

# The Signs of the Times.

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

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## The Signs of the Times.

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

### FOLLOW WITH ME.

HAVE ye looked for my sheep in the desert,  
For those who have missed their way?  
Have ye been in the wild waste places,  
Where the lost and the wandering stray?  
Have ye trodden the lonely highway,  
The foul and darksome street?  
It may be ye'd see in the gloaming  
The print of Christ's wounded feet.

Have ye folded close to your bosom  
The trembling, neglected lamb,  
And taught to the little lost one  
The sound of the shepherd's name?  
Have ye searched for the poor and needy  
With no clothing, no home, no bread?  
The Son of man was among them,  
He had nowhere to lay his head.

Have ye carried the living waters  
To the parched and thirsty soul?  
Have ye said to the sick and the wounded,  
Christ Jesus makes thee whole?  
Have ye told my fainting children  
Of the strength of the Father's hand?  
Have ye guided the wandering footsteps  
To the shores of the "golden land?"

Have ye stood by the sad and weary,  
To smooth the pillow of death,  
To comfort the sorrow stricken,  
And strengthen the feeble faith?  
And have ye felt, when the glory  
Has streamed through the open door,  
And flitted across the shadows,  
That I had been there before?

Have ye wept with the broken hearted,  
In their agony of woe?  
Ye might hear me whispering beside you,  
'Tis a path I often go.  
My disciples, my friends, my brethren,  
Can ye dare to follow me?  
Then wherever the Master dwelleth,  
There shall the servant be.

—Sel.

## General Articles.

### ISRAEL ARRIVES AT SINAI.

BY MRS. E. G. WHITE.

THE children of Israel, obedient to the onward movement of the pillar of cloud, left Rephidim, having tarried there some time, and journeyed on toward Sinai. Their line of march had been across open plains, over steep ascents, and through narrow defiles. Again and again, when they had crossed a sandy waste, and their further progress seemed impossible because of the huge piles of massive rocks which lay directly in their way, a narrow passage would appear, and when this was passed, another barren, uninteresting plain would open to their view.

It was through one of these deep, gravelly passes that they were now called to pass. What a scene was this! Millions of people walled in by abrupt cliffs of granite rocks which rise hundreds of feet on either side, following a moving cloud by day, and guarded at night by a pillar of fire, as if the eye of God were fastened directly upon them. Christ in this wilderness school is here giving his people their first lessons in faith and trust in God.

Finally they come to a long range of mountains, upon which the cloudy pillar rests. The people encamp beneath its shadow, and while locked in slumber, the bread from Heaven gently falls upon the encampment. In the early morning, as the sun begins to brighten behind the dark ridge of eastern mountains, its soft, golden tints penetrate the dark gorges, seeming to those weary, almost discouraged travelers, like golden beams of mercy from the throne of Heaven.

Anxious eyes often turn in wonder upon the pillar of cloud hanging over the mount. The immense, rugged piles of granite rocks, with their irregular shapes and peaks, seem thrown together in the wildest confusion. The whole country seems strangely solemn to the weary travelers. They frequently contrast the verdant valleys of Egypt with these dark, and cheerless ravines, and the bustling activity of their former home, with the mountain solitude.

Here the Lord had gathered his people to himself, that he might talk with them. There was nothing here that they chose to worship, nothing to divert their minds, and nothing upon which they would fasten their affections. Everything was calculated to make man feel his nothingness in the presence of him who has "weighed the mountains in scales, and the hills in a balance."

Soon after their arrival at Sinai, Moses received a divine summons to ascend the mountain. Alone he climbed the steep and jagged rocks, placing his feet in steps made without hands; and far up on those solitary heights, God informed him that Israel was now to be taken into close and peculiar connection with himself, and that they were to become an organized church in the wilderness, and a nation whom he would govern. These are the words which he spake:—

"Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, 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 an holy nation. These are the words which thou shalt speak unto the children of Israel."

Moses came down, and having assembled the elders of Israel, he repeated to them the message of God. When it was made known to them, they answered: "All that the Lord hath spoken, we will do." Here they entered into a solemn covenant with God to accept him as their ruler, by which they became, in a special sense, the subjects of his divine authority.

Again Moses ascended, and the Lord said unto him, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." When the Hebrews met with difficulties in the way, they were disposed to murmur against Moses and Aaron, and accuse them of leading the host of Israel from Egypt to destroy them. God would now honor Moses before them, that they might be led to confide in his instructions.

The Lord was about to come near to his people; they were to hear his law spoken, not by angels, but by himself; and Moses was now commanded to prepare them for that solemn event: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai." The people were required to refrain from worldly care and labor, and to possess devotional thoughts. God required them also to wash their clothes. He is no less particular now than he was then. He is a God of order, and requires his people to observe habits of strict cleanliness. Those who worship God with uncleanly garments and persons, do not come before him in an acceptable manner. He is not pleased with their lack of reverence for him, and he will not accept the service of filthy worshipers, for they insult their Maker. The Creator of the heavens and the earth considered cleanliness of so much importance that he said, "And let them wash their clothes." Some who profess to be followers of Christ, call order and neatness, pride. They seem to consider it a virtue to leave their houses and premises in a disorderly, unim-

proved condition, thinking that they will thus give evidence of their disregard for temporal things, and their high estimate of spiritual things. But this same neglect and slothfulness which characterizes their business life, will be imparted to their religious life. Their religious experience will be defective. Says the apostle: "Not slothful in business, fervent in spirit, serving the Lord." God requires his people to be neat and orderly. All his directions to the children of Israel were of a character to establish habits of order and cleanliness in their dress, and in their surroundings. This was essential in order for them to preserve health, and to exert a proper influence upon other nations as a people adopted by the living God.

The Lord continued his instructions to Moses: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it. Whosoever toucheth the mount shall be surely put to death. There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. When the trumpet soundeth long, they shall come up to the mount." This command was designed to impress the minds of this rebellious people with a profound veneration for God, the author and authority of their laws.

Three days the people were before the mount. During this time, they had ample opportunity to review their past course of murmuring and impatience, and to repent. God had given them his gracious promise that they should become a peculiar treasure unto him, on condition of obedience; but if they were disobedient he would reject them, and choose another people.

Many regard the Jewish economy as an age of darkness. They have received the erroneous idea that repentance and faith had no part in the Hebrew religion, which they claim consisted only of forms and ceremonies. But the children of Israel were saved by Christ as virtually as is the sinner of to-day. By faith they saw Christ in those types and shadows which pointed forward to his first advent and death, when type should meet anti-type. They rejoiced in a Saviour to come, typified by sacrificial offerings, while we rejoice in a Saviour who has come. That which was expectation to ancient Israel, is certainty to modern Israel. The world's Redeemer was in close connection with his people then, being enshrouded in that cloudy pillar. Let us not say, then, that they had not Christ in the Jewish age. The inspired apostle writes: "By faith Moses refused to be called the son of Pharaoh's daughter," "esteeming the reproaches of Christ of greater riches than the treasures of Egypt."

The command given to Moses to sanctify the people, brought great responsibility upon him. He was to faithfully point out their past errors, that they might, by humiliation, fasting, and prayer, purify their hearts from the defilement of sin, as well as cleanse themselves from all outward impurities. When the children of Israel were doing all they could to remove from them all defilement of the flesh and spirit, they were doing the same work that God requires us to do if we would be brought into close communion with him. However severe and close the battle to overcome wrong habits, and sinful indulgences, it must be fought and the victory gained. After the power of the will is brought into activity, then there must be a firm reliance upon Christ. When Israel thirsted in the wilderness, and yielded to sinful murmurings, Christ was to them what he is to us, a compassionate mediator, and he pardoned their transgressions. After man has done what he can to cleanse the soul-temple, then Christ's blood alone will avail for us, as Christ's typified blood availed for ancient Israel.

No man is humbled and sincere with God, till he is willing to know the worst of himself.

## UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

## THE MARK OF THE BEAST.

Such a work as this, then, the papacy must accomplish according to the prophecy; and the prophecy cannot fail. And when this is done, what do the people of the world have. They have two laws demanding from them obedience: one, the law of God as originally enacted by him, an embodiment of his will, and expressing his claims upon his creatures; the other, a revised edition of that law, emanating from the pope of Rome, and expressing his will. And how is it to be determined which of these powers the people honor and worship? It is determined by the law which they keep. If they keep the law of God as given by him, they worship and obey God. If they keep the law as changed by the papacy, they worship that power. But further, the prophecy does not say that the little horn should set aside the law of God and give one entirely different. This would not be to change the law, but simply to give a new one. He was only to attempt a change, so that the law as it comes from God, and the law as it comes from the hands of the papacy, are precisely alike, excepting the change which the papacy has made therein. They have many points in common. But none of the precepts which they contain in common, can distinguish a person as the worshiper of either power in preference to the other. If God's law says, "Thou shalt not kill," and the law as given by the papacy says the same, no one can tell by a person's observance of that precept whether he designed to obey God rather than the pope, or the pope rather than God. But when a precept that has been changed, is the subject of action, then whoever observes that precept as originally given by God, is thereby distinguished as a worshiper of God; and he who keeps it as changed is thereby marked as a follower of the power that made the change. In no other way can the two classes of worshipers be distinguished. From this conclusion, no candid mind can dissent; but in this conclusion we have a general answer to the question before us, "What constitutes the mark of the beast?" THE MARK OF THE BEAST IS THE CHANGE HE HAS MADE IN THE LAW OF GOD.

We now inquire what that change is? By the law of God, we mean the moral law, the only law in the universe of immutable and perpetual obligation, the law of which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

If, now, the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see in the catechisms that the second commandment is left out, that the tenth is divided into two commandments to make up the lack of leaving out the second, and keep good the number ten, and that the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in hearing mass devoutly, attending vespers, and reading moral and pious books. Here are several variations from the decalogue as found in the Bible. Which of them constitutes the change of the law intended in the prophecy? or, are they all included in that change? Let it be borne in mind, that, according to the prophecy, he was to *think* to change times and laws. This plainly conveys the idea of *intention* and *design*, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and, hence, should not be numbered as a separate commandment. And on the tenth they claim that there is so plain a distinction of ideas as to require two commandments. So they make the coveting of a neighbor's wife the ninth commandment, and the coveting of his goods the tenth.

In all this they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as *intentional changes*. Not so, however, with the fourth commandment. Respecting this commandment, they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the

church. A few quotations from standard Catholic works will make this matter plain. In a work entitled, *Theatise of Thirty Controversies*, we find these words:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants,] without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause, indeed, to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

In the "Catholic Catechism of Christian Religion," on the subject of the third (fourth) commandment, we find these questions and answers:—

"*Ques.* What does God ordain by this commandment?"

"*Ans.* He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation."

"*Q.* What is this day of rest?"

"*A.* The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1; &c."

"*Q.* Is it then Saturday we should sanctify in order to obey the ordinance of God?"

"*A.* During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh, day. Sunday means, and now is, the day of the Lord."

In "Abridgment of Christian Doctrine," we find this testimony:—

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

"*Q.* How prove you that?"

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

In the "Catholic Christian Instructed," again we read:—

"*Ques.* What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"*Ans.* We have for it the authority of the Catholic church and apostolic tradition."

"*Q.* Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"*A.* The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath."

In the "Doctrinal Catechism," we find further testimony to the same point:—

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

And finally, W. Lockhart, late B. A. of Oxford, in the *Toronto (Cath.) Mirror*, offered the following "challenge" to all the Protestants of Ireland; a challenge as well calculated for this latitude as that. He says:—

"I do, therefore, solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, these questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely,

Sunday. 3. That they are not bound to keep holy the seventh day also."

This is what the papal power claims to have done respecting the fourth commandment. Catholics plainly acknowledge that there is no scriptural authority for the change they have made, but that it rests wholly upon the authority of the church; and they claim it as a token or mark of the authority of that church; the "*very act of changing the Sabbath into Sunday*," being set forth as proof of its power in this respect. For further testimony on this point, the reader is referred to a tract published at the SIGNS OF THE TIMES Office, entitled, "Who Changed the Sabbath?" in which are also extracts from Catholic writers, refuting the arguments usually relied upon to prove the Sunday Sabbath, and showing that its only authority is the Catholic Church.

"But," says one, "I supposed that Christ changed the Sabbath." A great many suppose so; and it is natural that they should; for they have been so taught. And while we have no words of denunciation to utter against any such for so believing, we would have them at once understand that it is, in reality, one of the most enormous of all errors. We would therefore remind such persons that, according to the prophecy, the only change ever to be made in the law of God, was to be made by the little horn of Dan. 7, and the man of sin of 2 Thess. 2; and the only change that has been made in it, is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

## THE TWO COVENANTS.

BY ELDER J. G. MATTESON.

(Concluded.)

3. *What the new covenant contains.* This we have already partly considered, but we will now more particularly notice each point which the Lord has introduced in the great sum of the new covenant. This contains four things:—

(1.) "I [the Lord] will put my laws into their mind, and write them in their hearts."

