances is always more or less a subject of controversy; and the occasion of controversy is increased by confusion in regard to the meaning of the terms used. We do not learn the meaning of words by the intention of ordinances; but we learn, rather, what the ordinance is by the meaning of the words which define it.

There are eight words in the Greek of the New Testament referring to the several actions which are supposed to be admissible in the administration of the ordinance of baptism. These are,—

1. *Baptizo*. This word is never translated in the Authorized Version, that is, in our Bible, commonly known as King James' Translation. It always appears under its Anglicized form, baptize. We pass this for the present to briefly consider the others.

2. *Rhantizo*. This word is used six times in the New Testament and is translated sprinkles every time. It has no other meaning. It is found in Heb. 9:13, 19, 21; 10:22; 12:24; 1 Pet. 1:2.

3. *Proschusis*. This occurs but once in the New Testament, Heb. 11:28, rendered sprinkling. The lexicons give it the definitions of pouring upon, and sprinkling.

4. *Ekcheo*. This word is used eighteen times, and is translated pour out and shed forth. The lexicons give this definition. *Ekchuno* is considered a form of the same word, having the same

signification, and is rendered in the same manner. It occurs ten times.

5. *Epicheo* is used but once, Luke 10:34, and is rendered pouring in.

6. *Katacheo* occurs twice, Matt. 26:7; Mark 14:3, and is rendered pour.

7. *Kerannumi* (*kerao*) occurs three times, Rev. 14:10, and 18:6 twice. In the first-named text it is rendered poured out, and in the latter is used thus: "In the cup which she hath filled, fill to her double." The lexicons give it the definition, to mix, mingle, or pour out, as "from one vessel to another."

8. *Ballo*. This word has the definition of throw or cast. It is used one hundred and twenty-five times; rendered cast, ninety times; pour out, twice, Matt. 26:12, and John 13:5.

Of the seven words last noticed, not one of them is ever used in referring to the ordinance of baptism. The word *ekcheo* is supposed to be an exception, but it is not; for the ordinance is a subject of commandment, but the baptism of the Spirit, to which the word is applied, is not a subject of precept. But this will be noticed more particularly hereafter.

We come now to consider the word *baptizo*. This is defined immerse in all the lexicons. We say, in all, for we have never seen or even heard of an exception. We might give authorities to any length in justification of this statement, but as it would only lengthen our remarks needlessly, we forbear, contenting ourselves with some quotations from Prof. Moses Stuart. We choose to offer Prof. Stuart as authority, for several reasons: 1. He occupied a prominent position in the Presbyterian denomination, and his admissions will therefore carry more weight than the claims of Baptist authors, though their testimony may be in perfect agreement. 2. His ability and learning were unquestioned; he long stood as a distinguished teacher in a theological school. 3. His writings being of recent date, he was in possession of all the advantages of the investigation on this subject, ancient and modern. Of the Greek he says:—

"*Bapto* and *baptizo* mean to dip, plunge, or immerse into anything liquid. All lexicographers and critics of any note are agreed in this. My proof of this position, then, need not necessarily be protracted; but for the sake of ample confirmation, I must beg the reader's patience while I lay before him, as briefly as may be, the results of an investigation which seems to leave no room for doubt."

He then proceeds to quote Greek authors, beginning with Homer, and gives thirty-seven instances of the use of the original with this signification. Giving five instances from Hippocrates, he remarks:—

"And in the same way in all parts of his book, in instances almost without number."

Closing his list of citations, he adds:—

"It were easy to enlarge this list of testimonies to this use; but the reader will not desire it."

Leaving the classics, and coming to the records of the church, he says:—

"The passages which refer to immersion are so numerous in the fathers, that it would take a little volume merely to recite them."

He gives no instance where it is used with any other meaning than immerse.

AN anonymous writer in the *North American Review* for December thus expresses himself in regard to the sermons of the day: "A heathen, desiring to learn the doctrines of Christianity, might attend the best of these [fashionable] churches for a whole year, and not hear one word of the torments of hell or the anger of an offended Deity, and not enough of the fall of man or the sacrificial sufferings of Christ to offend the most bigoted disciple of evolution. Listening and observing for himself, he would infer that the way of salvation consisted in declaring his faith in a few abstract doctrines which both preacher and hearer seemed quite ready to explain away as far as possible; in becoming a regular attendant at church and church sociables; in putting something into the contribution box every Sunday, and, in every way, behaving as much as possible like his neighbors."

Those who do the will of God heartily, will do it speedily; while we delay, time is lost and the heart is hardened.—Henry.

THE most delicate, the most sensible, of all pleasures consists in promoting the pleasures of others.—La Bruyere.

INFIDELITY IS INFIDELITY STILL.

MAN without the Bible is like a mariner upon a vast ocean without a chart or compass, whose point of destination is utterly unknown to him, and, consequently, having no port to gain and no means of finding it if he had, he is the sport of every wind until he is wrecked in some storm or sinks to the bottom from a leak. And yet proud man, fancying himself immortal while he rejects his only hope of immortality, that which is brought to light through the gospel and offered to him through a crucified Redeemer, endeavors to philosophize away the dread reality of death, transform it into a friend—a most benignant arrangement to break the monotony of earth life, and afford them a delightful transition to a higher life on the peaceful shores of immateriality, where pleasures never cloy and where the freed spirit, which is now puffed up nigh to bursting with pride, may expand to all eternity without danger of ever coming in contact with anything else!

While Satan has been persevering in his efforts to persuade men that the first lie he ever uttered to our race, namely, "Ye shall not surely die," is the truth, he has been equally laborious, and successful too, in inflating the mind with the other idea advanced at the same time: "Ye shall be as gods." Pride, self-exaltation, is the natural attendant of the doctrine of natural immortality; and this is a chief reason why men are unwilling to hear the Bible on this question. Their self-conceit makes them unwilling to learn the fact that they are "but men," but "dust and ashes," whose "days are as grass," whose life is "a vapor that appeareth for a little time, and then vanishes away." They think they are degraded—brought down to a level of the brutes—when they are told that they have no immortality out of Christ; and this fact, appearing more and more apparent to the Bible student, furnishes a new pretext for discarding that sacred book.

Infidelity, which was wont, in time past, to deny the existence of God and consign man, at death, to blank nothingness, denying a future life altogether, has, in these last days, seized upon the popular fable of the natural immortality of the soul, and is battling against the Bible and its Divine Author, with all the assurance and audacity of conscious immortality independent of Christ and the resurrection. Instead of denying the existence of God, now everything is God, or there is a certain something or nothing called immateriality, which pervades every part of the universe, and this is their God—everywhere in general and nowhere in particular—a thing of nought—non-entirety. It amounts to the doctrine of no God.

But they themselves, in their fancied immortality, are the greatest gods they know of or care for; and they bid defiance to every power that would bring them to an account. Such is the full-ripe fruit of the doctrine of the natural immortality of man. Christian, pause and consider whether you are sustaining the foundation of this last phase of infidelity—so-called Spiritualism.

R. F. COTTRELL.

GENESIS 2:2.

HAVING been recently requested to explain the declaration in Gen. 2:2, that God ended his work on the seventh day, we have thought it advisable to submit for publication the criticism of Dr. Adam Clarke on the words in question. It is as follows:—

"On the seventh day God ended his work which he had made.] It is the general voice of Scripture, that God finished the whole of the creation in six days, and rested the seventh; giving us an example that we might labor six days, and rest the seventh from all manual exercises. It is worthy of notice, that the Septuagint, the Syriac, and the Samaritan, read the sixth day instead of the seventh; and this should be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text. How the word sixth became changed into seventh, may be easily conceived from this circumstance. It is very likely that in ancient times, all the numerals were signified by letters, and not by words at full length. This is the case in the most ancient Greek and Latin MSS. and in almost all the rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar, might be mistaken for each other: *vau* stands for six; *zain*, for seven; how easy to mistake these letters for each other,

when writing the words at full length, and so give birth to the reading in question!"

From the above, the candid reader will readily discover that when Gen. 2:2 is properly translated, it harmonizes perfectly with the declaration found in the fourth commandment, Ex. 20:8-11, and in other portions of the Scriptures, to the effect that the whole of the work of creation was completed in six literal days, and that no work whatever, was performed on the seventh day, which was made exclusively a day of rest. Even if it could be shown that the words, "God ended his work on the seventh day," would imply that he must have performed *more or less* work on that day, that fact would in no wise release us from the duty of abstaining from labor during the whole of the Sabbath day; for, even though we should grant for the sake of the argument, that God did perform a certain amount of labor on the last day of creation week, still it would be unquestionably true that he rested during a portion of its hours, at least, and, consequently, that it would be perfectly legitimate for him—should he see fit to do so—to require us to commemorate his *partial* rest by the cessation on our part from labor during the *whole* day.

But the question need not be discussed at length. The whole difficulty arises from a mistranslation, as proved by the criticism of so eminent a divine as Dr. Clarke, who, though an observer of the first day of the week, frankly concedes that the passage, when properly rendered, in no wise conflicts with those portions of the word which prove that God rested the whole of the seventh day. W. H. LITTLEJOHN.

SUNDAY NOT THE SEVENTH DAY.

THE following is a copy of a letter written by Eld. D. H. Lamson from Almont, Mich., to Dr. Isaac M. Wise, Jewish Rabbi of Cincinnati:—

DR. ISAAC M. WISE, Dear Sir:—Three ministers of the denomination known as Seventh-day Adventists (myself among the number), are in this place trying to urge upon the people their obligation to obey the fourth commandment as given in the decalogue. We are met with the position that what is now known as Sunday, the first day of the week, is the original seventh day that Jehovah blessed in Eden, and that the Sabbath now observed by the Jews is the original sixth day of that first week of time. The statement was made that this has been, and is, the opinion of all the most learned Rabbis among your own people.

