

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.]

THE NINETEENTH PSALM.

This psalm has two parts, belonging to natural religion and revealed religion. The first relates to the works of God which display the glory of the Creator; the second relates to the word of God by which the salvation of man is effected, enlightening the mind, purifying the heart, and redeeming the character.

THE heavens declare God's glory,
The firmament his skill;
The days repeat the story,
And nights the lesson fill.
Though speech, articulation,
Or voice is never heard,
Their sound strikes every nation—
For all they have a word.
The sun hath a pavilion
Set in the eastern sky,
Tinged with the bright vermilion
His rising beams supply;
As when a bridegroom cometh
Out of his secret place,
As when a strong man runneth
With joy his wonted race.
When he his race commences
His rising brings the morn,
And his departing glances
The western hills adorn;
His circuit is the heaven,
Around this earthly ball,
And, as he runs, are given
Both light and heat to all.

God's law is perfect, turning
The soul from sin and lies;
And, God's sure truth discerning,
The simple are made wise.
God's statutes joy imparting
To hearts sincere, are right;
Pure are God's precepts, darting
Though darkened spirits light.
The fear of God, enduring
Forever, keeps us clean;
God's judgments truth ensuring,
In righteousness remain.
More to be sought than money,
Yea, more than gold refined;
And sweeter far than honey
To an enlightened mind.
By them is warning given
If e'er I go astray;
And great reward in heaven
To all that do obey.

Lord, who can know his folly?
From error make me clean;
Keep back thy servant wholly
From all presumptuous sin.
Oh, let it not reign o'er me,
That I may upright be,
And innocent before thee
From great iniquity.
Let my heart's meditation,
Let every thought and word,
With thee find acceptance,
My Rock, Redeemer, Lord.

—J. G. Wilson.

General Articles.

THE LAW IMMUTABLE.

BY MRS. E. G. WHITE.

It was Christ, the unseen Leader of the Hebrew host, who descended upon Mount Sinai, and there, amid cloud and smoke and flame, while lightnings flashed and thunders rolled, declared in the presence of all the people the ten precepts of his Father's law,—the foundation of God's moral government.

How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High.

There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to

every thoughtful mind. There are mysteries in human life, and in the manifestations of God's power in the works of nature,—mysteries which the deepest philosophy, the most extensive research, is powerless to explain.

But there is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the divine model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans. And this advancement may not only be continued during the present life, but it may go forward during the eternal ages.

However far we may advance in the knowledge of God's wisdom and his power, there is ever an infinity beyond.

Men shut from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favor of God, and their hope of Heaven, for selfish gratification or worldly gain. The question comes home to every soul, Shall I obey the voice from Heaven, in God's ten words, or shall I join with the multitude who trample upon the law of Jehovah?

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ's life and his death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God agonizing in the garden and dying upon the cross, and yet many for whom he has made this great sacrifice refuse to obey the law which he died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of Judgment than for the transgressors of God's law.

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by his own example to teach man how to keep the law of God. Said Christ, "I have kept my Father's commandments." In consideration of all the facts so clearly establishing the claims of God's law, with Heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside his law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it, he enticed Eve into sin. The sad results of that transgression are before us.

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force?

Men professing to stand as watchmen on the walls of Zion speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, he is dishonored and Christ's mission is misrepresented by those who belittle his work in ancient times, as seen from the history of Adam down to the Christian era.

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honored above all other mortals, talking with

him face to face, as a man speaketh with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenges the Hebrew host: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Moses understood the sacred character and value of the divine law. Israel was highly honored of God, and the surrounding nations looked with admiration and wonder upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God, are dishonoring him and casting a shadow over the most illustrious character presented in the annals of men.

In that memorable sermon upon the mount, in which our Saviour announced to his followers the principles of his government, he expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And in consideration of the claims of the law, he continues: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven."

Obedience to the law of God was the only condition upon which ancient Israel was to receive the fulfillment of his promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God.

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,—when type had met antitype in the death of Christ,—then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact.

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were traveling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing his identity, drew near, and with words of sympathy, sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus to give those lessons which he would have repeated to his followers in all coming time. He reproved those disciples for their unbelief in not accepting the word of God just as it reads. And "beginning at Moses and the prophets," he expounded to them the scriptures concerning his mission and his work. He then impressed upon them the fact that Jesus did come exactly as foretold by

the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept him as the risen Saviour.

That same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures and show that Jesus Christ revealed in the gospel is the Son of God,—the long expected Messiah.

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God.

There is no discord between the teachings of Christ in the Old Testament and his teachings in the New. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour foretold by prophecy, and prefigured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that his coming destroyed the claims of God's law.