(2.) "And I will be to them a God, and they shall be to me a people."

(3.) "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall [or they shall all] know me, from the least to the greatest."

(4.) "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

The very first proposition in the new covenant is to love the law of God, the ten commandments. This proves clearly that those believers who preach or write against the holy law of God, or speak of it lightly, or set it aside have gone *astray*. They have turned aside from the true order of the divine covenant.

But how do you prove that the ten commandments are the law of the Lord, and that they are given to convince of sin under the new covenant?

They are the only law which the Lord has spoken publicly with his own voice and written with his own finger. Dent. 4:12, 13; 5:22. They were separated from all other laws. Ex. 25:10, 16, 21; 26:33. And they are that law which the apostles pointed to in the New Testament in order to convince men of sin. "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. "Behold thou art called a Jew, and retest in the law, . . . which has the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that teachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" Rom. 2:17-22.

None can misunderstand that the apostle in these two texts speaks of the ten commandments. And this is the very law which even under the new covenant stops every mouth, and makes all the world guilty before God. Rom. 3:19, 20. The same is proved by James 2:10, 11.

This law the Lord now proposes to write in the hearts of his believing children, that they may be able to love the law of God. Then it is not a yoke of bondage unto them to obey the Lord; for they have "received the spirit of adoption," and

can say with the apostle, "This is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5:3.

Those who thus with the mediator of the new covenant learn to say, "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40:8), are the children of God. They are the children of the covenant; Acts 3:25; the Israel of God; Gal. 6:16; the people of God, and the Lord "will be to them a God." Heb. 8:10.

The next condition in the new covenant which is just as necessary to salvation as the first, is to know the Lord. So soon as our faculties are developed, and we have personal responsibility, so soon must we seek personal fellowship with the Father and the Son in order to be saved. 1 John 1:3. Thus testifies our Saviour: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent," John 17:3. And the prophet testifies of the children of the new covenant: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13; Gal. 4:26.

With this agree the words of the beloved apostle: "I write unto you *fathers*, because *ye have known him* that is from the beginning. . . . I write unto you *little children*, because *ye have known the Father*." 1 John 2:13. The children of the new covenant need not teach one another to know the Lord; for no one can become a member of the new covenant until he knows the only true God, and believes in his Son, our Saviour. Heb. 8:11.\*

Then follows the last blessed proposition in the new covenant,—God "will be merciful to their unrighteousness." Heb. 8:12. This blessed promise belongs certainly to those who love the law of the Lord, and believe in his dear Son, those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

May the Lord bless his word in your heart, kind reader, and make it a living word by his good Spirit. And may you willingly open the door to Him who stands and knocks, that you may overcome, even as he also overcame (Rev. 3:20, 21), and soon with the "Israel of God" "receive a crown of glory that fadeth not away." 1 Pet. 5:4.

\* In the Danish and German translations this text reads: "For they shall all know me, from the least to the greatest," referring evidently to those individuals who have the law of God written in their hearts, spoken of in the 10th verse. And this agrees with the original; for although the pronoun "they" is not expressed, yet it is understood by the form of the verb. In the Greek there is no "they" before the verb "teach" in the beginning of the verse. Consequently, if it is proper to say, "they" shall not teach, in the beginning of the verse, it is also right to say, "they" shall all know me.

IS THE DECALOGUE A LAW FOR CHRISTIANS?

I FIND, of late, among divines of good repute for learning and soundness in the faith, a new way—or what seems to me a new way—of talking about the Old Testament, and especially about the Decalogue. Perhaps I misunderstand the talk, but if I do there is some danger that others may misunderstand it also, and be led astray. It seems to be implied that those ancient Scriptures, though "given by inspiration of God," and authoritative before the coming of Christ, are now obsolete; and that no precept or principle which they hold forth is to be regarded as a rule of duty for Christians, unless it is distinctly reaffirmed by Christ or his apostles. The opinion which I have in view is something like this: Law characterizes the Old Testament; but the New Testament is love and liberty. The one is mandatory and condemnatory, the other is evangelical. The Old Testament prohibits and restrains, it has to do with overt actions, its tone is, *Thou shalt not*; while the New Testament is spirit and life, requiring positive love to God and to man, and leaving every disciple to work out, by his own judgment under divine guidance, all the details of duty. The Old Testament is Shemitic, national, temporary; while the New Testament is cosmopolitan and enduring—a revelation for the human race as needing to be redeemed.

I have not intentionally exaggerated the opinion which I have been trying to represent; though, for the sake of making my argument impersonal, I have abstained from attempting to quote anybody's language. Be it that nobody has expressed, be it that nobody holds exactly the opinion which I have stated, I may nevertheless express my own views of the Old Testament by setting them in contrast with views which seem to be coming into vogue, and against which I

desire to protest. I have certain things to say concerning one distinctive and pre-eminent feature of the Old Testament religion; namely, the ten commandments; and I begin with a fundamental proposition.

1. The Old Testament Scriptures are the record of a revelation from God to men. I raise no question here concerning the nature or the extent of the inspiration which the New Testament ascribes to the Old. I do not undertake to determine whether certain narratives in those ancient books are to be regarded as history, or as apologue and parable. Take even the lowest ground consistent with our Lord's affirmation that "salvation is of the Jews," or with the common belief of Christians through all the centuries that the sacred books of the Israelitish nation are better and richer than the Vedas, or the Zendavesta—take the lowest ground consistent with the reverent esteem in which the church of Christ has always held these Scriptures—and my proposition will stand: The Old Testament is, in some honest meaning of words, the record of a revelation from God to men. Not to the Jews only, or the Hebrew tribes, but to all to whom it comes, it reveals God as a creative intelligence, and will. Not for one nation only, but for all nations, it recognizes and illuminates the fact of sin, and tells how sin comes into the world. Not for the Israelite only, but for Gentiles also—for the Greek, the German, the Chinese, the Zulu—it reveals God's hatred of sin, and his persistent designs of mercy to mankind. In the story of Eden, in the story of the deluge, in the story of the fire that fell on Sodom, in the story of Abraham, in the story of Egypt, and of Israel's deliverance, there is a revelation of God not for Shemitic people only in the dawn of history, but for all people in all ages. The revelation is for us in the broad light of this nineteenth century, as well as for those who lived and died in the centuries before Christ's coming.

2. One characteristic of the Old Testament revelation is that it is Law, a revelation of duty. Long ago it was said by a Jewish defender of Moses against a scoffing Gentile (I quote from memory), "Other lawgivers have represented religion as one of the virtues; our lawgiver has taught us to include all virtue in religion." The revelation given to the chosen people was designed not merely to distinguish and separate them from all other people, but also to make them morally better than other nations. While it gave them the grand conception of a holy God, loving all that is right, and hating all evil, it was designed also to make them morally intelligent, discerning between the evil and the good. The Israelite "made his boast in the law;" God had given him a law to be obeyed, and obedience to that law was his religion. He could sing, "The law of the Lord is perfect, converting the soul, . . . the commandment of the Lord is pure, enlightening the eyes." To him the ecstasy of devout affection was: "Oh, how love I thy law!" Doubtless there is an evangelical element in that ancient revelation—many a intimation of divine forgiveness—many a prelude beam of the light which streams from the cross of Christ, but law preparatory to the Gospel is distinctive of the Old Testament, even as Gospel, or God reconciling the world to himself, is distinctive of the New Testament.

3. Recognizing the Old Testament, then, as containing a revelation from God to men, and as having for its distinctive character the revelation of a Divine law, I recognize at the same time another fact equally obvious. That Hebrew Bible contains also a law, or rather an extended system of laws, which never was designed to be of universal obligation. Without detracting at all from the veneration due to those ancient Scriptures, we may freely admit that the civil laws given to that nation of which Moses was the divinely commissioned legislator, as well as the laws which established and guarded the peculiar system of national worship, were never designed to have the authority of law over any other than that peculiar people. Great mistakes have been made by attempting to interpret and enforce those laws as a rule of duty for all mankind.

Looking then for the universal and the permanent in what we may distinguish as the pre-Christian revelation, I find the story of Sinai, and of the ten commandments. Standing in imagination before the awful Mount, I ask myself, Is this a revelation from God for man through all the ages? Does the voice out of the thick darkness proclaim what God requires of men as human, and what all men ought therefore to know and

obey? Is there any such opposition between the New Testament and the Old, that we are required or even permitted to regard these commandments as having no authority over us?

Observe the place which the Decalogue holds in the pre-Christian religion, and judge whether it is not fundamental also to Christianity. There is no Gospel which does not pre-suppose a broken law; and these ten commandments, "summing up in their rugged sententiousness all human duty, and compelling every conscience to recognize them in their spirit and essence as the universal and immutable law of God," are what the distinctively Christian revelation pre-supposes. I may be permitted to repeat here what I said some years ago in another connection.

"All else in the Mosaic legislation, whether civil or ritual, is auxiliary to the fundamental and central law of those ten commandments. Those 'ten words' were the great 'testimony' which God gave to his own Israel; the tablets of granite from Sinai, on which they were graven for perpetual remembrance, were the 'tables of testimony,' the ark, or coffer, in which the records, not of perishable papyrus from Egypt, but of enduring rock, were laid up as the most precious and venerable of national monuments, was 'the ark of the testimony.' It was also 'the ark of the covenant;' for 'the tables of the law were the tables of the covenant,' and 'the testimony of the ten awful words was itself the covenant,' . . . The one design running through every precept, and every institution of the Mosaic system is, that the chosen people, the kingdom of priests unto God, may be guarded against corrupting and debasing influences; may feel on every side, and in every movement the pressure of God's authority, and may be trained by habits of personal purity, and by all the significant ritual of the national worship, into obedience to the immutable and universal duties of which the ten commandments are the revelation."—[Boston Lectures, 1871, pp. 178, 179.]

If, then, there is anything permanent and universal in the Old Testament—anything which Christianity assumes and incorporates into itself—it is the law of God in the Decalogue. Our Lord himself said to an inquirer, "If thou wilt enter into life, keep the commandments;" and, to show that he meant the ten commandments, he recited five of them. So the apostle Paul, writing to Gentile Christians, who had been before their conversion, "aliens from the commonwealth of Israel, and strangers to the covenants of promise"—writing expressly to assure them that Christ had "broken down the middle wall of partition" between Jew and Gentile, and had "abolished the law of commandments contained in ordinances"—refers them to the ten commandments by citing one of them as "the first commandment with promise." Conversion to Christ from heathenism was conversion to the Decalogue. "Christian consciousness," through all the centuries, venerates the Decalogue, incorporates it into catechisms and liturgies, inscribes it on tablets in places of worship, and prays in solemn litanies for grace to keep each and every one of these commandments.

If anything in the Old Testament is a divine proclamation to all mankind, it is that "Law of the Lord" which was proclaimed from Sinai. Yet we are assured that one of the ten commandments was nothing more than the enactment of a statute for one nation, and is of no force under the Gospel. Is it so?—Rev. Leonard Bacon, D. D., in *Christian Union*.

THE *London Times* very wisely says: "Young people ought to be taught to read with emphasis, and to talk with something like freedom and grace. Both these accomplishments are best acquired from parents and older friends—that is, if the said parents really are on true parental terms with their children, which is not always the case.

There are parents who neither converse with their own children nor allow them to talk in their presence. They leave their children to the school-room teachers, or to teach one another, and so acquire a community of family failings. Or they think they have done their best when they set a child down to pore for days together over some foolish tale. Bad tricks of reading and talking are thus early learnt, and scarcely ever quite got rid of."

THE path of duty in this world is the road to salvation in the next.

## THOUGHTS ON BAPTISM—NO. 3.

## WASHING AND BAPTIZING.

It has been said, and often said, that Scripture usage shows that *wash* is the equivalent of baptize; and as washing may be performed by various methods, so may baptizing. The fallacy of this is easily shown.

In 2 Kings we find the commandment of Elisha, given to the Syrian, to "wash in Jordan;" and accordingly he "dipped himself in Jordan." Where the preposition is thus used,—*in* Jordan,—the mind is naturally led to *dipping as the method of washing*. But washing may be performed by other methods, or without dipping; therefore washing and dipping are not equivalents. Washing designates neither dipping nor pouring, but may include both. Thus in signification it materially differs from either. Washing indicates an *action*; dipping or immersing indicates a *method of action*. The latter is specific; the former is not. The latter is always used in reference to the gospel ordinance; the former is never so used. There is no necessity for mistake in this matter.

But the objection is based chiefly on Mark 7:4: "And when they come from the market, except they wash [*baptizontai*], they eat not. And many other things there be which they have received to hold, as the washing [*baptismous*] of cups, and pots, brazen vessels, and of tables, or couches.

Here it is assumed that *baptism* is used where immersion is, at least, improbable. The reader will be interested in the following extracts from Clarke's comment on the text:—

"Except they wash] or dip; for *Baptizontai* may mean either. But instead of the word in the text, the famous *Codex Vaticanus*, (B) eight others, Euthymius, have *rhantizontai*, *sprinkle*. However, the Jews sometimes washed their hands previously to their eating; at other times they simply *dipped* or plunged them into the water."