Query: 1. Is it true?
2. It was stated that the 15th and 16th of the month Nisan or Abib comes each year on the days of the week now known as Saturday and Sunday. This last looks unreasonable to us. Will you have the kindness to explain on both these points, and oblige those who hold some things in common with your people. Please address soon,
D. H. LAMSON.

To this the following reply was received:—
D. H. LAMSON, Dear Sir:—In reply to yours, permit me to state, that there is no Rabbi now, nor has there been one, who will not admit that all Jews consider and know by uninterrupted tradition that their Sabbath is the seventh day of the week. Any assertion to the contrary is untrue. It is, furthermore, not true that the 15th and 16th days of Nisan or Abib occur every year alike, since this depends on the cycles of the moon and the established computation of time connected therewith.

If I can give you any encouragement in the holy work of restoring the true Sabbath you will always find me ready to serve you.
Yours, ISAAC M. WISE.

In looking back upon my youth, I see, methinks, a wild fruit tree, rich in leaf and blossom; and it is mortifying enough to mark how very few of the blossoms have set, and how diminutive and imperfect formed the fruit is into which even a productive few have been developed. A right use of the opportunities of instruction afforded me in early youth would have made me a scholar ere my twenty-fifth year, and have saved to me at least ten of the best years of my life.—Hugh Miller.

ONE of the most fatal temptations to the weak, is a slight deviation from the truth for the sake of apparent good.

The Sabbath School.

SABBATH-SCHOOL RE-UNION.

ON the evening of April 1, the Sabbath-school of Oakland met in the church, where they enjoyed a very pleasant occasion. The object of the meeting was to hear the report of the school for the quarter just closed, to elect officers for the coming quarter, and to listen to such remarks as would tend to increase the interest in the Sabbath-school.

Mrs. E. G. White was present, and in her usual forcible manner urged upon both parents and children the importance of searching the Scriptures. Parents should study the lessons with their children at home during the week, and see that they thoroughly understand them before going to the school. They should teach their children that the sacred hours of the Sabbath are to be spent to God's glory, and not to be squandered in sleep. If all the family would rise with the sun Sabbath morning, they would have plenty of time to prepare for the Sabbath-school without getting hurried and confused, and becoming impatient and fretful. Were the proper preparations made the previous day, there would be abundance of time for most to review the lesson studied during the week, and then both parents and children could go to the school with the assurance that they have their lessons well learned.

Eld. S. N. Haskell, and W. C. White, both members of the Executive Committee of the National S. S. Association, were also present, and made interesting remarks.

The opening of the Class Contribution Boxes was a pleasant feature of the meeting, especially since they contained the no small sum of \$58.68, contributed during the quarter.

The following were elected officers of the school for the ensuing quarter: Supt., W. C. White; Assist. Supt., C. H. Jones; Sec'y, Forest H. Smith; Assist. Sec'y, J. B. Leavitt; Lib. V. M. Donaldson.

Last August a society auxiliary to the Sabbath-school was organized, called the S. S. Vigilant Missionary Society. This society has a membership of eighty-eight, and holds weekly meetings. As the result of the labors of its members, twenty-seven new scholars have been added to the school during the last quarter. The officers of this society were unanimously re-elected. The exercises of the evening were interspersed with appropriate music in which the whole school heartily joined.

Some important changes are to be made in the school the coming quarter, and as the spring opens, it is confidently expected that the interest in the Sabbath-school will spring forth anew.

M. K. W.

DO CHILDREN HOLD OUT?

"It is well enough to teach children the gospel, but we should remember that they are not apt to hold out in religion." Such are the sentiments we sometimes hear. But we believe them mistaken. Of a hundred converts among children, taking them just as they come, and with the spiritual care or neglect they on the average receive, we believe as large a per cent. of them continue as of a hundred adults taken in the same way.

Children need help in order to endure. Do not old sinners when converted need the same? Is a man any more apt to hold out in religion for having long held out in sin? Are disobedience and ingratitude and hardness of heart a good school for permanence in righteousness? Not if we understand human nature.

"But children are easily influenced." We know it. And that is the very reason why they should be put under the full influence of Christianity at once. Do not leave them to be chilled by worldliness during all the formative years, and fondly hope they will thus learn to be strong in the right.—Church and School.

AS FROST to the bud and blight to the blossom, even such as self-interest to friendship, for confidence cannot dwell where selfishness is porter at the gate.—Tupper.

A CONTENTED mind continues so by contracting its desires for superfluous wealth; a discontented mind becomes more and more so, by coveting what it does not need.

CALUMNY would soon starve and die of itself if nobody took it in and gave it lodging.—Leighton.

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, APRIL 8, 1880.

THE FIRST RESURRECTION.

The first resurrection is presented in Rev. 20: 4-6. It takes place at the commencement of the one thousand years, six times mentioned in six consecutive verses, in Rev. 20: 2-7. During this period of 1000 years those who have a part in the first resurrection will unite with Christ in the judgment of the wicked—Rev. 20: 4; 1 Cor. 6: 1-3; Dan. 7: 22. Another resurrection is presented in Rev. 20: 5, where it is said that the rest of the dead lived not again until the 1000 years were finished. Thus we see there are two resurrections in the future, one at the commencement and the other at the end of the 1000 years.

But besides these two resurrections, can there not be several others? We respond, No. There can be no resurrection *before* that which John calls the *first*. He had this vision in the year 96 A. D. If a resurrection took place between the time when this vision was given and the resurrection which will take place at the commencement of the 1000 years, then the resurrection which John calls the first resurrection would not be the first, but the second. But when the spirit of God gave this vision to John, he chose this term to designate the resurrection which shall take place at the commencement of the 1000 years, and this expression, *first resurrection*, shows with certainty that no other will precede.

There can be no resurrection during the 1000 years, because the Spirit of God says of those who are not raised at the commencement of this period, that they will not live again until the 1000 years are accomplished. But this proves that when the 1000 years are accomplished, the rest of the dead will be raised. There is, therefore, a first and a second resurrection. There will be no resurrection before the first, and there can be no other after the second; because at the second will be raised those who had not part in the first, or, according to John, it is "the rest of the dead" who will not live until the end of the 1000 years.

We have this important fact clearly established that there will be two future resurrections separated by the period of 1000 years. In the first resurrection those only who are blessed and holy will have part; Rev. 20: 6. At the second resurrection all of the unjust will be raised from the dust, for then the rest of the dead will be resurrected—verse 5. The first resurrection will take place at the commencement of the 1000 years; but when will this period be? We can answer this question by mentioning an important fact. Those who belong to Christ will be raised from among the dead at the sound of the last trumpet, when he shall descend from Heaven; 1 Thess. 4: 16, 17; 1 Cor. 15: 21-23, 51, 52. Seeing there are but two resurrections in the future, that which takes place at the coming of Christ, must be either that which takes place at the commencement of the 1000 years, or at the end of that period. But in the resurrection which will take place at the coming of Christ, the just only are raised, whereas at the resurrection at the end of the 1000 years, all the unjust will be raised. It is therefore certain that the 1000 years commence at the coming of Christ, because the resurrection which takes place at the coming of Christ, is the same as that which John calls the first resurrection, and it is impossible that it should be the same as that which takes place at the end of that period.

But since it is true that those only who are "blessed and holy" will be raised at the first resurrection, is it true that *all* those who are blessed and holy will have a part in this resurrection? Does not the 4th verse imply that only the martyrs will be raised at this resurrection? We reply that if the number is limited to the martyrs, it must, by the same reasoning, be limited to a particular class of martyrs, as this verse speaks of those who are beheaded, but it says nothing of those who have been burned at the stake or torn by wild beasts, or stoned to death, or thrown in the sea; or of those who have starved to death in prisons, or been slowly roasted by fire during the tortures of the inquisition.

But in the case of the martyrs one class is taken for the whole; those who have been beheaded represent all those who have suffered death for the cause of Christ. At the same time the martyrs are not the only ones who will have a part in the first resurrection. The 4th verse translated literally represents all the just who are dead. It should be read thus: "And I beheld also the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and WHOSEVER [Greek, *kai hoitines*] had not worshiped the beast," etc.

Dr. Bloomfield, in his New Testament in the Greek, and Mr. Elliot, in his Commentary on Revelations, draw attention to the fact that the literal translation of this verse, such as we give, shows that besides the class of martyrs, mention is made of a second class of persons, and these will be all those who have not worshiped the beast. And these two classes *include* really all those who have died in Christ; or perhaps we should say that these two classes represent all the martyrs and all those others who are dead in Christ. We can again establish the case thus: The first clause of the 4th verse represents those who will have part with Christ in the judgment. But we know from 1 Cor. 6: 2, 3; Dan. 7: 22, that all the saints will then have a part. The first clause of Rev. 20: 4 represents, therefore, all the saints, whereas the second and third clauses present two representative classes, namely, those who have been beheaded and those who have not worshiped the beast. Thus the first resurrection is that at which will be raised all those who are blessed and holy, and must consequently take place at the coming of Christ, because, "the dead in Christ" or "those who are his" will be raised at his appearing. 1 Cor. 15: 23; 1 Thess. 4: 16, 17. Surely if those who are Christ's are raised at his appearing, all those who have a part in the first resurrection must be raised at that time.