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep his father's law: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

PERSONALITY OF THE DEVIL.

[Thoughts suggested by the perusal of a lecture of Robert Roberts of Birmingham, England, in a series of letters to a friend in Somerset, by Eld. J. N. Loughborough of Southampton. Published by request.]

LETTER THIRD.

My dear Friend J.: In this letter I will call your attention again to the words of Christ in Matt. 12: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Verses 28, 29. Again, "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand." Verse 26.

How would it read, in the above verses which so clearly speak of a real being, if we substitute some of our friend's definitions of devils. Let us try it. If madness cast out madness, or if epileptic disorders cast out epileptic disorders, how shall the kingdom of lunacy, madness, and epilepsy stand? In this same chapter we learn still further concerning these evil spirits, called devils, and Satan: "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worst than the first." Verses 43-45. Am I to call this unclean spirit, one brain disease walking about seeking rest, who, after reasoning awhile, went back into the man and took seven epileptic fits with him? I should feel somewhat puzzled with the rigidly personal use of the word spirit in the text if I should so apply it. If it means what it says, it is all plain, as is also the case of Mary Magdalene out of whom Christ had cast seven devils. Matt. 16:9.

When our Saviour sent out the twelve he saith to them, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Matt. 10:8. Surely with their mode of using language, casting out devils, in the above text, is placed in a higher position in the advancing scale than raising the dead—"raise the dead, cast out devils;" but with friend R.'s position that these devils were diseases of the brain it would be a step backward.

After the seventy had acted on their commission, as they returned they said, "Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means harm you, notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in Heaven." Luke 10:17-20. In the above text the words devil, Satan, and spirits all refer to the same thing. If the devils which were subject to the seventy were simply brain disorders, then the Satan of the text must be the same, and what senseless words for Christ to say, I beheld madness like lightning fall from heaven.

After quoting Matt. 17:15, 18, the case of Christ healing a lunatic, Mr. R. says, "From this the identity of lunacy with diabolical possession is apparent." He also refers to the case of the man in the tombs, who had the legion of devils that went into the swine, as recorded in Luke 8:26-36, and claims that the lunacy was only transferred from the man to the swine. That is, that Christ cured the insane man and made the swine insane. Why was it not just as easy for the inspired apostle to say, the swine were made lunatics by the power of Christ, as to say the devils entered into them? Why is it not more consistent to believe just what the record says, and then there is no necessity of resorting to hidden meaning of scriptures, such as would never appear to the mind of the reader.

It will not do to take the effect of a thing for the cause, or to claim that the effect is the cause. Because some possessed with devils were lunatics does not prove that the devil is only derangement of mind any more than Matt. 12:22; Mark 9:17; and Luke 13:16 prove that the devil is blindness, loss of speech and voice, or inflammatory rheumatism. Those possessed with devils were affected in various ways.

Mr. R. says, "Devil in the singular number occurs only in the New Testament." True, but in the plural number it occurs in both Old and New Testaments. Satan, the proper name of the devil, occurs repeatedly as in the case of Job's affliction, and in the case of David's numbering Israel. In Eph. 6, we are told to "put on the whole armor of God" that we may "stand against the wiles of the devil." Who is this devil? Is it simply our evil dispositions, lusts of the flesh, and evil desires, or lunacy? We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Verse 12. If the principalities, powers, and spiritual wickedness were simply men, it would be a warfare simply against "flesh and blood" for men are flesh and not spirit. This might be an even contest of flesh and blood against flesh and blood, but that is not St. Paul's view of the battle, "not against flesh and blood, but against spiritual wickedness [margin, wicked spirits] in high places." Being such an uneven contest, not against flesh but against spirit, he sees no hope for us but to "put on the whole armor of God" that we may resist, not simply the lusts of the flesh, but "the wiles of the devil." That devil, who, as St. Peter says, "goeth about like a roaring lion, seeking whom he may devour."

The claim that the word Satan means adversary proves nothing to the point, for the Bible presents the fact that the devil is our greatest adversary, and one, too, whom if we effectually resist we must put on the whole armor of God. If we thus resist him, St. Peter says he will flee from us. The whole of this exhortation concerning the Christian armor treats of the devil as an outside foe.