"And of tables] *Beds, couches—kai klinon*. This is wanting in BL, two others, and the *Coptic*. It is likely it means no more than the *forms* or *seats* on which they sat. A bed or couch was defiled if any unclean person sat or leaned on it,—a man with an issue, a leper, a woman with child, etc. As the word *baptismous*, *baptisms*, is applied to all these, and as it is contended that this word, and the verb whence it is derived, signify *dipping* or *immersion alone*, its use in the above cases refutes that opinion, and shows that it was used, not only to express dipping or immersion, but also sprinkling, and washing. The cups and pots were *washed*; the beds and forms perhaps *sprinkled*; and the hands *dipped* up to the wrist."

This is the most that can possibly be said on that side of the question. It would have been well for his opinion if facts would have permitted him to say more than "perhaps sprinkled." More than a "perhaps" should be inquired for by every one who seeks a "full assurance of faith." Heb. 10:22. On this subject we have "the law," which settles all controversies.

Lev. 6:28: "And if it be sodden in a brazen pot, it shall be both scoured, and *rinsed in water*."

Chap. 11:32: "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, *it must be put into water*, and it shall be unclean until the even."

Chap. 15:12: "And the vessel of earth that he toucheth which hath the issue, shall be broken; and every vessel of wood shall be *rinsed in water*."

Here is the requirement for *putting into water*, or *baptizing* the very articles specified in Mark 7:4. And not only those vessels, but raiment, and "whatsoever" was rendered unclean by contact. And thus every conjecture and "perhaps" which is designed to obscure the plain truth of this passage, is shown to be gratuitous. No reason exists for giving *baptizo* any other definition than *immerse*.

It should be noticed that the Saviour did not say a word against the baptisms required in the Levitical law; but he spoke against their *traditions* in connection with them, or their making void the commandment of God by their traditions.

## DIP AND SPRINKLE IN THE OLD TESTAMENT.

Inasmuch as the advocates of sprinkling endeavor to bring the Old Testament to their aid, by citing to those passages which state that water or blood was required to be sprinkled on certain things, it may be of use, certainly it will be of interest, to inquire whether the language of

the Old Testament is definite in its distinctions between the two actions; whether *immersion* and *sprinkling* are so separated that one cannot, in its language, be mistaken for the other. We affirm that the order to *sprinkle the blood* on the mercy-seat would not have been obeyed if the priest had *immersed the mercy-seat* in blood. It was no mere chance by which the apostle spoke of the blood of *rhantismos*, instead of the blood of *baptismos*; for the former, or sprinkling of blood, was required and practiced, but the latter, baptism of blood, was unknown to the Scriptures, both of the Old and the New Testament, except in such cases as Lev. 4:6, where the priest was required to *dip* his finger in blood, and *sprinkle* the blood before the veil. But here the *two actions* are clearly and necessarily distinct. So, also, it is no mere chance, but by evident design, that the rite of *baptismos* is so often, and so definitely enjoined in the gospel, while that of *rhantismos* is never mentioned. But to the Old Testament terms.

|         | <i>Tah-vel.</i> | <i>Common Version.</i> | <i>Septuagint.</i> |
|---------|-----------------|------------------------|--------------------|
| Gen.    | 37:31           | dipped.                | emolunan.          |
| Ex.     | 12:22           | dip.                   | bapsantes.         |
| Lev.    | 4:6             | dip.                   | bapsei.            |
|         | 17              | dip.                   | bapsei.            |
|         | 9:9             | dipped.                | ebapse.            |
|         | 14:6            | dip.                   | bapsei.            |
|         | 16              | dip.                   | bapsei.            |
|         | 51              | dip.                   | bapsei.            |
| Num.    | 19:18           | dip.                   | bapsei.            |
| Deut.   | 33:24           | dip.                   | bapsei.            |
| Josh.   | 3:15            | dipped.                | ebaphesan.         |
| Ruth    | 2:14            | dip.                   | bapsais.           |
| 1 Sam.  | 14:27           | dipped.                | ebapsen.           |
| 2 Kings | 5:14            | dipped.                | ebaptisato.        |
|         | 8:15            | dipped.                | ebapsen.           |
| Job     | 9:31            | plunge.                | ebapses.           |

This embraces the entire use of the Hebrew word *tah-vel* in all its forms. In the first instance, *emolunan* is used in the Septuagint, which, in the New Testament, is rendered *defile*. This does not conflict with the meaning of the terms, as it (Joseph's coat) might be defiled with the blood by being dipped in it. And so our version renders it. And no objection can be raised in that *bapto* is used instead of *baptizo*; for they both proceed from the same monosyllabic root, and the first meaning of *bapto* is to *dip*, or *immerse*, and *baptizo* has no other meaning.

This last statement has been contradicted by some authors, who have endeavored to make *baptizo* carry the two definitions of *bapto*, namely, to *dip*, or *immerse*, and to *dye*. The *method* of the last of these meanings of *bapto* indicates its relation to and derivation from the first meaning, as it was common to *dye* by *dipping*. Dr. Carson has very clearly proved that *baptizo* does not take this second meaning of *bapto*, but, for obvious reasons, we prefer to quote the conclusions of Prof. Stuart on this point. In examining the inquiry "whether *bapto* and *baptizo* are really synonymous, as they have often been asserted to be," Prof. Stuart says:—

"Let us now inquire whether, in actual usage, *baptizo* has a different meaning from *bapto*. In particular, is it distinguished from *bapto* by the writers of the New Testament?"

"The answer to these questions will be fully developed in the sequel. I have already intimated that *baptizo* is distinguished from *bapto* in its meaning. I now add, that it is not, like this latter word, used to designate the idea of *coloring* or *dyeing*; while in some other respects, it seems, in classical use, to be nearly or quite synonymous with *bapto*. In the New Testament, however, there is one other marked distinction between the use of these verbs. *Baptizo* and its derivatives are exclusively employed when the rite of *baptism* is to be designated in any form whatever; and in this case *bapto* seems to be purposely, as well as habitually, excluded."

And in another paragraph he says:—

"The idea of *plunging* or *immersing* is common to both the words *bapto* and *baptizo*, while that of *dyeing* or *coloring* belongs only to *bapto*."

This is worthy of the most careful consideration. Not only is every word which signifies *pour* or *sprinkle* excluded from the texts in the New Testament which speak of the rite of baptism, but a word which signifies *dip* or *immerse*, in common with *baptizo*, is also excluded because it has another meaning also; and a word is chosen to designate the ordinance which has the signification of *immerse*, and that only. Such is the

remarkable precision of the Greek language used by our Saviour to designate the duty of his followers in this rite. The foregoing table plainly shows that the idea of *sprinkling* is not contained in the Hebrew word *tah-vel*.

There has much ado been made over the use of *bapto* in Dan. 4 and 5, rendered in our version, "wet with the dew of heaven." But it is admitted by all that *bapto* has *acquired*, or secondary, meanings, which *baptizo* has not. And inasmuch as *baptizo* is always used for the ordinance, from which, as Prof. Stuart remarks, *bapto* is carefully excluded, we cannot see that the opponents of immersion gain anything at all on this scripture. It is scarcely an outpost of the citadel of baptism, which stands solely on the use of the word *baptizo*. This is the only case, however, in all the Scriptures in which even *bapto* carries any other signification than that of *dip*.

*Dip* is once derived, in the Old Testament from the Hebrew *mah-lhatz*, which occurs fourteen times, and is rendered *wound*, seven times; *smite*, three times; *pierce*, twice; *strike*, once; and *dip*, once; viz., in Ps. 68:23, where the Septuagint has *baphe* (*bapto*). Its use in the latter text is peculiar, though it may stand related to its signification, as *pierce* does to *smite*. This is the entire use of the word *dip* in the Old Testament.

EDITOR.

## THE SABBATH—FOR WHAT PURPOSE INSTITUTED.

The fourth commandment gives the reason for the institution of the Sabbath thus: "For in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Why was the Sabbath blessed and hallowed, or sanctified? The reason is here plainly given. There is no chance for mistaking the reason, except from choice.

But there are those who stoutly contend that the Sabbath of the decalogue was instituted to commemorate the deliverance of Israel from Egyptian bondage; and they quote the following text with much assurance in proof: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:25. This text gives no reason why the Sabbath was blessed and hallowed; the other does. The fourth commandment tells why the Sabbath was *instituted*; this text only refers to a renewed obligation to *keep* the commandment of God, namely, their deliverance from servitude; and for this reason they were to allow their servants the same privilege. "That thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt." Their deliverance from servitude did not *originate* the obligation to keep the Sabbath, but by it they were laid under renewed obligation to keep His commandments, who had set them free.

In Deut. 24:17, 18, we have a parallel case. "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Did their redemption from Egypt originate their obligation to the stranger, the fatherless, and the widow? No sane man will claim this. But it might be claimed with as much propriety, as to claim that the obligation to keep the Sabbath originated thus. The one is as much a memorial of their deliverance from Egypt as the other. We know that the Sabbath had its origin at the creation. The fourth commandment points us back to that event; and we turn back to Gen. 2:2, 3, and we find that the seventh day was blessed and sanctified at the close of the first week of the world's history.

R. F. COTTRELL.

"A MISSIONARY, writing from China, says of his work: 'There are several inquirers here, but they lack adhesiveness. They want to go to Heaven, but they act as if they would like to talk price with the Lord, and secure some discount on the ten commandments, or a little mutual accommodation between His law and their habits and customs? We fear this is the trouble in a good many places this side of China.'—*Christian World*, Nov. 21st, 1879.

NATURE AND REVELATION.

WE have great reason to be thankful that God has not left us to the uncertainties of natural religion. For evidently even the entire period of human history shows too small an arc of the whole divine plan for us to gather from it all the elements of the orbit in which we are moving. For ourselves, we confess to a growing distrust of endeavors to prove the deeper doctrine of revelation from the point of view of natural religion. It is sufficient for us that the doctrine of atonement and of future punishment are both beyond the reach of successful attack from the region of natural religion. At the same time we are not troubled if they are equally beyond the reach of any great amount of positive support from that quarter. In this generation, now, as in former times, interest continues to center in the evidences of Christianity, and in the proper interpretation of Scripture. What think ye of Christ? is still the paramount question. When many ceased to follow him, he asked his disciples, "Will ye also go away?" Often when our own faith has shown a tendency to waver, we have been checked by the pathos of Peter's reply, "Lord, to whom shall we go? Thou hast the words of eternal life." Christ's character as a witness to unseen things is confirmed to us by many signs and wonders. We should be extremely foolish to cast overboard such a pilot till we were sure his place could be supplied. Nature certainly does not furnish adequate testimony to encourage in us a lively hope of eternal joys, or to restrain the fear of unending and inimitable shame and contempt for our sins. Nor is nature an adequate guide in those practical duties which relate to the powers of an endless life. In our own sphere nature's revelations are sufficiently marvelous. But, like John the Baptist, it is but a voice in the wilderness, proclaiming something higher "which is for to come." Great is the man of science! But the least in the kingdom of heaven is greater than he!—*Sel.*

SELF-IMPORTANT PEOPLE.

WHEN they get into a church they feel they are the most important persons in it, and that nothing can possibly go on without them. They think if they were dead the church would go to ruin, and that it would stand up and cry, "My Father, my father, the chariots of Israel and the horsemen thereof!" But it is not so. Don't you know, some of you big brothers that are so great in the little church over which you are deacon or minister, what the Lord does with some of us! He does with us as the captain did with the man who was troublesome on board of the ship which was going to Australia, talking to the sailors and passengers about the dreadful weather, and ever asking whether the ship was unworthy. When a bit of a squall sprang up, this man was doing incalculable mischief. The captain said, "You will assist me; you know a thing or two; we don't know much. I will give you something to do; a great deal may depend upon you. You stand there and hold that rope; you don't know the consequences if you let go." So there stood our friend for a long time holding this rope as firmly as if he felt that the ends of the earth were upon him, and he was the foundation thereof; and at last the captain told him to let go, as the danger was over. Our friend went down stairs feeling grateful to himself. Next day he wondered that nothing was said about what he had done. He half thought they would present him with a piece of plate. He grew so wretched about the general silence, that at last the captain had to tell him the secret—that there had been nothing wrong. "I told you to take hold of the rope to keep you quiet." Yet there are people in God's service who do nothing but hold a bit of rope. Nothing comes of it, but it keeps them quiet.—*Spurgeon.*

THE MANTLE OF CHARITY.—No common phrase is more abused than this, "the mantle of charity." Coleridge said that "since we are in fault the scales in final judgment may be balanced unexpectedly as to some." Notwithstanding the good name of many suffers through gossip and slander, yet the fruits must decide the nature of the tree. Men often quote the words, "Charity covereth a multitude of sins," but this, or anything like it, cannot be found in the Bible. James 5:20 tells us that he who secures the saving of a soul wins the praise above quoted. The motto is abused by false tenderness toward real sins.—*Presbyterian.*

The Sabbath School.