We see, therefore, that at the coming of Christ all the saints will be raised, and that this resurrection is the same as that which will take place at the commencement of the 1000 years. The resurrection of the rest of the dead at the end of this period is therefore none other than that of those who are dead in their sins. It is therefore with the strictest conformity or appropriateness of language that the Bible designates these two resurrections by different names. The one is called the resurrection of life; and the other the resurrection of condemnation. John 5: 29. The one is the resurrection of the just; the other is the resurrection of the unjust. Acts 24: 15; Luke 14: 14. The one is called the better resurrection, or the first resurrection; the other is the resurrection of the rest of the dead. Heb. 11: 35; Rev. 20: 4-6. The first is the resurrection to which Paul wished to attain, and in which all the saints who have been accounted worthy will have a part. Phil. 3: 11; Luke 20: 35. Those who will have part in the other resurrection will awake to shame and everlasting contempt. Dan. 12: 2. Those who will have part in the first resurrection will be united with Christ in the work of judgment, and this honor is promised to the saints in general, which indicates that the first resurrection will bring with it all of the just dead. Rev. 20: 4; 1 Cor. 6: 3; Dan. 7: 22.

Thus we have shown that there will be two resurrections; the one will be that of the just at the coming of Christ; the other that of the unjust, 1000 years later. But to that some object that all the dead are raised at the same moment, as Christ says (John 5: 28, 29) that the time or the hour (Greek, *hora*) will come when all who are in their graves shall come forth. But in immediate connection with this declaration Christ employs the same Greek word which we have translated *hour* or *time* to represent the entire gospel dispensation, a period of more than 1800 years. Thus He says to the Samaritan woman that the hour would come when they would not worship the Father at Samaria or at Jerusalem, and added that the hour would come and was *already* arrived when the true worshippers would worship Him in spirit and in truth. John 4: 21-23. Again He says (John 5: 25), The hour is coming, and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live. This hour commenced at the time of Christ and is not yet finished. We can, therefore, well understand that the *hour* or *time* of John 5: 28 accords perfectly with the declaration of Rev. 20: 4-6, which teaches that between the two resurrections should be a period of 1000 years. After the second res-

urrection Satan will assemble all the wicked in a great army against the city of God. The human family will then be but a vast assembly; all the just will be within the city and all the wicked outside surrounding it. Then shall fire come from heaven on the unjust when they will be forever destroyed. J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER THIRTEEN.

THE COMMAND TO RESTORE JERUSALEM.

We have already seen in the investigation of Dan. 8, that the field of the Prophet's vision, was the empires of Persia, Greece, and Rome. The period of 2300 days there given, cannot therefore be literal days; for literal days (scarcely six years and a half) would by no means cover the duration of any one of these empires singly, much less embrace so nearly the whole of their existence put together, as they evidently do. They must consequently denote 2300 years; and hence the seventy weeks which are cut off from them, must be seventy weeks of years, or 490 years, as will appear sufficiently plain when we come to trace their fulfillment.

Continuing his instruction to Daniel concerning the time (Dan. 9: 25-27), Gabriel says, (verse 25), "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks and three score and two weeks. The street shall be built again, and the wall even in troublous times."

There are but four events to which this language can be in any way applicable; first, the decree of Cyrus for the re-building of the house of God, B. C. 536; second, the decree of Darius for the prosecution of the work which had been hindered, B. C. 519; (Ez. 6); third, the decree of Artaxerxes to Ezra, B. C. 457; (Ez. 7); and fourth, the commission of Nehemiah from the same king in his twentieth year, B. C. 444. Neh. 2. In determining which of these acts in favor of the Jews answers to the "commandment to restore Jerusalem," from which the seventy weeks are to be dated, we must consider how much is included in the phrase, "to restore and to build Jerusalem," and also what commandment will allow the seventy weeks, dating from the time of its promulgation, to fulfill the conditions of the prophecy by reaching to the events therein specified.

How much then are we to understand by the words, "to restore and to build Jerusalem"? If they refer merely to the mechanical work of erecting buildings necessary to constitute a city, the decree of Cyrus has the pre-eminence above all others; for that was the first decree issued in favor of the Jews after the giving of the prophecy; and it cannot be supposed that a license to build the house of God at Jerusalem, which this decree granted, would not give permission also for the erection of buildings around it.

But the decree which the prophecy calls the commandment to restore Jerusalem, is one which goes forth 69 prophetic weeks, or 483 years previous to the manifestation of the Messiah; for from the going forth of that commandment "unto the Messiah, the Prince, shall be seven weeks and three score and two weeks;" but if we date from this decree of Cyrus, B. C. 536, the 483 years terminate 43 years before our Lord was born.

Two points may therefore be considered settled from these considerations: 1st. The prophecy does not point us to the decree of Cyrus, as the commandment from which to date the seventy weeks; for dating from that point the 69 weeks which were to extend to the manifestation of the Messiah the Prince, terminate 53 years before even his birth; and this proves, 2d. That the expression, "to restore and to build Jerusalem," means something *more* than merely the building that is necessary to the re-existence of the city, which the decree of Cyrus granted.

As to the second decree, that of Darius, B. C. 519, it was but a confirmation of the original one of Cyrus; and the same objection otherwise exists against this as against the former; namely, the 483 years dated from that point terminate by far too soon, leaving full thirty-six years between their ending and the birth of the Saviour; whereas they should extend to the commencement of his public ministry.

We come next to the decree granted to Ezra, by king Artaxerxes in the seventh year of his reign, B. C. 457. Let us apply to this also the

measuring rod of the prophecy. Dating from this year, 483 years carry us to A. D. 27. And what took place then? Luke tells us: "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, *Thou art my beloved Son; in thee I am well pleased.*" Luke 3: 21, 22, A. D. 27; margin. After this Jesus came "into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" The time here mentioned must have been some predicted period; but no prophetic period can be found, then terminating, except the 69 weeks of the prophecy of Daniel, which were to extend to the Messiah the Prince. The Messiah had now come, and himself proclaimed, The time is fulfilled.

That Christ commenced his ministry in A. D. 27, is further proved from this fact: At the first passover which he attended, the Jews told him that the temple had been forty and six years in building. John 2: 20. Herod commenced the building of that temple in the year B. C. 19. This will bring the passover, forty-six years afterward, in the year A. D. 28. He must therefore have commenced his ministry in A. D. 27.

Having found perfect harmony on this point, it is time that we look further at the words of the prophecy. The period of the 70 weeks appears to be marked off into three general divisions: first, seven weeks; second, threescore and two weeks; and third, one week. Seven weeks are allotted for the building of the wall, &c., in troublous times; and from that point events are thus predicted: [Dan. 9: 26, 27:] "And after threescore and two weeks shall Messiah be cut off, but not for himself. . . . And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease."

Sixty-nine weeks have brought us to the Messiah; and from the above we learn that he was to confirm the covenant for one week, that is, the seventieth, (seven years,) and that in the midst of this week he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could only cease at his cross; and there they did virtually end, though not in form till A. D. 70. It is the same therefore, as if it had read, And after threescore and two weeks in the midst of the seventieth week, shall Messiah be cut off, and cause the sacrifice and oblation to cease. Now does the term, midst, refer to any fixed point in the week? It does; for it means the middle. The word from which it is translated, occurs in the Old Testament, according to the Englishman's Hebrew Concordance, one hundred and sixteen times. One hundred times it is rendered *half*; four times it enters into composition and is translated *midnight*; eight times it is rendered, *in the midst*; once, *in the middle*, and three times, *part*. We are to understand therefore, that the crucifixion is fixed to the middle of the week. When did this take place?

The Saviour attended but four passovers, at the last of which he was crucified. John 2: 13; 5: 1; 6: 4; 13: 1. This could not bring the crucifixion later than A. D. 31, as "recorded in a curious and valuable passage of a Roman Consul, Aurelius Cassiodorus Senator, about A. D. 514.

"In the consulate of Tiberius Cæsar Aug. V., and Ælius Sajanus [U. C. 784, A. D. 31,] our Lord Jesus Christ suffered on the eighth of the calends of April." "In this year and in this day, agree also the Council of Cæsarea, A. D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantius, Cedrenus; and in this year but on different days, concur Eusebius and Epiphanius, followed by Kebler, Bucher, Patinus and Petavius." "It is recorded in history that the whole time of our Saviour's teaching was three years and a half, which is the half of a week [of years.]"

Three and a half years reckoned backward from the Spring of A. D. 31, where the crucifixion took place, carry us to the Autumn of A. D. 27, where the 69 weeks ended and Christ commenced his ministry. And three and a half years, the last half of the week, reckoned forward from that time, bring us to the Autumn of A. D. 34, for the termination of the 70 weeks. Their close is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and

the turning of the apostles to the Gentiles. Acts 9: 1-18.

According to the facts above set forth, reckoning the 70 weeks from the decree given to Ezra in the 7th of Artaxerxes, B. C. 457, there is the most perfect historical harmony concerning the events which were to cluster around and mark their close. So far it seems all must be satisfied. There are two more questions to be decided: 1. Is the 7th of Artaxerxes rightly fixed to the year B. C. 457? and 2. Will the decree given to Ezra sustain the full import of the words, "to restore and rebuild Jerusalem?" This will be the field of inquiry in our next.

¹Prideaux's Connection, Vol. ii, pp. 393, 394.
²Dr. Hale's Chronology, Vol. i, pp. 69, 70. Bliss' Analysis Sacred Chronology, p. 173.
³Ib. quot. from Eusebius.

THE CAUSE IN CALIFORNIA AND OREGON.

WHEN we came upon this coast one year ago, this Conference was to some extent in a discouraged condition. Eld. Loughborough, who had been connected with the work here from its very commencement, and was father to it, had left for a distant field of labor. The ministers who had commenced to labor here were young and inexperienced, and did not feel like taking the responsibilities which would necessarily devolve upon the one who should take the lead in the work.

The publishing interest in California is a very important branch of the work. It has required much means to bring it to its present condition. To the repeated calls for means to sustain this work, the brethren here have responded liberally. The friends east of the mountains have also shown an impartial interest in the cause on this coast by raising \$13,000 to assist in establishing the publishing work, and the same interest is still manifested by our tract societies in using the SIGNS for their missionary work.

There are some reasons why a pioneer sheet published east of the mountains would better accommodate the missionary workers. It has often taken from three to five weeks for the paper to reach a person after he has subscribed. This has, to say the least, often proved a source of annoyance. But while there may be a few disadvantages, yet every Conference, Institution or enterprise whose object is to advance the truth is a part of one great whole, and he is a subject of pity who cannot look to the general interest of the cause rather than to his own personal convenience and local interest.

Bro. and Sister White have crossed the mountains seven times to assist the work here. These visits have been appreciated by our brethren in California to a greater or less degree. But at no time in the history of the past has Sister White's testimony been more appreciated than at the present. In reference to the present prospect of help coming from the east there is but one voice from our friends on this coast. The Conference Committee of California sent a special request to the General Conference (although it was not received till after the session closed) pledging themselves in behalf of their brethren to meet the traveling expenses of such help as the General Conference might recommend to come to this coast, and to give them a liberal support while laboring in this field. This has been backed up in a practical manner by liberal pledges towards a tent (which is now being made) to be used by them as they might need. There are urgent calls from the churches on this coast and in entirely new fields, for laborers. An addition of a dozen ministers could find openings all ready for them.

The financial condition of our brethren on this coast is not as good as it has been sometimes in the past. In some vicinities the wheat crop has been cut off for three years in succession and some of our brethren who had hundreds of acres of wheat, have failed to meet the running expenses of their farms. Some who could and did give hundreds of dollars without embarrassment a few years since, on account of adverse circumstances have had to heavily mortgage their farms, and unless they have a good crop this year they will be obliged to leave their homes and begin anew.

But no complaint is made, and when there are indications of moves which will advance the work on this coast there is a general interest to lift to the extent of their ability. Whoever comes to this coast to labor will find warm hearts and liberal souls. There are both the means and the

will to support the ministers who labor in this field. And what is true of California is also true of Oregon. While I was there last spring the matter of help to that Conference was presented, and one brother said if it was necessary he would support a laborer one year himself.

In response to letters received, Eld. Van Horn, the President of that Conference, has written in behalf of his brethren that they will pay the expenses of any laborer or laborers who will come to that field to remain with them, and will liberally support them while there. Therefore in behalf of the California and Oregon Conferences, we cordially invite such laborers to come as the President of the General Conference may approve, and pledge them a liberal support.

S. N. HASKELL.

JUSTIN EDWARDS VS. SABBATH MANUAL.

It is interesting to trace out the contradictory positions taken by our opponents on the subject of the Sabbath. And, occasionally, as if dissatisfied with the tedious work of contradicting one another, they take to contradicting themselves. The following from the writings of Dr. Justin Edwards is a notable instance.

In his Sabbath Manual, page 116, speaking of the Apostle's order in 1 Cor. 16: 2, he says:—

"This laying by in store was not laying by AT HOME; for that would not prevent gatherings when he should come. This could be done only by putting it into one common stock that it might be ready on his arrival."

In his notes on the New Testament, on the same passage, he says:—

Lay by him in store; AT HOME. That there be no gatherings; that their gifts might be ready when the Apostle should come.

Here is a direct contradiction; and why is it? In the first he speaks as a theorist, having a certain point to make and the popular view must be sustained at all hazards; but as a critical writer he had a reputation to sustain, and therefore in his notes gives the true idea. If we err in this supposition, and any one will give us the true reason for this contradiction, we shall be happy to make the correction. J. H. WAGGONER.

THE LAW IS ESTABLISHED BY THE GOSPEL.

A PLAIN proof that the law of the ten commandments, and, consequently, the law of the Sabbath, is obligatory upon Christians, is found in the answer of the apostle to an objection to the doctrine of justification by faith (Rom. 3: 31), which is equivalent to asking, Does Christianity teach that the law is no longer obligatory on Christians, because it teaches that no one can be justified by it?

To this we answer in the most solemn form of expression, "God forbid; yea, we establish the law." Now the sense in which the apostle uses the term, "the law," in this argument, is unquestionably the same as that in which the law is spoken of in Rom. 7: 7: "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet," which, being a plain reference to the tenth command of the decalogue, as plainly shows that the decalogue is "the law" of which he speaks. This, then, is the law which is established by the gospel; and this can mean nothing else but the establishment of its authority as the rule of all inward and outward holiness. Then, again, the evil arising from Sabbath-breaking is greatly to be lamented; it is an insult to God, and how careful we should be that we grieve not his Holy Spirit.

To sanctify this day, we should consider it, 1. As God's memorial, pointing back to its divine institution, at the close of creation week. 2. As a day of rest; not, indeed, to exclude works of mercy and charity, but a cessation from all worldly labor and care.

3. As a day of meditation and prayer, in which we should cultivate communion with God. Rev. 1: 10. 4. As a day of public worship. Acts 18: 4; 13: 44. 5. As a day of anticipation, looking forward to that holy, happy, and eternal Sabbath that remains for the people of God.

But here is the place, and now is the time, to learn perfect submission and obedience to his will, not doing our own pleasure, nor speaking our own words, on his holy day. And may God, through the influence of his Holy Spirit, impress these solemn thoughts on our minds, and write his law in our hearts, is my prayer. J. G. WOOD.

THE COST OF HUMAN SALVATION.

Who can estimate the value set upon our race? the wondrous love, the amazing condescension, the infinite sacrifice, the immense labor and intense interest and solicitude, on the part of Heaven, manifested toward a sinful and rebellious, degraded and ruined race? No human pen can describe it, and inspiration fails to impress the human heart with a just appreciation of it. It is beyond the reach of finite comprehension—too vast to be measured by such beings as we are—yet, if we would, we could see enough of it to cause us to admire the plan, adore and praise its Author, and to the utmost of our limited capacity, reciprocate the love of God, and show by our actions that we enter into the spirit of the plan, and are willing to labor, sacrifice and suffer, in the work of salvation to sinners—a work in which the Father, the Son, and all the heavenly host are engaged.

Yet, though we cannot measure the love of God, nor comprehend the vastness of the sacrifice and the labor on the part of Heaven, let us attentively consider the wonderful plan which "the angels desire to look into."

Man had sinned, and had forfeited all, even life and being. God would be just in cutting him off and consigning him to oblivion. But his tender pity and compassion led him to devise a plan for his redemption and salvation. The divine Son enters into the plan with such unbounded love and zeal as to offer himself to be a sacrifice for the sins of men, so that the just law of God should be honored, and at the same time sinful man be saved. The plan is devised, the Son of God is to leave his glory and come to earth to labor, suffer, and die at the hands of those he came to save. And this, though amazing, is not all. He that could bring worlds into existence at a word, who spake, and it was done, devotes as many thousands of years to the salvation of our ruined world as there were days spent in its creation. We might speak of the wonderful humiliation of the Son of God, his labors and suffering on earth, his agony in Gethsemane, and his cruel death on Calvary; and the theme could never be exhausted; but we wish to speak more particularly of his incessant care and watchfulness during the whole period of man's second probation, his work of intercession and of judgment at its close.

Who has weighed this matter with sufficient care? Who has ever valued the cost of our salvation, as demanding the active energies of the divine Son of God for six thousand years? Who has estimated the intense solicitude of our Advocate with the Father, and the guardian care of the Shepherd and Bishop of souls, listening to the prayers and watching the conduct of every individual of the countless millions of our race who have sought his intercessions during this whole period? And who has considered his sorrows and his long-suffering as he has so frequently been crucified afresh, even by his professed friends, and put to open shame?

But he has not been the only one employed in this vast and protracted work. The angels of God, who desired to look into the plan, and share in the work, and whose number is no less than "ten thousand times ten thousand, and thousands of thousands," have been sent forth as ministering spirits to minister to those who should be heirs of salvation. Think of their constant watchfulness, their extreme solicitude and tender care during all this time. And since there is joy in Heaven among the angels of God over one sinner that repenteth; think of the grief of those kind messengers of mercy over the sins and apostasy of those they have labored to save.

As a consequence of giving an individual probation to the innumerable hosts that have peopled the earth for six thousand years, a day of reckoning, a general Judgment, must come at the close. And, with this consummation in view, the records of men's lives must be kept, the books must be written which are to be opened in the Judgment, when every man shall be judged according to his deeds, as they are found written in the books. What a vast amount of labor, even for ten thousand times ten thousand, and thousands of thousands of angels! And all this to save fallen man justly condemned to death, who might have been consumed in a moment by the word of Him who spake him into being!

Oh! matchless love and condescension! How great the cost of human salvation! How infinite

the sacrifice, and how vast the labor of love expended upon so vile and sinful a creature!

And what return do we make? How is this costly salvation, proffered to our race, esteemed? How is love, so amazing, so divine, reciprocated? How was the Prince of salvation received, and how have his most devoted followers been treated? How has this costly salvation been slighted by the majority of our race?

But let us come a little closer. What return has been made by those who have coveted this great salvation so dearly purchased? How loth, even, to leave their sins! And instead of inquiring, How can I reciprocate such matchless love?—by what labor and sacrifice can I show how highly I value the immense labor and sacrifice that this salvation has cost?—the inquiry has rather been, how little may I do, and yet share in the fruits of all this labor and sacrifice? and how far may I follow my sinful propensities, my carnal appetites and pleasures, and yet not miss of this salvation which cost so much?

"Is this the kind return?
Are these the thanks we owe?"

Thus to abuse such wondrous love, and slight the sacrifice of the Son of God, his untold agony and immense labor of love?

Shame! shame!! to that person who halts at duty, and inquires, is this a saving ordinance? May I not omit this duty and still be saved? Can such a one share in this costly salvation?

"O God! my inmost soul convert." Let me feel it a precious gift, not only to believe on His name, but to suffer for his sake. Let me share in the labor, and partake of the sufferings of Christ, and of those who shall be heirs of eternal glory. Bring me not into the society of Jesus, angels and martyrs, till I have, in some degree, appreciated this divine love, and shown by my works that I value the great salvation, which has cost such immense labor, suffering and sacrifice.