QUARTERLY CONVENTION OF THE CALIFORNIA S. S. ASSOCIATION.

At the quarterly meeting of the Sabbath-school Association held in Oakland, April 7, 1880, the wants of the Sabbath-school, in California were carefully considered, and steps were taken to advance the interests thereof. To accomplish this it was deemed necessary, as the first step, to bring about a greater uniformity of study. The benefits to be derived from such a course were thoroughly discussed, and the objections carefully considered and answered.

It seemed to be the general opinion that it would greatly advance the interests of our schools to adopt a uniform course of lessons, so that when two or three schools unite at time of district quarterly meetings, they can join in the recitation of the same lesson.

Brethren Israel, Rice, and White, were appointed a committee to select a course of study, and recommend it to all the Sabbath-schools in the State. This they have done by sending to the officers of each school a circular letter, too lengthy for us to copy in full. We insert a few paragraphs which teachers and parents should consider.

CLASSIFICATION.

It is very important that the scholars be properly classified. To illustrate: You would not classify a man of matured intellect along with a little child just learning his letters; neither should a scholar be placed in a class where the lessons are too difficult for him to comprehend, nor where the lessons would seem perfectly simple to him. But rather let him be classified where the lessons will be within his comprehension and yet require sufficient study on his part to learn them. Also take into consideration what will be for the best interests of the individual to study—Bible history or prophecy? Where shall they commence? Do not place them in advance of what they really need to know in order to thoroughly understand what follows. This work of classification devolves upon the officers of the school. The scholars must not be left to choose their own classes.

You may not be able to determine at once just where each individual belongs, but to the watchful officers and teachers, time will soon develop the case. In most of our schools there are four divisions,—viz, infant, children's, youth's, and adult or senior division. For each of these divisions there is a series of lessons exactly suited to their capability and wants, (if properly classified), and for the infant and senior classes both the first and second years course of lessons are in print, so there is before each Superintendent six sets of lessons from which to choose in classifying new scholars.

If all classes adopting these lessons will begin at once and study each week the lesson designed for that date, they will be prepared to unite at the time of district quarterly meetings, and camp-meeting in one grand division, all prepared with the same lesson, and it—the regular lesson designed for that Sabbath. All who begin the study of these lessons would be much benefited by reading carefully the back lessons for eight or ten weeks.

The chief objection that has been offered to adapting the current lessons in the Youth's Instructor is the occasional delay in the mails, so that the paper is not received till the Sabbath is past on which it should be distributed. This can be remedied by using the lesson one week later, thus giving another week for the paper to arrive.

Before leaving for their homes many of the Teachers and Officers provided themselves with the Text-Books recommended in the SIGNS, and all seemed determined to put forth renewed efforts to become efficient workers in the Sabbath-school cause. We hope that this spirit will communicate itself to the officers and teachers of all our schools, and that a special effort will be made from henceforth to bring our schools up to a higher standard of excellency. W. C. WHITE.

Oh, who could brave life's stormy doom,  
Did not Thy wing of love  
Come brightly wafting through the gloom  
Our prayer-branch from above?

Then sorrow, touched by Thee, grows bright  
With more than rapture's ray;  
As darkness shows us worlds of light,  
We never saw by day.

—Thomas Moore.

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## The Signs of the Times.

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

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } - - - - EDITORS.

J. H. WAGGONER, - - - - RESIDENT EDITOR.

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

### EDITORIAL NOTICE.

It was not because of any desire to shrink from duty, however arduous, that I urged to be released from the position of resident editor of the SIGNS OF THE TIMES. The state of my health is such that I do not consider myself able to perform the duties of the position as they should be performed. To properly edit such a paper requires hard labor and much care. But at the earnest solicitation of the Directors of the Association, and of others, in whose judgment I have great confidence, I consent to take hold of the work, promising to do all in my power to fill the position acceptably. I cannot ask for more forbearance and kindness than was manifested toward me in my labors during the past year. For the success of that year much credit is due to the assistance and counsel of Sister L. M. Hall. Her experience in this Office and her watchful interest in the work has proved of great value.

But with all the help and all the wisdom of the world, we cannot be successful in such a work as this unless we have the help and direct blessing of God. Therefore, in behalf of myself and my associates in labor, I ask the prayers of all the friends of this cause and of our missionary paper.

The marks of credits will be as heretofore. The editors will be known by their initials. Original articles and our own correspondents will be known by signatures in SMALL CAPITALS. All selections will be credited in italics. Articles without signature are by the resident editor. J. H. WAGGONER.

### REMARKABLE HEALING.

BRO. WM. BUTCHER, one of the early settlers in Vacaville, Solano Co., Cal., is now 52 years of age. He had a mal-formation of the throat, and did not talk at all till he was four years old. He has always had a great impediment in his speech. It was not an ordinary case of stammering, though he stammered badly. The effort to speak was distressing, and seemed to affect his whole frame.

He was formerly a member of the Methodist church, and he embraced the advent and Sabbath truth a few years ago. He is the elder of the Church in Vacaville. About the first of February last he felt a strong desire to be able to read the Bible and speak in the meetings. He earnestly prayed that the Lord would grant him this blessing, and he received the assurance in prayer that it would be given. So firm was his faith in this assurance that he invited his Methodist friends to the meeting the next Sabbath to hear him. They had no confidence in his hope, but they came, and, to the astonishment of all, he spoke without any difficulty. But when the meeting closed the natural impediment was found still existing. He had only asked that he might be able to speak in the meeting, and he received just that for which he asked.

Afterward he prayed that he might speak all the time. Again he received the assurance of an answer to his prayer; and this time he called upon his family to join with him in giving praises to God, for he was going to loose his tongue, and enable him to speak at all times. They were somewhat incredulous, but the blessing came. He felt a change take place in his throat, and the mal-formation was removed. Since that time he has continued to speak fluently and without any painful effort. He has held meetings in the neighborhood to which his friends and neighbors come to see and hear what the Lord has done for him. The papers in that section have published it as a remarkable case, which truly it is.

At the time of our Annual Meeting we had the pleasure of hearing Bro. Butcher give his testimony, to the praise of God's wondrous grace. Having known him when he spoke only with great difficulty, we can testify to the marvelous change which has been wrought in him.

Bro. Butcher takes a reasonable view of his responsibility in this case. He says if he is unfaithful a worse

thing will come upon him. This is always true; if we become boastful of our blessings they will be withdrawn. But this circumstance should lead to increased gratitude and faithfulness in us all. If we distrust God with such evidences of his loving-kindness, we shall be without excuse. Let us exalt his grace. "Happy is the people whose God is Jehovah."

### "ADVENTISM."

THERE are two bodies of Christians who keep the seventh-day Sabbath—"the Sabbath of the Lord." These are the Seventh-day Baptists, and the Seventh-day Adventists. The first take their name from the fact that they, as the "Regular Baptists," hold that immersion, and it only, is baptism. In this respect they are genuine Baptists. And in almost everything else they believe as the Baptists do, except that they keep the Sabbath of the fourth commandment, which the Baptists do not. It is the seventh-day Sabbath, and this only, which distinguishes them from the Baptists. Without this they can have no existence as a distinct people.

The other body is that of Seventh-day Adventists. But these are also genuinely Baptists, holding strictly to immersion. Belief in the near coming of the Lord has given them the title of Adventists, and they have accepted it as their distinguishing name. Without the advent doctrine they could not be distinguished from the Seventh-day Baptists.

What is adventism? On the answer to this question there may not be ready and entire agreement. Most people think that the sole or special characteristic of Adventists, is a belief in the mortality of man. But this is not so; the oldest Adventist paper published in the United States—*Messiah's Herald*, formerly the *Advent Herald*—holds to the belief of the immortality of the soul. In this, however, Seventh-day Adventists do not agree with it. They hold that immortality is to be sought for. Rom. 2:7. That it is obtained only through Jesus and the resurrection, for it is in the resurrection that "this mortal shall put on immortality." 1 Cor. 15:51-54. This view greatly increases their love for the appearing of Jesus; see 2 Tim. 4:8; for the Saviour himself said we "shall be recompensed at the resurrection of the just." Luke 14:14; and that when he comes he will bring his reward with him. Rev. 22:12. And Paul said, "the dead in Christ shall rise," when "the Lord himself shall descend from Heaven." 1 Thess. 4:13-18. From these scriptures we learn that, 1. The just will not be raised till the Lord comes. 2. The reward, or recompense, will not be given until the Lord comes. 3. And, hence, if "the Lord himself" never comes again, the just will never be raised, and the reward will never be given. Thus, "the hope and resurrection of the dead," Acts 23:15, or "the glorious appearing" of Jesus, becomes to us, as it was to Paul, "that blessed hope." Titus 2:13. To this glorious theme our hearts turn with ever-increasing delight. For this we are willing, if need be, to be "everywhere spoken against." Acts 28:22.

From careful observation we know that the Seventh-day Baptists are kind and tender in their feelings toward the "Regular Baptists. While they firmly believe, and with the very best reason, that they (the Baptists) are in error in regard to an important precept of Jehovah, they do not revile them, or meet them with a supercilious or haughty spirit. But this kind feeling is not duly appreciated, or properly reciprocated by the Baptists generally. Unreasoning prejudice against the seventh-day, leads them to look upon their seventh-day brethren as a superstitious sect, holding to antiquated notions, or Jewish traditions. We think this is very inconsistent, for their own standards recognize the just distinction between the decalogue—the law which Jehovah himself proclaimed,—and merely Jewish ceremonies.

The same feeling, which we think is caused by prejudice, exists with some Seventh-day Baptists toward the Seventh-day Adventists. We say, with some, for we are very happy to know that a large number of our Seventh-day Baptist brethren are free from these feelings. In this case we cheerfully extend to them all the same kind regard which they extend to the Baptists. We think they lose much by overlooking the (to us) evident importance of the advent doctrine. The fulfillment of prophecy, as presented in Rev. 14, and kindred scriptures, powerfully impresses us with the necessity of proclaiming "the commandments of God,

[Sabbath, of course, included,] and the faith of Jesus." The near coming of the Lord, the shortness of time, impels us to act with decision and energy. We shall not now take the time to give at length the many reasons for accepting these messages as "present truth." To us they are weighty and powerful, and we would sooner sit down and rest at ease while our neighbor's house was burning, and he sleeping in the midst of the ruin, than to fail to give the warning which we can but regard as "meat in due season,"—a warning which the Scriptures abundantly show must be given before "the day of the Lord" shall come. Joel 2:1, and others.

In extending courtesy to the Seventh-day Baptists, and asking it from them, we do not ask them to surrender their convictions of truth and duty. We certainly do not propose to surrender ours. We are glad that this is appreciated by some of that denomination. The following remarks by Eld. Nathan Wardner we find in a late number of the *Sabbath Recorder*. Bro. Wardner is very firm in his conviction that we are in error; but this honest difference does not cause him to withdraw from us his Christian respect. He is frank to point out what he believes are our errors. We respect and love him for this Christian manliness. These remarks are in a preface to an article on "Life."

"Considerable has been said in the *Sabbath Recorder*, of late, against exchanging delegates with the Seventh-day Adventists, lest we seem to indorse doctrines which we disapprove. But do we indorse Sabbath breaking by exchanging pulpits with those who do not keep God's Sabbath, and joining them in conventions, and union revival meetings, in which almost every available opportunity is used to hold up the heathen Sunday as the Bible Sabbath, while they profess to speak as the oracles of God speak, knowing, at the same time, that the first day of the week is never there represented as the Sabbath? It is said that Seventh-day Adventists differ from us more than first day denominations. There may be more points of difference, but are they such as should cause a wider separation? In regard to all truths which require sacrifice, and self-denial, the proofs of sincere loyalty to God, they have no equals among first-day denominations; while the latter are trampling a plain command of God under foot, and are also persecuting us, by fines and imprisonments, for presuming to obey God against their dictation.

"No one regrets more than I the unsound doctrine held by our Seventh-day Advent brethren; but while they show such a disposition to surrender every worldly interest to obey God, I must believe them to be honest truth-seekers, and therefore cannot help admiring and loving them; and instead of holding them off as reprobates, I feel like saying to them, 'Come, let us reason together,' and see if our differences may not be overcome."

### CHRIST'S LITTLE ONES.

WHEN the disciples came to Jesus, saying, "Who is the greatest in the kingdom of Heaven?" he called a "little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:1-6. In briefly commenting upon these words of Christ, we notice these important points:—

1. It was on the occasion of a private interview between the Lord and his disciples that these words were spoken; hence the instruction was given for the benefit of the church of Christ to the close of probation.

2. While the disciples, doubtless, refer to a temporal kingdom, which they supposed Christ would establish in this world, the Lord, in the use of the phrase "kingdom of Heaven," refers, sometimes to the kingdom of grace, or to the church established in this mortal state, and at other times to the future kingdom of glory.