R. F. COTTRELL.

RELIABILITIES OF BIBLE RECORDS.

It is the peculiarity of the Bible, of the Old Testament especially, to be exceedingly minute in its details. It speaks very frequently of the topography of the countries to which it refers. It also speaks, with great carefulness apparently, concerning certain kingdoms and dynasties, certain emperors, and courts, and peoples. Now it has been impossible, up to within a few years, to verify these statements, and they have been of such an extraordinary nature that even scholars have looked upon them askance, and felt that some apology was possibly due in explaining them. Nineveh and Babylon are referred to again and again in the Old Testament, but Nineveh and Babylon are buried, and have been for ages. Those old dynasties have been blotted out by the on-coming armies from whose battle-spears the flag of victory floated. The dusts of time have settled down on the banks of the Euphrates, and buried its palaces out of sight.

Since that time, the world has been very busy. The old Roman empire cracked, fell, crumbled, and was almost forgotten. Modern times, with the power of a mill-stream, came rushing on, its events flowing in inconceivable rapidity, and men cared nothing for the past, but everything for the future. Then the crusades filled men's minds and hearts, and millions left their homes in Western Europe on a pilgrimage in which they carried the spear and the sword, and the result of which was victory in battle. They marched league after league, from country to country, until at last they stood on the hill-top that over-looked Jerusalem and the Holy Sepulcher. Then, next, came the printing-press, and our minds were so stirred and inspired by it, that nothing engaged attention except the immense advantages of every new day, and the golden possibilities that were within reach. So, for the last two thousand years and more, the world has been so busy in thinking of to-morrow, that it has forgotten all about yesterday.

But thirty years ago, a scholar traveled along the banks of the Euphrates, and seeing these mounds, determined to unearth their secrets. At immense expense, and great pains, the work was partially achieved, and in this vast cemetery of history was found buried a palace. The excavations went on, until it was possible to enter the palace. It was sadly broken, to be sure, but yet enough remained to make us all glad and happy.

The "Chamber of Records" was discovered, spoken of in the Old Testament, and in it were thousands of tablets, on which, as in so many volumes, the history of the past had been inscribed. They were written in an unknown tongue, but modern scholarship attacked the problem and solved it, and to-day the secret is being told. More and more is being discovered every year. Tablet after tablet, recording events hitherto unattainable, has been read, and, curiously enough, the Record Chamber found under those sands, corroborates the old story of Genesis, and in such a minute way that our confidence in the book, as a historical record, is put beyond a peradventure. For instance, in the fourteenth chapter of Genesis, we have an account of the invasion of Palestine in the time of Abraham. Of course it has been until now impossible to verify the statements of the writer of this book, but within thirty years tablets have been found which have told the same story. Genesis has been vindicated by the inscriptions on the sandstone and marble which have been found in the Chamber of Records by the banks of the Euphrates.

Is it not a curious fact that while science, with its strong hand, is trying to tear down, these researches are building up, the Bible, and that while philosophy is calling in question some of the doctrines of the New Testament, these researches are corroborating even the details of the Old? It makes the book still dearer to us, and I have no doubt that when all the tablets are found, and when they shall be read, one after another, we shall find such irresistible corroboration of Holy Writ that the Old Testament will blaze with a new light. We shall enjoy an increased faith in that Jehovah who guided and guarded the Israelites, and who was revealed as the world's Father, by the life and the cross of the Lord Jesus Christ.—*Hepworth.*

LET US REASON TOGETHER.

MANY professed Christians argue that the law of ten commandments was abolished at the cross. To require the death of an innocent person as the act of abolishing a law would be a strange proceeding. Let us reason for a moment. The violation of the law of God requires the life of the guilty, but to repeal, must be by the enacting power, or, if it be given for a limited period it may expire by limitation. But to subject an offending son to crucifixion as a means of repealing a law that had proved a failure because the subjects could not obey it, would be most absurd. A sacrifice, or atonement, shows that the law could not be changed or repealed, therefore paying the penalty establishes the law; thus Paul expresses in Rom. 3:31, "Do we then make void the law through faith? God forbid, yea, we establish the law."

But we are met here with the supplemental plea that Christ did not die expressly to repeal the law, but to present to man, who could not keep the law, a different plan of salvation from the one originally laid, and that the law died as a consequence. This argument, like many others, reflects upon God's ability as a law maker, or his judgment as to the moral capabilities of his creatures.

It were far better to accept the truth about the law and the cross—that Jesus died to vindicate the law, the just for the unjust, that man might through his blood have remission for past offences; and then, by his assisting grace be enabled to keep the law of God in the future.

W. N. GLENN.

OCCUPATION A SAFEGUARD.—Life is prolonged by pleasant occupation which fills the mind. The individual whose thoughts are entered and whose ambition is aroused by some attractive enterprise or project seems to live a charmed life. There is less sickness and death among the busy portion of the community than in the circles of the idlers, the retired merchants, gentlemen of fortune and leisure, seekers of mere pleasure and gratification of the senses. The active man can hardly afford the time to be ill. It is not when soldiers are on the march, or in agreeable, active service, that mortality most invades their ranks, but when encamped for an indefinite period, or confined to the dull routine of the barracks after a lively campaign.

POLICY is a poor substitute for honesty.

The Missionary.

THE LABORERS.

"The harvest truly is great, but the laborers are few."—*Luke*. "Lift up your eyes and look on the fields: for they are white already to harvest."—*John*.

The morn was bright and golden, and the Saviour's words were sweet;
I rose to do his bidding, to look on the rip'ning wheat.

Along the sloping hillside, and across the lower plain,
By river, wood, and mountain, were the fields of waving grain.

The harvest moon was hidden by the lighter blaze of day
That fell on the Master's reapers, along the toilsome way.

Some forms were bent and weary, and some were brave and strong,
While some were only children,—all joined the harvest song.

Autumnal leaves of beauty, and flowers strangely fair
Were growing near; and many chose to go and gather there.

I listened to the voices, wond'ring what each would say.
The faithful ones entreated, Work with us, while 'tis day.

The gath'ring shades betoken that night is drawing on,
The Master has commanded to work while he is gone.

Think of him, wan and weary, how he worked and wept alone,
And can we lightly value the deathless love he's shown?

On his locks fell dews of evening, and grief o'erspread his brow,
Where a coronet of glory is ever resting now.

O, come, the day is waning, and summer'll soon be gone,
The harvest past and ended, the laborer's work all done.

They heeded not, but wandered where it was smooth and fair,
Along life's easier pathway, that brought to them no care.

The faithful ones were falling, while grasping precious grain,
But they will have a rich reward when the Master comes again.

The shades of night have fallen, the fields are clean and bare,
The Master comes to reckon with those who gathered there.

He looks o'er the group assembled, the tares as well as wheat,
And then pronounces sentence on all, as he deems meet.

I looked for the worn and weary, for the wrinkled brow and face;
It was lighted up with glory that had taken sorrow's place.

The tones were deep and musical that spoke the words,
"Well done."
The hand was fair that placed the crown the faithful laborer won.

And he said, O dearest Master, Say, what have I done for thee
That thou should'st come from glory, and thus remember me?

And the Master said, The fields were white, and so I called for thee;
And thou didst gather precious sheaves, thou didst it all for me.

But thy labor now is ended, and the golden "gates ajar,"
Child of my Father, enter in, where the "many mansions" are.

The other came with head upraised, and said, My Master fair,
Wondrous works for thee I've done, can I not enter there?

But the Master looked so calm and stern as he said, I know you not;
Ye lived in pleasure—cared not for me, while my wants were all forgot.

And he said, Oh, when, my Master, didst ever call for me?
When were thy pleadings all forgot? Surely, I've worked for thee.

The Master said, The fields were white, I asked thy hands and heart;
Thou would'st not help, or try to feel; I only say—Depart!

Father, help me, though so lowly, I among the gleaners stray,
That a handful I may gather, to present to thee that day.
MARY MARTIN.

LETTER FROM ENGLAND.

FROM a letter from Bro. Wm. Ings, dated Ravenswood, Southampton, Eng., Feb. 21, and addressed to the V. M. society at Battle Creek, we take the following extracts:—

While some colporters complain that they are ejected from the ships, I meet with more favor. I have now visited 339 ships, and have been ordered off only once. I can see the hand of the Lord, not only in the permission accorded me to board boats, but also in giving the seamen a desire to render assistance in sowing the seed of truth. I visited a Holland boat bound for the East Indies, which had quite a number of German and Dutch soldiers on board. One of them, on learning my business, volunteered to circulate papers and tracts, which I gave him. He sold them and returned me the money. He seemed to be just as earnest in the work as I would be.

A steward on a German boat bound for New York, went with me among the hundreds of pas-

sengers on board, and urged them to purchase our publications. The stewards on the Oriental boats manifest the greatest pleasure in circulating our publications in the East Indies. Neither do the stewards on the Brazil, West Indies, and Cape of Good Hope boats manifest less zeal. A captain of a sailing ship requested publications to hand out at the different ports that his ship enters. This offer was made after the Sabbath question had been explained, he himself purchasing some of our larger works. These are only a few of the encouraging incidents that I meet with. Certainly the hand of the Lord is in this message.