3. The inquiry of the disciples, "Who shall be greatest?" is natural to the carnal mind. Even the intimate disciples of Christ were subject to this feeling. And they were excusable to some extent on account of their inexperience, and want of a clear un-

derstanding of the nature of the kingdom of Christ. But many in our time who have the words of Christ before them, and the history of those who would be lords over God's heritage as a warning to them, are guilty of the most selfish feeling. These are hardly excusable in cherishing the carnal, selfish desire to be greatest in the church.

4. The rebuke of the Son of God is complete. The little child, unsophisticated and confiding in its innocence and feelings of dependence, is the beautiful emblem of the true subjects of the kingdom of grace. Such Christians lived in the time of our fathers. But in our day a strong spirit of irreligion, in the popular garb of progression, whether with spiritualists, or those infatuated professors who hold that we are just stepping upon the borders of the golden age, points back to those confiding followers of Jesus as superstitious, credulous, and far behind the times. Would God there were more confiding, old fashioned, humble disciples of Christ in our time, illustrated by the Master, in the symbol of the innocent little child.

5. True Christians, young and old, are here called "little ones which believe in me." These are not babes, but believing men and women, who have humbled themselves as a little child, and are truly converted. These may be plain and simple in manner, credulous and confiding, uneducated and unaccomplished, poor and old; but they are very precious in the sight of the Lord. He who receives one of these receives Christ. "But whoso shall offend one of these little ones which believe in me," says the Master, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." J. W.

#### THE SIN OF WITCHCRAFT.

ISAIAH 8:19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

I. *At what time does this warning have its proper application?*

This admonition is found in a prophecy that pertains to the Gospel dispensation. For the preceding verse which reads, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion," is quoted in Heb. 2:13, and applied to Christ and the New Testament church. Thus we read, verses 11-14: "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

And it is worthy of notice that in verse 16, which reads, "Bind up the testimony, seal the law among my disciples," the term *disciples* is used, which is the common designation in the New Testament of a follower of Jesus, though it is not found elsewhere in the Old Testament. The force of this expression, as pointing us to New Testament times, is seen in the fact that he who uses this term, "my disciples," is evidently our Lord Jesus Christ.

A further proof that this passage relates to the New Testament dispensation is found in the fact that the "stone of stumbling" and the "rock of offense" of verse 14, which reads, "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense," is our divine Redeemer. For thus the New Testament applies this verse, which it blends in quotation with Isa. 28:16, giving the language of both in one. Thus:—

Rom. 9:33: "As it is written, Behold, I lay in Sion a stumbling-stone and rock of offense, and whosoever believeth on Him shall not be ashamed."

1 Pet. 2:7, 8: "Unto you therefore which believe He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offense, even to them which stumble at

the word, being disobedient; whereunto also they were appointed."

Another evidence that this prophecy of Isaiah pertains to the gospel dispensation is found in the fact that the next verse, which says that many shall "stumble and fall and be broken," is applied in the text last quoted, or in their connection, to those who reject Christ. Thus, Paul says of those who stumble at Christ crucified, Rom. 9:32, "They stumbled at that stumbling-stone."

It thus appears that the admonition of Isa. 8:19, 20, belongs to the New Testament dispensation. A further study of the connection will establish the fact that it was designed especially for the last days of this dispensation, when the disciples of Christ are waiting upon the Lord and looking for him. For the prophet, who personates in this chapter, sometimes the Lord, and sometimes his people, says, in verse 17, "I will wait upon the Lord [Douay Bible, "for the Lord"] that hideth his face from the house of Jacob, and I will look for him." The New Testament church was commanded not to look for that event till the Roman Antichrist should have his predicted period of exaltation. 2 Thess. 2. But when the tribulation of those days should expire, the Saviour promised that the signs of his second advent should begin to be seen, and the saints were then to look and wait for their returning Lord.

Thus we are instructed:—

Matt. 24:32, 33: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye when ye shall see all these things, know that it is near, even at the doors."

Luke 21:25-31: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, THEN look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Luke 12:35, 36: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

Zeph. 3:8: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

Heb. 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Isa. 25:9: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The prophecy of Isa. 8:17-22, in which the waiting position of the church is designated, has reference therefore to that period immediately preceding the advent of the Saviour. He has proved a stone of stumbling to worldly professors, whether his first or second advent be considered. And it is from this class that he hides his face.

Another clue to the time of the fulfillment of this prophecy is found in the work which it assigns the church: "Bind up the testimony, seal the law among my disciples." Verse 16. We know that the man of sin was to oppose and exalt himself above all that is called God, and to think to change times and laws. Dan. 7:25; 2 Thess. 2. And we know that the law of God and the precepts of Christ have been wickedly mangled by the great Antichristian power. We know also that it is the work of the third angel of Rev. 14, in the period of the saints' patience, to raise up a people that shall keep all the commandments of God, and the faith of Jesus. And we know also that the remnant of the church in the end of this dispensation is to be warred upon by the dragon because they keep the

commandments of God, and have the testimony of Jesus Christ. Rev. 12:17. This work of binding up the testimony and sealing the law among the disciples of Christ, is the very work of the third angel. This law and testimony thus restored to the people of God is that to which they are to appeal in their final conflict with the familiar spirits. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Verse 20.

We cannot doubt, therefore, that the admonition of Isaiah 8:19, 20, respecting the familiar spirits, pertains to the time in which we now live, when the unclean spirits are making preparation for the battle of the great day of God Almighty. Rev. 16.

And when the prophet says of them that seek to familiar spirits, "They shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward," Isa. 8:21, he fitly describes the famine predicted in the following passage:—

Amos 8:11, 12: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

And when Isaiah adds: "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness," verse 22, he speaks of their dreadful anguish in the battle of the great day, and of their final destruction in outer darkness. Jude 13. J. N. A.

(To be Continued.)

#### SYNOPSIS OF THE PRESENT TRUTH.

NUMBER FIFTEEN.

IT is a familiar saying that the surest way to root out error, is to plant in the truth; and as we have found a decree which in its extent, fully includes the work contemplated in the prophecy, and makes the most perfect harmony in the commencement, intermediate dates and termination of the seventy weeks which were to be dated from it, it would hardly seem necessary to dwell further on this point. But as the commission of Nehemiah in the twentieth of Artaxerxes, thirteen years after the decree to Ezra, has been by some zealously and confidently claimed as the starting point of the seventy weeks and 2300 days, it demands a passing notice. Far be it from us to say anything derogatory of Nehemiah or of his work. He was a holy man, and his work an important one; but the utter impropriety of making it the date for the commencement of the prophetic periods will be seen when we consider that it was but a continuation of the work with which Ezra had been commissioned, and which he had commenced thirteen years before. And that it was but a continuation of that work is evident from the following facts:—

1. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, and the wall of Jerusalem also was broken down, and the gates thereof burned with fire. Neh. i. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city of Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of his grief. A decree therefore authorizing the building of these, had gone forth previous to the grant to Nehemiah.

2. Those who contend for this decree, lay much stress on the phrase, "to build," as though the literal building of the city was all that was involved in the prophecy, and this Nehemiah got express permission to perform. But we have already seen that walls and gates were built and broken down previous to his going up. We have also seen that if we are confined to the literal building of the city, the decree of Cyrus has the preference to all others; and this is a sufficient refutation of the idea. But further, we find in Nehemiah, chap. 6:15, that the work of building which he went to perform was all accomplished in fifty two days;

whereas for the building of the city in the sense of the prophecy there are allowed seven weeks or forty-nine years.

3. There is not a specification in the grant to Nehemiah which is not included in the decree to Ezra; while the latter is much more full. It is therefore utterly inadmissible to pass over the greater event, and fix upon a subsequent one of less importance, to mark the commencement of an important era in prophecy.

4. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall did not last seven weeks or forty-nine years. Reckoning from that date the 67 weeks or 483 years which were to extend to the Messiah the Prince, bring us to A. D. 39-40; but Jesus was baptized of John in Jordan and the voice of his Father had been heard from heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the week which is marked by the crucifixion is placed in A. D. 44; but the crucifixion took place in A. D. 31, thirteen years previous. And lastly the 70 weeks or 490 years, dated from the twentieth of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure.

5. We have no evidence that the permission given to Nehemiah was anything but verbal. We have no record of there being anything given to him but certain letters to the keeper of the king's forest, the governors beyond the river, &c.; and if these constitute the decree, the prophecy should read decrees; for there were more than one. But these letters were not addressed to Nehemiah; and of so little importance were they considered by the sacred historian, that he has seen fit to preserve no copy of them, but simply to state their import. While on the other hand, the decree to Ezra was one decree, it was expressly called a decree, it was addressed directly to Ezra, and the Holy Ghost has thought proper to transmit a copy of the original document to the present time.

With these facts in view, no one can long hesitate between the respective commissions of Ezra and Nehemiah, as to which properly marks the commencement of an important prophetic period. Previous to 1844 no Advent believer thought of contending for the latter commission, but since the passing of that time, there has existed in some minds a seeming necessity for the removal of the original dates; and as "necessity is the mother of invention," so it gives some the power of magnifying molehills into mountains, when they are in need of the mountain.

The application of the argument, thus far, on the 70 weeks and 2300 days remains for our next. U. S.

(To be Continued.)

#### FUTURE PUNISHMENT.—THE PLACE.

In order to ascertain the truth concerning the nature of the final doom of the ungodly, it is a matter of importance to learn from the Scriptures concerning the place of future punishment. We are not left to conjecture in regard to the place where wicked men will receive the punishment due to their sins. Perhaps the reader is ready to say, We all know where they are to be punished; it is in hell. That answer is too indefinite, because the word hell in our English version of the Scriptures does not always mean the same thing. There are different terms in the original which are rendered hell in our Bibles. In those places where we have *sheol* in Hebrew, or *hades* in the Greek, it signifies the place or state of the dead, both good and bad, between death and the resurrection. It is not the place of future punishment; but it is a general name to comprehend the condition of all the dead, whether buried in graves, or in the ocean, or wherever they are. It is sometimes translated *grave*, but this term, though true as referring to those who are buried in graves, is not comprehensive enough to include all the dead. This is the hell from which our Saviour came forth, when he left the new sepulcher in which Joseph had laid him. The prophecy that his soul should not be left in hell, was fulfilled in his resurrection from the dead. Ps. 16:9, 10. Acts 2:25-31. All are to be brought from this hell—brought up from the dead—before the future punishment is inflicted.

The inquiry may now arise concerning the hell fire of which we read. That is not in the grave, nor in the "dark, unfathomed caves" of ocean. No, this is quite another thing. It is from another word, *Gehenna*, and is used to denote the place of future punishment. It refers to the valley of the son of Hinnom, south of Jerusalem, where the filth of the city was deposited, and fires were kept to consume it; and hence it is taken as a type or emblem of the fire of that future day when the enemies of God shall be punished, and the refuse and filth of earth shall be consumed. But is not that fire doing its work at present? We think not. The Judgment is not yet past. Men are first judged, then punished. It is not till the Son of man shall come in his glory, and shall sit upon the throne of his glory, that he says to the wicked, "Depart ye cursed into everlasting fire." Matt. 25:31, 41.

Do the Scriptures testify to the place where the wicked will receive their punishment? They do clearly state it; and consequently we need not set our imagination to explore the interior of the earth, or to visit distant planetary worlds, to find it. We come, then, to the testimony.

"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31.

This text plainly states that both classes, righteous and wicked, shall be recompensed in the earth. But this is most especially and emphatically the case with the wicked: "*much more the wicked and the sinner.*" The saints have the promise of a "great reward in Heaven;" but the wicked have their portion entirely in the earth.

That is just what I believe, says a friend, I believe the sinner gets his punishment as he passes along through the world.

Stop a moment. The text does not say men are rewarded in this life. It speaks of a *future* recompense; but it is to be on the earth. It says they *shall be* recompensed in the earth, not *are* recompensed in this life. In this life the wicked often have their good things, and the righteous evil things; but the time of recompense is coming, and it will be upon the earth. How is this possible? What kind of recompense are they to have in the earth? The righteous are to have the earth for an everlasting inheritance. "Blessed are the meek," says our Saviour, "for they shall inherit the earth." Matt. 5:5. The following will tell how both classes will be recompensed. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. And when this is done, "The righteous shall never be removed; but the wicked shall not inhabit the earth." Chap. 10:30. "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:9-11. Thus while we are learning of the *place*, we are learning of the *nature* of future punishment. "The righteous shall inherit the land, and dwell therein forever." But the time is coming when the wicked shall not be. To be, is to exist. They are recompensed in the earth, but they are cut off, and their existence ceases—their place is not to be found.

The earth, says an apostle, is reserved unto fire against the day of Judgment and perdition of ungodly men. But although the earth and elements are to melt with fervent heat, yet the fact is plainly taught that a new or renewed earth will succeed it; and that in that new earth there will be no more curse. Then all the inhabitants of the earth will join in a universal song of praise. 2 Pet. 3:7-13; Rev. 22:1; 22:3; 5:13. Hence the time will come when the wicked will have been punished, and the place where they met their fate will resound with the songs of the righteous.

R. F. COTTRELL.

THE San Francisco *Pacific*, of taxing church property, says: "Whoever has been in such a land as Mexico once was, and remembers how many millions were withdrawn from taxation by a vast ecclesiasticism, to the impoverishment of the people, will cease to oppose taxing all the real estate of a country with slight exceptions.

REMEMBER this: "Fret not thyself because of evil doers; for evil doers shall be cut off."

## The Missionary.

### OUR PERIODICALS.

We have never fully realized the importance of extending the circulation of our periodicals. We have no settled ministers over our churches, as have many of the denominations around us. Our ministers are few in comparison to the number of our churches. They are all missionaries. With their cotton meeting-houses during the Summer months, and in school-houses, halls and meeting houses in the Winter, they are constantly entering new fields and raising up churches, which are left to the care of experienced lay brethren.

The *Review* is our denominational paper, which comes laden with meat in due season to the household of faith. The *Youth's Instructor* brings the weekly lessons that all may systematically study the Scriptures. It also contains much valuable information and instruction adapted to all ages. It is free from that child-talk and those chaffy stories which so often characterize such periodicals. The *Good Health* is not denominational in its character; neither is it a bigoted journal, containing strong assertions without reason for them. Its teaching is plain, practical, common sense, giving the true principles of health, and instructions how to avoid disease and how to recover health when it is lost. It should make its monthly visits to every respectable reading room in the country.

Nothing but a favorable impression can be made upon any candid mind by reading either of the above mentioned periodicals. The same may be said of those in the French, Danish, Swedish and German languages.

THE SIGNS OF THE TIMES is a pioneer sheet. It is our missionary paper, printed for our Tract and Missionary Societies, to be used as a John the Baptist to awaken an interest and prepare a people for the second coming of our Lord Jesus Christ. Ten thousand copies weekly, making 500,000 copies yearly, should be taken in clubs and re-mailed by our tract workers to all parts of the civilized world. All those who are laboring to interest others in the solemn truths of the judgment and the second advent of our Lord should take a part in the work of placing this journal before others. Not an idler should be found in the vineyard. This periodical should be in the hands of every believer for distribution. It should be loaned, given away, used in obtaining subscribers, etc., etc. Its mission is to enter new fields and raise the standard of truth where darkness prevails. With our present army of missionary workers, there should be not less than an edition of 20,000 used the present Summer. The farmer should ever have them by him to loan to his neighbor as he meets him by the way, to the stranger as he may come in contact with him. They should be upon the merchant's counter, that his customer may be furnished with the rays of light as they leave his place of business. Our sisters also can here find a field of labor. As they call upon their neighbors and their neighbors call upon them, these should be occasions of introducing the SIGNS to others. Ministers, while traveling in the stage coach, in the cars, or on the water, should ever be prepared to give their fellow-travelers something to read which will elevate the mind to God and heaven. The varied readings contained in a periodical will interest many, where a denominational tract would give offense. "Blessed are ye that sow beside all waters," are the words of God. "Cast thy bread upon the waters, for thou shalt find it after many days." We are to sow the seed; sow it in love and in tears, although the circumstances might at the time be as apparently unfavorable as it was for the men of the East to sow their rice in the waters of the Nile, as it overflowed its banks.

If there is any affinity in the heart of man for righteousness and true holiness, the earnest appeals in behalf of the cause of Christ contained in this pioneer sheet will be sure to find a chord that will vibrate. Then again, the truth is of God, and it is always backed up by his Holy Spirit; therefore it must prove a success. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isa. 55:10, 11.



This is an enterprise that is worthy the consideration of all. All lovers of the truth in the country should take a part in it. Men will invest in uncertain enterprises, borrow money and run risks, but here is an enterprise that will yield a reward which is more valuable than stocks or bonds. We recommend it to all who have an interest in eternal things. S. N. HASKELL.

#### ST. HELENA, CAL.

APRIL 10 and 11 I spent with the church at St. Helena. There was a good representation of our brethren and sisters at the Sabbath meeting. I had freedom in speaking from the words of our Saviour found in John 15:7, 8. Following the discourse we had a very profitable social meeting, nearly all present taking part, after which the ordinances of the Lord's house were celebrated. Bro. Wood was present and conducted this service.

Sunday there were no meetings in the other churches, and the house was crowded. The best of attention was given to words spoken from 1 John 3:1-3. In the evening we again addressed an interested company. Monday we took the cars for Napa, where we spoke to the brethren and sisters there assembled in the evening. Some of the members of this church have moved away, and some have died, so that there are but few left. Although so few in numbers, one hundred and thirty-four dollars were paid in as their quarterly tithes. When every church member does his part cheerfully in tithes and offerings the general treasury will be supplied. Napa needs judicious ministerial labor. Indeed, from every direction comes the Macedonian cry, "Come over and help us." I would recommend that a definite time be set apart for prayer that God will raise up laborers to send into the harvest field. We see places for twenty men to labor on this coast. We must cry to God, brethren and sisters, in faith for him to put his hand to the work, and send by whom he will. As we view this large field, and see the many openings for laborers and the few there are to fill them, we feel humbled before God. His rebuke is upon us because of our unconsecration. We must devote more time to heartfelt prayer that God will work in behalf of his cause upon this coast. Shall we individually put away our pride and love of self, and so humble our hearts before God that he can turn his face this way, and let the light of his countenance shine upon us. He can and will clothe us with salvation if we will comply with the condition laid down in his word. "Be ye not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." E. G. WHITE.

#### MEETING AT DIXON, CAL.

The meeting at this place was of deep interest, and of profit to the cause in this section. The rain during the week, until Friday night, made the roads almost impassable, yet our brethren came from Vacaville, a distance of 14 miles, and the evening meetings were attended by friends living six or eight miles distant.

The truth was preached in this village two years since by Elders Healey and Stephens, when quite an interest was awakened, but only a few, and those mostly sisters, took their stand upon the truth.

The first appointment for Mrs. White was Sabbath at 11, A. M. About 150 were present. The impression made was good, and the word spoken took effect.

On Sunday at 4, P. M., a district quarterly meeting was held, which showed a good degree of labor performed. But the missionary effort through the Sabbath interest of a few individuals in this vicinity gave rise to the demand for this meeting. Should the same missionary effort be put forth in hundreds of villages where the truth has never been presented, an interest might be awakened by which scores would be led to embrace the truth.

Sunday evening Mrs. White spoke about two hours to a large and attentive audience. At this time she had more than usual liberty in speaking on the subject of Christian temperance. In a most forcible manner she showed that God holds parents responsible for their children, to subdue their passions while young, lest they become uncontrollable, and drunkenness and ruin be the result. The instruction of the angel to the wife of Mano-

ah, and of Gabriel to Zechariah and Elizabeth, were cited with good effect. God selects men to fill important places in his work whose passions and appetites were controlled in infancy, and who have thus in manhood moral power to resist the evils which surrounded them. No passionate man or drunkard can enter the Kingdom of God, nor the rumseller who, for sordid gain, places to his neighbor's lips that which will dethrone reason and bring wretchedness and misery upon households.

The influence of the meeting was good; prejudice was removed, and all who love the truth were encouraged. S. N. HASKELL.

#### TAUNTON, ENGLAND.

SINCE my last report, three more have been baptized at Southampton, making sixteen in all baptized at this place.

I have also spent four weeks at Taunton, Somersetshire. A few there had commenced to keep the Sabbath, and they wished to hear on other points of present truth, that they might be in harmony with the work of God for this time. The most of them had belonged to the Christadelphians. The faith of that denomination consists quite largely in negatives. "No pre-existence of Christ, No devil. No Holy Spirit aside from the word. No law. No resurrection to a large portion of the human race. A kingdom consisting of a mixture of immortals and mortals, with a special probation for the Jews," etc.

One object of this, my first visit at Taunton, was to examine the Scriptures with them on the above subjects. Most of my meetings were held in Bro. Veysey's school-room. I am glad to report as the result of our investigations, the company are in harmony with us on these points. Seven signed the covenant. Beside these, some others are investigating with interest.

We held two meetings, which were quite well attended, in Assembly Hall, Market House, but as political excitement came on, consequent upon dissolution of Parliament, and electing a new one, and as the charge for the hall was a little over \$5.00 per night, we did not deem it best to risk so great an expense in such an exciting time. We hope the meetings held in Taunton are only the beginning of a still greater interest to be seen there in the future.

A parliament canvass here is unlike a presidential campaign in America. There you will have the excitement until next November; but here, Parliament was dissolved March 24, and the elections must be held, and all returns made within a month of that date. Though the canvass is short, it is earnest and exciting. Members of Parliament who wish to be re-elected, or others wishing election, not only make speeches setting forth the principles of their respective party, but they say in so many words, "I want you to vote for ME." These candidates also go from house to house, calling upon every voter in person, and getting, if possible, their promise to vote for them. So it is excitement all the time. Most of the elections will be over this week, and whether "Tory rule" is to continue, with Beaconsfield as Premier, or Liberalism to again have power as under Gladstone, will soon be known.

Amid all the excitement and confusion of earth we wish to be found at our post, active in the canvass for the "King of kings," who is so soon to take his power, and reign, when all earthly rule shall cease. J. N. LOUGHBOROUGH.

April 1, 1880.

#### CAMP-MEETINGS IN THE NORTH PACIFIC CONFERENCE.

It has been decided to hold two camp-meetings in this Conference this season. The first will be held at Milton, Umatilla county, Oregon, commencing May 20th, 1880, and continuing over two Sabbaths to the 31st. This meeting should be attended by all the friends of the cause east of the Cascade Mountains. One great reason why there should be a general attendance is the following: At our meeting last year a strong feeling existed in favor of a division of the Conference, making the Cascade Mountains the line between the two parts. This feeling still prevails, even to a greater extent than last year. By corresponding with the General Conference Committee, I am prepared to say that they favor the division. Now it is quite probable that such a division will take place at our coming camp-meeting: To accomplish this in a proper manner there must be:—

1st. A written consent from each church and company of Sabbath-keepers, and from scattered individuals west of the Cascades, sent immediately either to Elder I. D. Van Horn, Beaverton, Washington county, Oregon, or to Elder Alonzo T. Jones, Milton, Umatilla county, Oregon.

2d. All S. B. or Tithes should be paid up to the first day of May, 1880, and reported either to the Conference Treasurer, John Donaldson, Salem, Oregon, or to the Secretary, A. T. Jones, Milton, Oregon.

3d. The T. & M. districts should post up their books, square up their accounts, pay up their debts, and take an inventory of the books on hand. This is an important part of the duties to be done. There is but a short time to bring all this about, but if all who have any responsibility in the work will enter at once upon their duty, it will be done.

These things being all properly adjusted, the way will then be open for the organization of a new Conference east of the Cascade Mountains, at their camp-meeting the twentieth of May next.

In all the churches and unorganized companies east of the Cascades delegates should be elected, and certificates given them, that they may proceed to organize a Conference should a division take place.

The second camp-meeting will be held in a beautiful grove half way between Hillsboro' and Forest Grove, at the little village of Cornelius, Washington county, Oregon. This point is but three miles from Hillsboro, and the same distance from Forest Grove, on the line of the Western Oregon Railroad. All trains stop within a quarter of a mile of the ground. All persons coming to the meeting on this road will buy tickets to Cornelius. We shall be able to obtain the same privilege this year over both railroads as heretofore. Those paying full fare to the meeting, will receive a free pass to return.

The time this camp-meeting will be held is from June 9th to June 15th. The Fourth Annual Session of the North Pacific Conference will be held at this meeting. Each church and company of S. D. Adventists will elect a delegate to represent them in this meeting, and all officers of the Conference and of the T. & M. Society should be present.

Mrs. E. G. White will be present at both our camp-meetings. It will be a most favorable opportunity for all our brethren and sisters to become acquainted with her, and receive the valuable instruction she is able to give. Elder S. N. Haskell will also be present to assist in the meetings, and to look after the T. & M. work especially. Let every one come, and if it is impossible for any one to come, let us hear from you by letter.

These meetings can be made a source of great strength to the cause in this large field of labor. We have the assurance of the best of help, and surely every one should make a strong effort to attend.

Come one, come all. Bring children, relatives, and friends. I. D. VAN HORN.

How common it is to say of a man who has just passed away, that he was ready to die; and to say this as if here was proof that he was a trustful child of God. But dying is no such test of fidelity as living. When a man sees he must die, there is no choice left to him but to accept the inevitable. But while he lives he has a choice to live in one way or in another. His choice under these circumstances shows his real character, his relations to God's service. As old Jeremy Taylor, says: "He that overcomes his fears of death, does well; but if he hath not also overcome his lust, or his anger, his baptism of blood will not wash him clean. Many things make a man willing to die in a good cause; public reputation, hope of reward, gallantry of spirit, a confident resolution, and a masculine courage; or a man may be vexed into a stubborn and unrelenting suffering. But nothing can make a man live well, but the grace and love of God." Or, as Paul puts it: "Though I give my body to be burned, and have not charity, it profiteth me nothing." You may feel ready to die to-night. Are you ready to live this year out? That is the question.—S. S. Times.