Of late I have tried the experiment of selling our tracts and papers. On Sundays, I usually sell from 75 cts. to \$1.25 worth. Tuesdays the German boats call at this port on their passage from Bremen to New York. I generally spend two or three hours with the passengers and find many interesting cases, frequently meeting with those who have heard of Bro. Matteson. His work has been heard of far and near, and they are quite anxious to secure our Swedish and Danish publications. Sometimes, when they learn that I am acquainted with Bro. M., and hold the same views, they will surround me, some crying his work down, while others advocate his teachings. On such occasions, tracts and papers are eagerly taken. There are four nationalities on these boats; namely, German, Swedish, Danish, and English. I usually sell from fifteen to twenty copies of *Stimme der Wahrheit* on each boat; also Danish, Swedish, and English papers, as well as tracts in the different languages. The papers are sold at the regular price of papers here, 2 cts. Tracts are put up in packages and sold at cost price. Last Tuesday the sales amounted to \$1.16. Of course, I give some small tracts away. We all can see much light in placing publications in the hands of these emigrants, as they are going to all parts of the American continent, and will carry the truth to their friends; and then again, what an excellent chance of introducing our periodicals among these nationalities who will make their home in America. Our publications are attracting the attention of the people both on sea and land. The writings of Sr. White are eagerly sought for by those who have had the pleasure of reading them. I am glad to learn that our people are waking up to the subject of giving them a wider circulation. Some good results are known as the direct work of missionary labor on ships. Two persons, a man and his wife, are fully with us in the faith. They are excellent people, and love the truth. Their visits to Ravenswood are eagerly looked forward to by both them and us when they are in port. They are both members of our T. and M. society, and have an excellent opportunity to circulate the truth among passengers.

The work on land is progressing finely. Almost every mail brings us some encouragement. The members of the society recently organized here are in earnest to spread the truth. Copies of the SIGNS and tracts are sent to all parts of the kingdom. Some are keeping the Sabbath as the result. It takes longer here for people to weigh evidence than in America; but a good foundation is being laid. Calls are beginning to come in for the living preacher. Bro. Loughborough will commence meetings in the south of England on the 26th inst., in answer to one of the calls. May God bless this work in the new field in Taunton.

MEETING AT ARBUCKLE.

A FEW of the friends at Arbuckle, attended the meeting at Woodland, and owing to the bitter prejudice which existed in the minds of some in the vicinity of Arbuckle, toward a woman speaking in public, they were exceedingly anxious that sister White should hold one or more public meetings at that place. Accordingly two double teams left Woodland Monday morning well filled with living freight, and reached Arbuckle in season for an evening meeting. Tuesday morning at nine, the friends assembled, and the subject of the missionary work was presented. At 10:30 sister White spoke with her usual freedom. Also in the evening to a crowded house. The Lord came near and a solemn sense of the judgment and importance of preparing for that event rested on the people. At the close of the meeting one sister took her stand fully with God's people.

The truth was presented here some over a year ago, and a few took their stand. But the Sabbath-school and missionary effort to gather in

children and others not of our faith, had awakened an interest in many for miles around.

A temperance club was organized and will hold its meetings monthly. John Clasby was chosen leader and Charles Lucas Secretary. The meetings were held in the Methodist church.

S. N. HASKELL.

ROCKLIN, CAL.

BEING called to attend a funeral here, I baptized a sister, who resides in Truckee, and found another family keeping the Sabbath. They took their stand through the efforts of the T. and M. Society. March 20, I baptized two in Galindo's Lagoon, near Concord, Contra Costa County. Others would have been baptized, but they could not overcome the opposition. B. A. STEPHENS.

Oakland, Cal., April 1, 1880.

JAMAICA, VERMONT.

THE organization of a temperance club here has not only been a benefit to our people, who have renewed their interest and zeal in the cause of health and temperance, but it is bringing our work into favor with many who have been very bitter against the cause. Monthly meetings have been held since the organization of the club last December. These have been largely attended by those not of our people, and many have been induced to join with us in the temperance work. At our last meeting, eighteen signed the pledge. I have given a short course of lectures in the village of Jamaica. As the result, six persons have commenced to observe the Lord's Sabbath.

R. S. OWEN.

SMITH'S CREEK, MICHIGAN.

OUR meetings here still continue, and we shall be obliged to remain for some time yet. Have organized a Sabbath-school of forty members, and about ten more will unite with us, who were absent on account of sickness. Have ordered a club of the *Instructor*. We hope for a good church here. Brethren, pray for us.

March 14.

D. H. LAMSON,
R. J. LAWRENCE.

ALBANY, IOWA.

A COMPANY of thirteen, all heads of families, have commenced the observance of the Sabbath here. We design to organize a Sabbath-school next Sabbath. We are having the most encouraging meetings I have ever held. A Baptist minister, with his good wife, has taken a decided stand for the truth. We confidently expect to organize a church here of good substantial members.

J. D. PEGG.

March 13.

SEATONSVILLE, KENTUCKY.

HAVE been holding meetings near this place for more than a week. The work is advancing, both in love for the truth and prejudice against it. The Disciples are very much stirred on account of the truth's having taken their preacher and school-teacher. In view of this fact they have sent for one of their able men to debate the subject of the Sabbath and the law. We commence the discussion the 18th.

S. OSBORN.

March 16.

TO SAY, "I shall be satisfied," is an indication of Christian faith. To say, "I am satisfied," proves one to be possessed of a low ideal—or of no ideal. He who is satisfied with himself, or with his work, has made as yet no high attainment; nor is he likely to make it. It is wrong to be discontented; but it is right to be unsatisfied. Peace, even the peace "which passeth all understanding," is not at rest, like the sluggish pool; it floweth "like a river." Not what one is, or what one has, but what one sees and strives to reach to, is the measure of one's quality and worth. He has never done good work, who thinks that his work could not be bettered, or that it is done as well as he wanted to do it. He is good for nothing who thinks he is good enough.—*S. S. Times*.

I HAVE seldom seen much ostentation and much learning met together. The sun, rising and declining, makes long shadows; at mid-day, when he is highest, none at all.—*Bishop Hall*.

The Home Circle.

GROWING OLD.

SOFTLY, oh softly, the years have swept by thee,
Touching thee lightly with tenderest care,
Sorrow and death did they often bring nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean;
Nearer each day to the pleasant home light;
Far from the waves that are wild with commotion,
Under full sail, and the harbor in sight,
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the current that wooed thee unwilling,
Far from the port and the land of the blest.
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen;
Never a year from their youth wouldst thou borrow;
Thou dost remember what lieth between.
Growing old willingly,
Gladly, I ween.

Rich in experience that angels might covet,
Rich in the faith that has grown with thy years,
Rich in the love that grew from and above it,
Soothing thy sorrows and hushing thy tears.
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened;
Ready and willing thy hand to relieve;
Many a face at thy kind words is brightened—
"It is more blessed to give than receive."
Growing old happily,
Blest, we believe.

Eyes that grow dim to the earth and its glory,
See but the brighter, the heavenly glow!
Ears that are dull to the earth and its story,
Drink in the songs that from paradise flow;
All their sweet recompense
Youth cannot know.

Fourscore! But softly the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death did they often bring nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully,
Graceful and fair.

DOMINIC.

I HAVE somewhere read an old legend, which, however false in fact, contains a precious lesson. It states that, some centuries ago, a man, resident in Egypt, became a convert to the Christian faith. The spirit of the times favored asceticism; and he, being of a contemplative mind, conceived the unnatural idea that if he could retire from human society, and spend his days in solitary contemplation, he should attain to the perfection of human happiness on earth. Filled with this thought, he bid adieu to the abodes of men, wandered far into the desert, selected a cave, near which flowed a living spring, for his home, and subsisting on the scanty crops of roots and herbs which sprang up spontaneously in the adjacent glens and valleys, began his life of meditation and prayer.

He had not spent many seasons in his hermitage before his solitary heart grew miserable beyond endurance. The long, weary hours of the day, and the dreary, interminable night, oppressed and crushed his listless soul. In the extremity of his wretchedness, he fell upon his face, and cried, "Father, call home thy child! Let me die! I am weary of life?"

Thus, stricken with grief, he fell asleep; and in his vision an angel stood before him, and spake, saying: "Cut down the palm-tree that grows beside yon spring, and of its fibres construct a rope!"

The vision passed away, and the hermit awoke with a resolution to fulfill his mission. But he had no axe, and, therefore, journeyed far to procure one. On his return, he felled the tree, and diligently labored until its fibres lay at his feet, formed into a coil of rope. Again the angel stood before him and said, "Dominic, you are no longer weary of life, but you are happy. Know, then, that man was made for labor; and prayer also is his duty. Both are essential to his happiness. Go, therefore, into the world, with this rope girded about thy loins. Let it be a memorial to thee of what God expects from man!"

This beautiful legend illustrates a truth which every young man should engrave on his heart—that industry is essential to the enjoyment of life. It is a law of the human constitution that mankind shall find their happiness and their development

in action. And it were as easy to grasp the forked lightning, or to stay the fiery waves of the volcano, as to contravene this law. Nay! it cannot be; for He who said, "In the sweat of thy face shalt thou eat bread till thou return unto the ground," has established this inseparable connection between industry and enjoyment. Industry implies regular and habitual devotion to a useful pursuit. It is covetous of moments, and guards them as a miser his grains of gold. Moments, to the industrious man, are as flowers to bees; they furnish him with the opportunity of accomplishing his ends. He beholds in them the fractional parts of his life, and applies the maxim of the economist to their expenditure. His rule is: "Take care of the moments, and the years will take care of themselves." He is assiduous, not as "a hen over an added egg," but to bring benefit out of his assiduity. He knows that it is possible to be always "busy about nothing," like *Æropus*, the Macedonian king, who wasted his life while busy in making lanterns! or, like Prince Bonbeunin, in Goldsmith's "Citizen of the World," who was never more idle than when traversing his kingdom, searching after a pretty "white mouse with green eyes."

Behold yon graceful and sprightly "swallow zigzagging over the clover-field, skimming the limpid lake, whisking round the steeple, or dancing gayly in the sky! Behold him in high spirits, shrieking out his ecstasy, as he has bolted a dragon-fly, or darted through the arrow slits of an old turret, or performed some other feat of hirundine agility? And notice how he pays his morning visits—alighting elegantly on some house-top, and twittering politely, by turns, to the swallow on either side of him; and after five minutes' conversation, off and away, to call for his friend at the castle. And now he has gone upon his travels—gone to spend the winter at Rome or Naples, to visit Egypt or the Holy Land, or perform some more *recherche* pilgrimage to Spain or to the coasts of Barbary. And when he comes home next April, sure enough he has been abroad: charming climate—highly delighted with the cicadas in Italy, and the bees on Hymettus—locusts in Africa rather scarce this season; but, upon the whole, much pleased with his trip, and returned in high health and spirits."

Such is the severe satire which the popular Rob't Hamilton employs to chastise that large class of busy idlers which abound in Europe, and which is fast multiplying in America. How degraded a thing is life thus spent by a fashionable young man of the world, whose "chief end" seems to consist in puffing cigars, and in conforming as near as may be to the example of the swallow in the above picture. No wonder that long before such young men attain meridian, they exclaim, with "CROAKER," in Goldsmith's "Good-natured Man," that "Life at the greatest and best is but a froward child, that must be humored and coaxed a little, till it falls asleep, and then all the care is over." Shame on such young men! Beside them, the twittering swallow is honorable and elevated. The bird was made for such a life, and thus fulfills its destiny; but that silly youth was made to be a MAN!—to commune with God, to labor in the holy charities and sublime duties of life.

To be industrious, then, a young man must have a useful pursuit and a worthy aim. He must follow that pursuit diligently. Rising early and economizing his moments, he must earnestly persist in his toil, adding little by little to his capital stock of ideas, influence or wealth. He must learn to glory in his labor, be mechanical, agricultural, or professional. He must impress himself deeply with the idea that a life of idleness is one of the direst of all curses. The doctrine that labor, even of the humblest character, is dishonorable, he must resolutely trample in the dust, as false and dangerous; and contend that an industrious, honest scavenger is really a more honorable man than the most fashionable dandy, who idles away his time on the pavements of Broadway, in ladies' drawing-rooms, in *cafes*, and in theatres. Thus, eschewing false ideas, and making every moment fruitful of some good to mind or body, to himself or to others, he cannot fail of a plenteous harvest of advantages as life advances. "Seest thou a man diligent in his business? He shall stand before kings. He shall not stand before mean men." "The hand of the diligent shall rule."

—Rev. D. Wise.

"Whoso keepeth the law is a wise son."

LITTLE DUTIES.

A LETTER-CARRIER in one of our large cities, a few months ago, found on reaching the postoffice, after a long round of delivery, a letter in his bag that he had overlooked. It would have taken him half an hour to return and deliver it. He was very tired and hungry. The letter was an ordinary, unimportant-looking missive. He thrust it into his pocket and delivered it on his first round next day.

What consequences followed? For want of that letter a great firm had failed to meet their engagements; their notes had gone to protest; a mill closed and hundreds of poor workmen were thrown out of employment.

The letter-carrier himself was discharged for his oversight and neglect. His family suffered during the winter for many of the necessaries of life, but his loss was of small account compared to the enormous amount of misery caused by his single failure in duty.

Another case: A mechanic who had been out of work a long time in New York went last September to collect a small sum due to him. The gentleman who owed it, being annoyed at some trifle, irritably refused the money. The man went to his wretched home and, maddened by the sight of his hungry wife and children, went out to the back-yard and hanged himself.

The next day an old employer sent to offer him a permanent situation. Here was a life lost and a family left paupers because a bill of a dollar or two was not paid at the right time.

The old Spanish proverb says, "There is no such thing as a trifle in the world." When we think how inextricably the lives of all mankind are tangled together, it seems as if every word or action moved a lever which set in motion a gigantic machinery, whose effect is wholly beyond our control. For this reason, if for no other, let us be careful to perform promptly and well the duties of life—even the most trivial.

THE DEBT TO MOTHER.

MOTHERS live for their children, make self-sacrifices for them and manifest their tenderness and love so freely that the name, Mother, is the sweetest in human language. And yet sons, youthful and aged, know but little of the deep anxiety, the nights of sleepless and painful solicitude which their mothers have spent over their thoughtless waywardness. Those loving hearts go down to their graves with those hours of secret agony untold. As the mother watches by night, or prays in the privacy of her closet, she weighs well the words which she will address to her son in order to lead him to a manhood of honor and usefulness. She will not tell him all her griefs and the deadly fears which beset her soul. She warns him with trembling, lest she say over-much. She tries to charm him with cheery love while her heart is bleeding. No worthy and successful man ever yet knew the breadth and depth of the great obligation which he is under to the mother who guided his heedless steps at the time when his character for virtue and purity was so narrowly balanced against a course of vice and ignominy. Let the dutiful son do his utmost to smooth his mother's pathway, let him obey as implicitly as he can her wishes and advice, let him omit nothing that will contribute to her peace, rest and happiness, and yet he will part from her at the tomb with his debt to her not half discharged.

EDUCATION IN THE HOME.—There is a process of education constantly going on in every dwelling which care and thought can make an unspeakable advantage, and at the same time contribute to make a happy home. To keep objects of pure and high interest before the children's minds, in a natural and suitable way—to have them supplied with such books as will occupy and interest—to talk not so much to them as with them about objects—to take note of and encourage any advance they make, and to direct the flow not of a part of, but of the whole of their life—physical, mental, moral without apparent interference or violence; this happy art—to be sought, prayed for, labored for—under God's blessing, goes far to make a happy home. The tastes of children are naturally simple. Your child's wooden gun, cut with your own hand, perhaps, and made a link of connection between your little boy and you, may be more to him, more influential over his character, more potent in binding his heart to you while living, his memory to you when you are

dead, than a costly gift that you ordered at the store. And when you, living a loving, natural life before your children, and with them, bend the knee in their midst, and speak to God of them and of yourself, there is a powerful restraint being put on natural evil, there is a pleasant type of Heaven where the whole family that is named after Jesus shall be gathered together.—*Dr. John Hall.*

WAIT.

To sit calmly down and wait, to be able to keep our hearts from uncharitable thoughts and our lips from hasty utterances in this age of hurry and strife, of quick deductions and lightning calculations, requires much of moral force, of rigid self-control, of firmness of purpose, and, above all, a nearness to God that will enable us, always and everywhere, to exercise that charity so prominently brought out in the New Testament Scriptures, and which so eminently characterized the life and teachings of Christ, the Son of God.

How many of us have ever comprehended the meaning of the word wait, or attempted to put into execution our well-defined ideas concerning it? We are hasty in our judgment, quick in our condemnation, bitter and unsparing in our censure. We coolly and calmly criticise the opinions and actions of friends and enemies alike, and putting ourselves in the rightful seat of the Judge of all the earth, pass upon our fellow-men sentence of condemnation. With surpassing effrontery and boldness, we even dare to enter the inner chambers of the heart, and with ruthless and relentless hand, wresting from the sorrowful lives of those around us their secret griefs and sorrows, their misery and suffering, heartlessly parade them before the world, and unfeelingly pass upon them our hollow and flippant judgment: a verdict many times utterly devoid of justice.

God is just, and tempers justice with mercy. Do we? Do we ever consider it necessary to pause, to wait until we can calmly and justly weigh the evidence, until we know something of the, it may be, peculiar circumstances which have conspired to produce the act that we condemn?

Do we forget in our pitiable self-righteousness that we are weak and human? And do we dare to hope that He who "was in all points tempted like as we are, yet without sin," will not deem it needful, for our fuller development and furtherance in the divine life, to subject even us, to just that measure of temptation that has proven too great for our fellow? Shall we stand the test, and be able to "cast the first stone"?

Even in the petty details of everyday life, how much need have we to learn the meaning of patient waiting, to study the motives, to understand the purposes of those with whom our business or social relations bring us in contact. We need to keep our own hearts pure, our own lives above suspicion, our own lips from hasty words; and, doing this, we shall be better able to exercise the great gift of charity; to remember our own frailty; to wait for the development of motives and the justification of actions. Let us exercise forbearance with the failings of others, and seek by loving sympathy and gentle, kindly acts, prompted by hearts which beat in unison with the great heart of God, to remove temptation from the pathway of the weak, to comfort and strengthen those who shrink and falter beneath the burden which the cruel griefs and sufferings of this poor life have put upon them, to help other lives into the life of God, and other souls into the kingdom of Heaven. So shall we be ever ready for the lessons a loving Father designs to teach us, whether they come through pain and affliction, or the brighter rays of sunshine and prosperity.

Let love without dissimulation rule our lives and govern our acts, uniting us in a common bond of sympathy to God and humanity, and in the end gaining for us a sure entrance into life everlasting.

"In patience and faith, let our hearts be still
'Neath the toils of each passing day;
Let our Father teach us what lessons He will,
In his loving and merciful way,
Thus sitting in meekness at Jesus' feet,
As slowly we learn each line,
The bitter and dark will be clear and sweet,
Made plain by a light divine."

Laura C. Nourse.

It is the work of a philosopher to be every day subduing his passions and laying aside his prejudice.—*Addison.*

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 8, 1880

MISSIONARY SIGNS.

JUST as we are going to press we receive the following telegram:—

"BATTLE CREEK, Mich., April 5, 1880.

"PACIFIC PRESS: Change SIGNS to twelve-page edition, and add three hundred, five weeks.

B. C. V. M. SECRETARY."

Also word from South Lancaster, Mass., V. M. S., who had reduced their order to less than 50, now change to twelve-page edition, and order 300 copies.

This is cheering news at the opening of our annual meeting. We are happy to know that these give expression to a feeling which very extensively prevails.

J. H. WAGGONER.

MEETINGS IN OAKLAND.