Let us not delude ourselves; if we find the love of sin and of the world stronger in our hearts than the love of Christ, we are not partakers of his redemption.

It is my comfort to know that the darkest cloud is fringed with the brightness of covenant love.

## The Home Circle.

## THE ISLE OF LONG AGO.

Oh, a wonderful stream is the River of Time,  
As it flows through the realms of tears,  
With a faultless rhythm and a musical rhyme,  
And a broader sweep and a surge sublime,  
As it blends with the Ocean of Years.

How the winters are drifting like flakes of snow,  
And the summers like buds between,  
And the year in the sheaf—so they come and they go,  
On the river's breast, with its ebb and flow,  
As they glide in the shadow and sheen.

There's a magical isle up the River of Time,  
Where the softest of airs are playing;  
There's a cloudless sky and a tropical clime,  
And a voice as sweet as a vesper chime,  
The June with the roses are staying.

And the name of this isle is the Long Ago,  
And we bury our treasures there;  
There are brows of beauty and bosoms of snow—  
They are heaps of dust—but we loved them so—  
There are trinkets and tresses of hair.

There are fragments of song that nobody sings,  
And a part of an infant's prayer;  
There's a harp unswept and a lute without strings,  
There are broken vows and pieces of rings,  
And the garments that she use to wear.

There are hands that are waved when the fairy shore  
By the mirage is lifted in air;  
And we sometimes hear, through the turbulent roar,  
Sweet voices we heard in the days gone before,  
When the wind down the river is fair.

Oh, remembered for aye be the blessed isle,  
All the day of our life till night;  
And when evening comes, with its beautiful smile,  
And our eyes are closing in slumber awhile,  
May that "Greenwood" of soul be in sight.

Ben. J. Taylor—in *The Baptist*.

## ELENORE'S REVENGE.

"I think she's just as mean as she can be. I hate her, and always did."

Elenore Dupont was the tallest of quite a large group of girls gathered on the doorstep of her father's costly country residence. She was a handsome but proud-looking girl of seventeen years. Early deprived of the guidance of a fond mother, and left to the care of a busy, indulgent father, she had grown to be a haughty, imperious girl, whose proud manners and imperative way had secured for her the title of "Lady Elenore" among the scholars of the select school of which she was a member.

"Oh no, Elenore, you don't mean that! You hate Miss Holland!" exclaimed pretty Susie Grey, the pet and peacemaker of the whole school.

"Yes, I do mean just that, Midget," interrupted Elenore. "I do hate her, and there's no denying it. Even you had to take it to-day."

"Yes," answered Susie, "but I deserved it, for I was careless with my rhetoric."

"Well, it was mean of her to keep me after school to write an essay. She knows I can't do it, and I won't," said Elenore, wrathfully.

"Why, Elenore, you can write real good essays when you want to!" exclaimed Minnie Hale.

"Well, if I only wrote when I wanted to," retorted Elenore angrily, "the productions of my pen would grow small and beautifully less with each passing term; but," she added, "I am going to have my revenge on Miss Holland."

"How!" "When!" "Where!" eagerly cried the girls; for Lady Elenore's revenges were by no means pleasant things to encounter.

"You know," began the young lady, coolly, "that Miss Holland is exceedingly cowardly in the dark," and she paused a moment while the girls answered, "Yes, oh yes, we do."

"Then you know," continued Elenore, "that she goes every evening after dark to the post-office for her mail. It is but a short distance, but there is a cross street between, and I propose that we girls hide in there and jump out at her as she passes by," and Elenore looked about the group to see the effect of her words.

"O Elenore! it will frighten her dreadfully," cried timid Lula Estabrook, as Elenore stopped.

"That is what I want, of course," retorted Elenore, pettishly.

"Oh, won't it be fun, though!" chorused several of the more thoughtless girls.

Pretty Susie Grey had been standing a little to one side, with alternate flushing and paling cheeks during this animated conversation; but at this point she could no longer contain her growing indignation.

"Girls, I am ashamed of you," she cried, "and I think"—

"Well, Midget," said Elenore, calling her by her pet name, as she saw Susie's eyes filled with tears as she turned away. "I suppose that you think we are a wicked set, and I presume we are; but Susie, darling, if you don't like my revenge, you must tell me what we can do, for to do something I am determined."

"O Elenore! may I, really?" exclaimed Susie, lifting her tearful face, over which a bright smile now shone, making, as the girls said, a perfect rainbow in her eyes.

Susie Grey was a lovely girl, but her chief charm did not consist in her soft, blue eyes, the delicate complexion, or the profusion of sunny curls. These were only the outward adornments; but hers was the ornament of a meek and Christian spirit, for Susie Grey loved Christ, and was never so happy as when doing him a service.

No one ever thought of being angry with Susie Grey, and now, as she lifted her sunny face, all the girls crowded eagerly around to hear "Susie's revenge."

"I am afraid you won't like my plan, but I will tell you, any way."

"And I will grant it to half my kingdom," interrupted Lady Elenore, loftily.

"I don't intend to intrude upon your domains as far as that," laughed Susie, "but this is my plan. You all know how perfectly shabby Miss Holland's dress is."

"Yes," cried Lula Estabrook, shrugging her shoulders; "it looks as if it had come out of the ark."

"Well, girls, she wears the same one Sundays and week-days too," continued Susie. "Next Wednesday is her birthday. I know, for I told her it was my own, and she said, 'O Susie! our birthdays come together.' Now, girls, I propose that we all club together and get her a handsome black cashmere. They are very reasonable now. And then we can leave it on her desk at night, and perhaps see her when she opens it. Oh, won't it be nice!" and Susie's eyes glowed with excitement.

"O you little saint!" exclaimed Elenore, "who would have thought of that but you?"

But Susie had her own way, and the next morning the dress was bought, trimmings and all, and with joyous hearts the girls walked homeward, planning how best to surprise Miss Holland. It was strange how changed they felt toward her now that they wished to please her.

On the morning of her birthday Miss Holland woke weary and dispirited.

"Must I go to those girls again!" she sighed. "Were it not for Elenore I might manage them. Hers is the ruling spirit, and I can do nothing with her." And so she wearily commenced her toilet. Going to her closet for her old alpaca dress she started back, exclaiming, as her eyes rested on a beautiful black cashmere, "What in the world is this? How came it here?" and with trembling hands drew it forth, admiring much the dainty garment, with its delicate, filmy lace in sleeves and neck.

"What can it mean?" pondered Miss Holland. "O, maybe this will explain!" and she drew forth from the pocket a little note and read:—

Dear Miss Holland—Many returns of your birthday. Please come and spend it at Mrs. Grey's with your

NAUGHTY GIRLS.

Tears came into her eyes as she read the little note. "Yes, I will go," she said; and a few hours later found her at Mrs. Grey's.

Such a sight! There were her delinquent pupils, every one as merry as butterflies.

"O Miss Holland! Here you are! I am so glad!" exclaimed impulsive Susie, kissing her.

"But why weren't you at school, Susie?" asked Miss Holland; "and you, and you, and you," she continued, trying to look grave, and making a total failure.

"Now don't scold, Miss Holland," cried Lula Estabrook; "we only wanted to surprise you."

"And was this beautiful dress part of it?" asked Miss Holland.

Lula hesitated, but Kate Bartlett said, in a low tone, which, however, did not escape Miss Holland's ear, "No, that was Elenore's revenge."

She had to make an explanation then, and afterwards a happy, happy afternoon and evening were spent together, the girls declaring that they did not know Miss Holland was so pleasant, and each understanding the other better than ever before.

Nor did the girls forget that it was Susie's birthday, and she was made the recipient of a beautiful token on which was engrossed the words which she had evidently taken as her motto in life: "It is more blessed to give than to receive."—*Selected.*

## HOW "WHISKEY BILL" WAS MADE A NEW MAN.

"Where is Whiskey Bill, who used to drive that old white horse in front of a twenty-five cent express wagon?" repeated the man, in tones of surprise.

"Yes."

"Well, now, it's a curious case," he slowly continued. "We all thought he'd gone to the dogs for sure, for he was drinking a quart of whiskey a day; but a few months ago he braced right up, stopped drinking, and now I hear he's in good business, and saving money. It beats all, for the last time I saw him he seemed underground."

When you go home at night and find that all is well with your own flesh and blood, do you go to sleep reasoning that the rest of the world must take care of itself? Do you ever shut your eyes and call up the hundreds of faces you have met during the day, and wonder if the paleness of death will cover any of them before the morrow? When you have once been attracted to a face, even if it be a stranger's, do you let it drop from memory with your dreams, or do you call it up again and again as night comes down, and hope it may lose none of its brightness in the whirling mists of time?

So Whiskey Bill was hunted up. An inquiry here and there finally traced him to a little brown cottage on a by-street. He sat on the step in the twilight, a burly, broad-shouldered man of fifty, and in the house three or four children gathered around the lamp to look over a picture-book.

"Yes, they used to call me 'Whiskey Bill' down town," he replied, as he moved aside to make room. "But it is weeks since I heard the name. No wonder they think me dead, for I've not set eyes on the old crowd for months, and I don't want to for months to come."

"They tell me that you have quit drinking. One could see that by your face."

"I hope so; I haven't touched a drop since February. Before that I was half drunk, day in and day out, and more of a brute than a man. I don't mind saying that my wife's death set me to thinking, but I didn't stop my liquor. God forgive me, but I was drunk when she died, half drunk at the grave, and I meant to go on a regular spree that night. It was low down, sir, but I was no better than a brute then."

"And so you left your motherless children at home, and went out and got drunk?"

"No, I said I meant to, but I didn't. The poor things were crying all day, and after coming home from the burial I thought to get 'em tucked away in bed before I went out. Drunk or sober, I never struck one of 'em a blow, and they never ran from me when I staggered home. There's four of 'em in there, and the youngest isn't quite four years yet. I got the older ones in bed all right, and then came little Ned. He had cried himself to sleep, and he called for his mother as soon as I woke him. Until that night, I had never had that boy on my knee, to say nothing of putting him to bed; and you can guess these big fingers made slow work with the hooks and buttons. Every minute he kept saying, mother didn't do that way, and mother done this way, and the big children were hiding their heads under the quilts to drown their sobs. When I had his clothes off and his night-gown on, I was ashamed and put him down; and when the oldest saw tears in my eyes, and jumped out of bed to put her arms around my neck, I dropped the name of Whiskey Bill right then and forever."

"And little Ned?"

"Mebbe I'd have weakened but for him," replied the father, as he wiped his eyes. "After I got the child's night-gown on, what did he do but kneel right down beside me, and wait for me to say the Lord's prayer to him! Why, sir, you might have knocked me down with a feather. There I was, mother and father to him, and I couldn't say four words of that prayer, to save my life. He waited and waited for me to begin, as his mother always had, and the big children were waiting; and when I took him in my arms and kissed him, I called upon Heaven to witness that my life should change from that hour. And so it did, sir, and I've been trying hard to lead a

sober, honest life. God helping me, no one shall call me 'Whiskey Bill' ever again."

The four children, little Ned in his night-gown, came out for a good-night kiss, and the boy cuddled in his father's arms for a moment and said:—

"Good-night, pa—good-night, everybody in the world—good night, ma, up in heaven—and don't put out the light till we get to sleep."—*Washington Monthly*.

NEWS ITEMS.

—Russia sends a threatening note to Turkey.  
 —The distress in Ireland is said to be increasing.  
 —Forest fires in New Jersey have been extensive and very destructive of late.  
 —It is said that full twenty thousand Russian prisoners are on the way to exile.  
 —Twenty-five deaths of children, from dyptheria, are reported in Susanville, Cal.  
 —April 15 three Chinamen were cremated in a burning wash-house in San Francisco.  
 —The horrible crimes reported in the daily papers are literally "too numerous to mention."  
 —The Board of Education in Chicago, voted not to lease buildings or land where liquor is sold.  
 —Dr. Glein, of Colusa Co., Cal., has more wheat sown this year than usual—over 50,000 acres.  
 —The suit of the United States against Gov. Tilden for his income tax has been postponed until November next.  
 —Representative Jews have asked the United States government to request better treatment of Jews by Russia.  
 —The fierce zeal of the Ultramontanes in Germany is likely to hinder the settlement of differences with the Vatican.  
 —A conflict of jurisdiction has arisen in Constantinople between the American consul and the Turkish authorities.  
 —An engine and baggage car went through a bridge near Sheridan, Kansas, April 13. The hands escaped by jumping.  
 —Rev. Dr. Osgood, one of the most celebrated ministers of New York, died in that city, of congestion of the lungs, on the 14th.  
 —Heavy frosts in the section of Augusta, Georgia, April 13, killed fruits and vegetables. The damage is reported to be extensive.  
 —Two thousand Swedes left Bremen this Spring for the United States. One thousand emigrants left Christiania, Norway April, 4.  
 —Dr. T. L. Cuyler delivered his twentieth anniversary sermon as the pastor of Lafayette Avenue church, Brooklyn, on Sunday, April 11.  
 —A strike by the Columbia River fishermen at Astoria will, it is thought, close the canning establishments, the proprietors refusing to make the advance.  
 —It is reported that the king of Burmah is dead. The massacre of people for sacrifice has been denied, but the *London Times* thinks the report is true.  
 —One of the greatest surprises in the late election in Great Britain is that Parwell's candidate in Cork County, for whose election great efforts were made, was defeated.  
 —A U. S. revenue cutter is to be dispatched to the Arctic seas to relieve the *Jeannette* and whaling vessels which are supposed to be in distress by reason of the severity of the winter.  
 —It is said that the Democratic members of the Senate Committee on Rules have agreed on a plan for counting the electoral votes, which is substantially the same as that one offered by Senator Morton.  
 —Pres. Mc Cosh of Princeton College, writing to the Princeton Alummi of San Francisco, says: We have had the courage to put down hazing, secret societies, and other evils which still remain in many colleges.  
 —Cadet Whittaker, (slightly) colored, has been made the subject of malicious abuse at West Point. If such things are not stopped or adequately punished, we hope Congress will withhold appropriations for the Academy there.  
 —An explosion of firedamp occurred recently in a colliery at Anderlues, Belgium. The number of lives lost is unknown, but twenty corpses have already been recovered. There were 150 persons in the pit at the time of the disaster.  
 —The storm in California continued over the 15th. On that day two snow slides occurred on the railroad near Emigrant Gap—one 75 feet long and 10 feet deep, the other 50 feet long, 14 feet deep. The storm was very heavy in many places.  
 —Mrs. Elizabeth Thompson, the philanthropist, compares the relative cost of rum and tobacco, religion and education, in the United States as follows: The first named cost yearly \$667,638,502; religion, \$47,636,450; and education, \$95,406,727.  
 —A paper says: "In England the young gentlemen speak of their father as 'governor,' 'pater,' 'the overseer,' etc. In America they say 'dad,' 'the boss,' or 'the old man.' In heathen countries they say 'father,' but they are far behind the age."

—A Russian Corps of Observation will shortly be stationed in Turkestan, on the Chinese frontier, under command of colonel Harapatkin, who was Chief of General Skobeloff's Staff during the Turkish war. Ten or fifteen vessels will go to Chinese waters, instead of five, as at first announced.

—Secretary Evarts has telegraphed to Mr. Swift, of California, to repair to Washington to receive instructions as Commissioner to China. It is reported that the Commission will be instructed to tarry in California and observe for themselves the effect of the Chinese on American society and labor.

—Judge Freelon, of the Superior Court of San Francisco has confirmed the decision of the Police Court in the case of Denis Kearney, whereat all lovers of law and order and decency rejoice. He has been "put where he will do the most good," and after breaking stone on the road six months will have, though unwillingly, earned the title of a workingman.

—The California Legislature, which has just adjourned, probably had a larger "hoodlum" element in it than any other like body that ever assembled. The "sand lot" influence was strong enough to prevent wise and speedy legislation. After almost constant quarreling they had a pleasant time in adjourning. People throughout the State are likewise happy over that event.

—Report from Chicago, April 18: Storm signals have been flying at all the Lake stations for nearly two weeks, but until within three days there have been few disasters to shipping. Now, however, there are almost hourly reports of vessels ashore, dismantled, or disabled by loss of seamen. Three losses of life were reported to-night for the first time. The wind has been very high all day, and amounts to a gale to-night.

—Forest fires continue to do damage in New Jersey, also in Virginia. A dispatch from Petersburg says: The forest fires which have been raging in this vicinity the past week have become uncontrollable. The flames are plainly visible here. Barns and stables in large numbers have been destroyed. In many instances farmers have lost all their crops. Horses, farming implements, and a number of cabins have been burned, the occupants barely escaping with their lives. The destruction of cordwood timber is immense. And the same report comes from other localities in that State.

OBITUARY.

DIED at his residence on Pataha Prairie, W. T., on Sunday April 4, 1880, Bro. Eli Thornton, aged 43 years. Bro. Thornton embraced present truth in 1878, under the preaching of Elders Van Horn and Raymond. He was thrown from a horse the evening after the Sabbath, April 3, was taken up, and remained unconscious until his death on Sunday morning. He leaves a wife and five children to mourn his loss, as also the whole Pataha church. Yet we sorrow not as those who have no hope. May the Father of the fatherless, and the Judge of the widow look upon these. ALONZO T. JONES.

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## The Signs of the Times.

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

No SIGNS will be issued next week.

SEE Elder Van Horn's notice of North Pacific Camp-meetings on page 189.

### SUNDAY THEATRICALS.

As we read the announcement of a very popular play to be presented in the Baldwin Theatre in San Francisco, on Sunday evening last, and the special attractions in several others, we thought how it must vex the numerous theatre-going church members that custom will compel them to go to church that evening, so they must lose the entertainment. However they can console themselves with the thought that they can have a better sitting at the church—it will not be so crowded!

### THE LATEST STORM.

THE storm of the last week has been even more severe than the one preceding. On the Sierras it has been destructive of railroad property, and occasioned hard labor and suffering. A slide carried away five freight cars on the emigrant train, leaving the cars with the emigrants imprisoned between the avalanches, in a dark stormy night. Probably the storms are now well over for the season. A severe hail and snow storm in Colusa county April 17, no doubt seems strange to the inhabitants. But this has been a Winter and Spring of strange surprises in California.

Later, up to the 21st, the rain has still come in torrents, and news has just arrived of the most destructive tornado in southern Missouri that this country has ever known. Full particulars not yet received.

### CURIOSITY OF COMMERCE.

WE know not what else to name this singular fact, that quite recently two ships lay in San Francisco harbor at the same time, one from Germany discharging a cargo of wine, and the other taking on a cargo of California wine for Germany. The idea of using a "foreign wine" may lead to the importation. But when we consider the great failure of the grape crop in Europe, and the fact that the so-called wine is largely manufactured in Germany into which not a particle of grape juice is introduced, we readily see why the Germans, who prefer grape wine, seek to make the exchange. But tipplers of wine or any other alcoholic liquors do not know what they are drinking.

### TERRIFIC EXPLOSION NEAR BERKELEY.

ABOUT 5 o'clock Friday afternoon, April 16, the most fearful explosion perhaps ever known, occurred on a peninsula running into the Bay, near Berkeley. Since the explosion of giant powder in San Francisco Co., some six months ago, the works have been removed to Berkeley, where they have been in operation about two months. The building was 28 by 75 feet, made of red-wood scantling bolted together. In this were about ten tons of giant powder which exploded at the time above stated. In what manner the explosion was produced can never be known, as all were destroyed who were in and around the building. Those who are acquainted with the explosive force of giant powder can better imagine what a fearful destruction was occasioned by the explosion of ten tons at once, than words can describe.

How many lives were lost is not known. Twenty-four employes, about half of whom were Chinamen, were in the building. Besides these there were several visitors, one man seeking work, and a boy, who had just driven up in a wagon. All that has been found of any of the persons are small fragments, and these at considerable distances.

### CHURCH AMUSEMENTS.

THE following, being part of a letter, was published in the N. Y. *Witness*. Its authenticity is vouched for by the editor of the *Bible Banner*. We suppose we shall be accused of a lack of "charity" if we apply the name of "Babylon" to a church in which such things are countenanced, and express our opinion that it is "fallen." Rev. 14:6-12. Reader, what is your opinion of it?

"Now to show whereunto this thing may grow, I will

relate what I saw and heard within a few weeks, when visiting a friend in a large city in the State of New York. The family and the church they belonged to were what is called Evangelical—which may mean anything you please. One evening one of the sons said "Good night." I would likely be in bed before he returned. He was going to a meeting of the Sunday-school teachers. "Ah! to study the lesson, eh?" "No," rather confusedly; "they were going to dance." "Dance! Incredible! You must be joking," I said. "That's so. We meet once a week and have a real pleasant time." "But who meet?" I asked, utterly bewildered, "and how many?" "Well, the teachers and the Bible classes, perhaps fifty or sixty." I said nothing, but I felt I would not be guiltless if I did not write to the minister and solemnly protest against such a monstrous anomaly. But I never received a shadow of a reply."

### CONGRATULATIONS.

THE Secretary of the New England Tract and Missionary Society writes as follows:—

SIGNS OF THE TIMES:—In behalf of our V. M. Societies I would congratulate you upon your successful attempt to improve the appearance of our pioneer paper. We are also much pleased with the recent changes in other respects; and so far as we have heard from other parts of the Conference, this is the general feeling.

The variety of reading matter adapted to the wants of different classes, makes it just the paper for our missionary work.

We have decided here to take the 12-page sheet, adding 280 to our club, believing the interesting matter contained in the four extra pages well worth the additional price.

ELIZA THAYER.

South Lancaster, Mass., April 13, 1880.

### THE EARTHQUAKE AT OAKLAND.

ON Wednesday, April 14, at seven minutes past one o'clock, P. M., an earthquake shock was felt in this city. The *Tribune* says it was the most severe that has been felt in this locality in sixteen years. From the notice in the *Alta* we take the following:—

"An unusual loud rumbling noise preceded the shock fully ten seconds. The shock lasted five or six seconds. The vibrations were from the east, then north, and then west—a sort of rotary earthquake. At the shaky Court House the greatest excitement prevailed. Owing to the condition of the building, it shook more than others throughout the city. Judge Crane, of the Superior Court, ran out of his chambers, hatless, and down the stairs to the street. The deputies throughout the building rushed pell-mell to the sidewalk. Ink, in stands, was spilled over desks, and water, standing in glasses and pitchers, was also scattered. At 360 Sixth street the plaster and two window-panes were cracked. Plaster fell in pieces from ceilings along Broadway. At East Oakland the shock was very severe. From all accounts, no serious damage was done."

It is reported that several ladies fainted. There were some very pale faces about our office. We have felt only one shock more severe than this, which was in San Benito valley several years ago.

There is nothing which imparts to a person such a sense of insecurity as an earthquake. From every other danger there is an instinctive effort to flee; but where shall we flee when the earth moves? Although this feeling of insecurity is shared by every one, very few can be found who will candidly consider the terrors of the "Day of the Lord," of which the Scriptures so often speak, when an earthquake shall occur, "Such as was not since men were upon the earth, so mighty an earthquake and so great." Rev. 16:17-20. That shall be so great as to remove the mountains and destroy the islands of the sea. But the people of God will have a sure hope and secure refuge in that day. Joel 3:9-16.

Southern California was visited with a sharp shock on the morning of the 12th, felt over a large extent of country. At Los Angeles it was the heaviest that has occurred there for years.

California has had no destructive earthquake since 1868. Her many boiling springs are safety-valves from which escape the surplus heat of the fiery gases stored in her mountains. But who can say that these are sufficient to secure her from terrible convulsions? We

know not how soon these pent-up forces may rend the mountains, or dash in pieces the structures which man has reared to gratify his pride or ambition. Yet the multitude rush on thoughtlessly and uncaring, while the means of destruction are ever near at hand. Nothing but the terrors of the great day, when it will be too late to flee from ruin, will arouse them to a sense of their folly and sin.

### "RURAL HEALTH RETREAT."

WHILE at St. Helena last week we visited Crystal Springs, where this Health Retreat is located. It is our opinion that a more beautiful spot could not have been selected as an asylum for the sick and weary. A place of greater natural loveliness we have seldom ever seen. High mountains, stretching their peaks upward toward heaven, seem to surround the place, giving evidence to all of the mighty power of the Lord. No one who sees God in his created works could view these lofty mountains from the piazza of the Retreat, without feeling that he is surrounded by the presence of God, and covered by the overshadowing of his glory. Peak rising above peak carries the mind instinctively up to him who set fast the mountains and girded them with his power so that no human might can move them out of their places. Gladly would we have spent a few weeks, or even days, in this quiet retreat, but so much work to be done in the harvest field called us again to our post of duty.

The building is well calculated for the convenience, health, and comfort of the patients and boarders. Its rooms are supplied with abundance of pure soft water which flows from a living spring and is always cool. If those tired of city life would resort to this retired spot, even if they took no treatment, the excellent pure air, the soft water, and the natural loveliness of the scenery would do much to relieve them of their infirmities. But add to this, nature's remedies skillfully applied, and wonderful cures might be wrought for the afflicted. Such an asylum as this, controlled by men who love and fear God, has long been needed this side of the Rocky Mountains. Brn. Pratt and Atwood are men of caution and good judgment. They are Christian gentlemen and will do all in their power to make this a place of rest and comfort for those who may come. We hope that those who are suffering from disease will not be slow to avail themselves of the advantages now placed within their reach. Do not delay too long, but find help while it will avail.

E. G. WHITE.

MY appointments stand, next Sabbath in Oakland; Sunday evening in San Francisco.

J. H. WAGGONER.

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