LAST Sabbath was one of the best days for the Oakland church which it has ever known. There was a good attendance from San Francisco, and also from the other churches in this part of the State. The Missionary meeting, appointed for first-day, called in brethren from various churches.

In the morning it was very rainy, so that the attendance at the Sabbath-school was not as large as usual, but the exercises were of usual interest. At 11 a. m. Bro. Haskell spoke on the sacredness of vows. He enjoyed freedom in speaking, and the subject was of absorbing interest to the congregation. The Scripture facts presented, and the illustrations given, were well calculated to make an impression on all minds, especially in showing the difference between "tithes" and "free-will offerings." An offering is that which we consecrate to God, but a tithe is that which God himself has consecrated, and which we have no moral right to use for our own purposes. Some who have hitherto stood in doubt about the tithing system confessed that all their doubts were removed. We hope that all who heard may be permanently benefitted by this clear presentation of the truth.

In the afternoon Sister White spoke upon the words of our Saviour's warning in Luke 21:34, 35. All felt that she had special help from Heaven on this occasion. A very deep impression was made. Faith was strengthened in the near coming of the Lord, and in the work which He is carrying on among his people to prepare them for translation into his kingdom. We have strong confidence that much good was done in this meeting. Those who felt weak, and were faltering, felt both reproved and encouraged. The truths, so precious to those who love the Lord and his appearing, brought light and courage to all hearts.

On first-day morning a prayer-meeting was held at the house of worship, followed by a meeting at 10 o'clock to consider the general wants and interests of the cause in California. An interchange of opinions regarding the field served to impress all with the magnitude of the work open before us. Urgent calls come from every direction. Here again Sister White gave good counsel to the ministers and to all workers; and while the laborers are few and feeble, new hope and courage seemed to come in as we were led to consider God's power and willingness to bless our efforts when we walk in his counsel and take hold of his strength. He can bring light out of darkness and order out of confusion. He can work by few as well as by many. He can use the weak to confound the mighty.

Sunday evening Sister White spoke again to a full house. Her remarks were practical, interspersed with interesting incidents in her own experience, showing the power and mercy of God as manifested in several cases of severe afflictions.

The missionary meeting of this church was held the evening after the Sabbath. As usual, the reports showed the circulation of a large amount of reading. This city is being thoroughly canvassed with our publications, and it is much to be desired that a tent meeting shall be held here, as well as in San Francisco, as early as the season will permit.

Sunday afternoon the missionary work was presented, a class of about forty was organized. All the ministers in the State are present. The lessons of the day will be reviewed at night, for the benefit of those who cannot attend through the day. A daily prayer meeting is appointed at five in the morning. Thus far they have been profitable, the spirit of God being manifest in them.

J. H. WAGGONER.

THE RECENT STORM.

THE first three days of April brought the heaviest storm of the season to California. It was general, reaching from San Diego to Shasta. In the latter section the rain fell in torrents, and the streams are flooded.

On the Sierras the storm was probably the severest that has occurred since the railroad has been in operation. On the line of the road about the Summit, the snow fall was from eight to ten feet, and the whole depth of snow, in some localities, forty to fifty feet. 750 feet of snow sheds were destroyed near Emigrant Gap. The sheds over the Summit were constructed to resist a great pressure of snow, but the heavy timbers were shivered by the weight of snow and the force of the wind. Very little injury to trains is reported as yet.

When the wind abated a rain storm set in, and fears are entertained of much greater damage to the road by the increased weight of the snow, and by slides. The papers give lengthy and interesting descriptions of the storm and effects.

In Tulare county nine inches of rain are reported for the season, which is an unusual quantity for that region. Of course the farmers rejoice at the prospect.

NEWS ITEMS.

- Floods still prevail in Spain.
- The Czarina is dying again this month.
- Six feet of snow in localities in Nova Scotia.
- Emperor William of Germany is 83 years old.
- Queen Victoria and the Princess Beatrice, are at Baden Baden.
- A \$46,000 fire is reported at Fort Wayne, Indiana, on the 31st ult.
- Gladstone is likely to be returned to Parliament from Mid-Lothian.
- This week 134 members of Parliament will be elected in Great Britain.
- The Ponemah Mills, Taftville, Conn., were burned on the 29th ult. Loss \$250,000.
- A cyclone passed over Lawrenceville, Va., on the 27th ult., doing great damage.
- The *Lighter* to convey Cleopatra's Needle to this country, has arrived at Alexandria.
- Scotch Presbyterians require their missionaries in China to return home once in seven years.
- The Methodists are rapidly increasing in Sweden, through the medium of revival meetings.
- Nihilist printing offices have lately been discovered and broken up at St. Petersburg and Warsaw.
- Great efforts are being made to stay the ravages of diphtheria in the province of Kharkoff, Russia.
- The Chileans are again aggressive, and are preparing to attack Arica simultaneously by land and sea.
- A terrible fire is reported in Montaimont, a village of Savoy France, in which seventeen persons perished.
- It appears that the United States have been disgraced in Samoa by Consul Dawson. "I told you so."
- It is reported that Chinese troops have crossed the Amoor river into Russian territory, to the number of 20,000.
- Last year twelve persons in the United States and Europe, gave an aggregate of \$3,000,000 to the cause of foreign missions.
- Lesseps characterizes the elegance of the private residences and the magnificence of the hotels of San Francisco, as astounding.
- The Columbians are indignant at the attitude assumed by this country in regard to the building of the Darien canal by European capital.
- According to the latest returns, Copenhagen has a population of 236,000. In 1850 it contained 129,000; in 1860, 150,000; and in 1870, 181,000.
- The Church of the Saviour, Moscow, Russia, which is to be dedicated in September, has been 47 years in building, at a cost of \$15,000,000.
- A religious paper inquires, when a church building is dedicated with a "first-class mortgage" on it, which is dedicated to the Lord, the house or the mortgage?
- The Roman Catholic clergy in France numbered, in 1851, 52,855; in 1861, 58,321; in 1876, 55,269. The Protestant ministers and Jewish rabbis number about 6,000.

—Dr. Cuyler, in the *Evangelist*, says there are a number of Presbyterian clergymen who are threatened with expulsion from their pulpits for denouncing dancing and wine-drinking.

—The *Central Presbyterian* says: "The preacher now who preaches the terror of the law is apt to make himself unpopular." But not so unpopular as he who attempts to keep the law.

—The past year there were reported \$16,000,000 assessments on stocks in California, and about half that amount of earnings! Is it any wonder that hard times cling to this State more than to any other?

—The Sand-lot received a severe set-back in San Francisco at the election for freeholders to frame a new city charter and for a joint Senator for San Francisco and San Mateo counties, the Citizen's Union Ticket receiving a majority of 7,500 votes.

—A cyclone in Kansas, April 2, destroyed over twenty buildings in Ottawa, and badly damaged others. It traveled thence north-east, destroying farm houses on its way. Near Girard, south of Ft. Scott, seventeen houses were destroyed, and some lives lost.

—President James B. Angell, of Michigan University, has been appointed and confirmed Minister to China, *vice* Seward removed; and John F. Swift, of California, and William H. Trescott, of South Carolina, Commissioners, to act with Angell in the forming of a treaty to supplant that now existing between China and this country.

OBITUARY.

MRS. SUSIE FORTH CAMP, wife of John D. Forthcamp, daughter of M. J. Church, departed this life, April 3, aged 25 years 2 months and 10 days. She leaves a husband and two small children and numerous friends and relations to mourn her loss.

M. J. CHURCH.

FELL asleep in Jesus, March 25, 1880, in Rocklin, Cal., Mrs. Annie M. Phipps, aged 80 years and 23 days. Her disease was consumption. She received baptism at my hands last August, and continued till death a faithful member of the Rocklin church. Sermon from John 10:10: "I am come that they might have life, and that they might have it more abundantly."

B. A. STEPHENS.

Appointments.

MRS. E. G. WHITE will speak in San Francisco next Sabbath, and in Oakland next Sunday evening.

MRS. E. G. WHITE, Providence permitting, will meet with the church in Dixon, Sabbath and First-day, April 17, 18. Let the appointment be properly circulated.

I EXPECT to preach in San Francisco next Sunday evening.

J. H. WAGGONER.

LAFAYETTE, Cal., April 10 and 11; will the Pacheco folks please meet with us.

B. A. STEPHENS.

AT the request of the director of district No. 1, Bro. R. A. Morton will attend the quarterly meeting to be held at Santa Rosa, April 17. The missionary meeting will be held evening after the Sabbath.

SOUTHERN CALIFORNIA CAMP-MEETING.

THE Southern California Camp-meeting will be held April 22-23, at Lemoore. The grounds selected are about half way between Hannaford and Lemoore. Trains will stop at the ground.

Hay and grazing for cows or horses; also wood will be furnished free. Tents will be furnished at a reasonable price by ordering immediately of G. W. Cody, Lemoore, Tulare Co., Cal. All mail matter designed for those upon the camp-ground should be sent to Lemoore.

This will be an important meeting for all Southern California. Time will be taken for instruction in the missionary work. Sister White and other help from the East will be present. A grand rally of all our friends in that section of the country is expected. Come and bring your children, neighbors, and friends. Come prepared to remain till the close.

CAMP-MEETING COMMITTEE.

CAMP MEETINGS IN OREGON.

THE Seventh-day Adventists in the North Pacific Conference, will hold two Camp Meetings this season: The first at Milton, Umatilla County, Oregon, will be held from May 20th, to 31st. All of our people East of the Cascade Mountains will need to attend this meeting, and should begin at once to get ready.

The second will be held at Hillsboro, Washington County, Oregon, from June 9th, to 15th. There should be a general turn out of our people West of the Cascades at this meeting. More particulars will be given soon. Help from the General Conference may be expected at both of these meetings. A general rally of our friends is anticipated.

I. D. VAN HORN, President.

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