As to Satan—the devil—as adversary having his seat at Pergamos. I doubt not if the "persecutors of the truth were relentless and successful" it was only because the devil himself was on hand seeking to stir up the strife, and if possible devour that church. St. Peter being called Satan he (Mr. R.) says, only means that he was an adversary to Christ. Satan entering Judas after the sop, he says means only that "Judas' adverse or Satanic intentions with regard to Jesus developed themselves." "But we read, not that Judas was the only devil on this occasion, and that all this originated in his mind, but "supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him," etc. John 13:2. Instead of this all being in

Judas' heart, and he being the only devil, the devil put this into his heart. Who was the devil that put it into his heart? Was it really the devil of which we read so often in the New Testament, or was the devil, on this occasion, Peter, "the Satan—adversary of Christ?"

On pages 169 and 170 Mr. R. seeks to prove that the devil whom Christ came into the world to destroy is sin. He quotes Heb. 2:14 incorrectly, and then bases an argument on the wrong quotation of the text. The text reads: "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." He quotes it "hath the power of death." Take notice, it does not say that the devil now has the power of death. He had it, but Christ says in Rev. 1:18: "I am he that liveth and was dead, and am alive for evermore, and have the keys of hell and death." The devil had the power of death, for by introducing sin into our world he introduced death; but Christ has passed through death and by his glorious resurrection has broken the power of death. He is able to "deliver those who through fear of death were all their lifetime subject to bondage." Christ's resurrection has made the resurrection of God's people a fixed fact, and robbed death and the grave of its gloom. Those who otherwise would fear death may now look upon the grave as only a brief resting place from earth's toils and sorrows.

On page 171, Mr. R. claims that the devil that had the power of death, is sin in the flesh personified. He says:—

"This is the devil having the power of death, for it is sin and nothing but sin that causes death to the intelligent creatures of Jehovah's hand."

In proof of this he quotes, "By one man sin entered into the world, and death by sin." Rom. 5:12. Yes, this shows how death and sin came into our world, but now comes the question, How did sin originate? how was it introduced into our world? Mr. R. himself asks this question. In his answer he shows conclusively that though sin came into our world by Adam and Eve, it did not originate with them. He asks, who prompted the sin? This he answers with the text, "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death," Jas. 1:14, 15, and adds, "Sin originates in the untrained, natural inclinations. . . . All sin proceeds from the desires of the flesh."

St. James does not say that this is the only way in which men are tempted. They are tempted, it is true, by their own lusts, and the Bible plainly tells us that they are also tempted by the devil. Christ was tempted by Satan, the devil, during forty days. Mark 1:13; Luke 4:2. How would it read to say that the devil who thus tempted the Son of God was his "untrained natural inclinations." It is interesting to see to what straits our friend is driven to explain this temptation of Christ. Who was it that set him on a pinnacle of the temple? He says, "Why may the tempter of Jesus not have been a man?" He further adds, "To this court, the tempter doubtless walked with Jesus, and made the vain proposal suggested by the circumstances." Why was it not just as easy for St. Luke to say a certain man led Jesus into the temple, as to say the devil set him on a pinnacle of it. But this explanation is more than matched in the effort to explain away the third temptation. The "high mountain," on which the devil placed Christ, and from which he "showed him all the kingdoms of the world in a moment of time," we are told, was the top of one of the Syrian mountains from which they could see the territory within the radius of about eighty miles. "The tract of country so seen would be Judea. The offer of power would therefore relate to that country." Then "all the kingdoms of the world, and all the glory of them," in the time of Christ, was simply the provinces of Judea. But let us look at another step that Mr. R. takes in his explanation. Having denied that there is any devil he must make some explanation of this tempter. He asks:—

"But who was this devil who thus busied himself to subvert Jesus from the path of obedience? The answer is, it is impossible to say positively who he was. As in the case of Job's Satan, we can only be positive as to who he was not. The probability suggested by the fact that he had power to allot the provinces of the Roman world, is that he was a leading functionary of state, or the Roman Emperor himself."

Notice that Mr. R. first limits the field of vision

so as to limit the power exercised, and all to prove that the devil, in this case, was a man. A man could point Christ to the territory in sight of his natural eyes, but to bring "all the kingdoms of the world" before Him, borders strongly on the miraculous. It might be done by the "spirits of devils" who have power to work miracles, as we see by Rev. 16, but not by a man. Further, the record says, this was a temptation. Christ had come into the world; a part of his work was to wrest the kingdoms of this world from the hands of the "wicked one," in whose hands they are (1 John 5, 18:19), and to set up his glorious kingdom. The devil, to whom man had surrendered himself and his dominion of the earth, came to Christ and offered to yield up this dominion of the entire world to him. An offer of such magnitude might possibly be a temptation to the Son of God, but to say that "a magnate of the Roman kingdom simply offered Christ what land he could see, lowers the dignity of the subject, and looks more like striving to amuse men with children's toys.

A few more efforts like this to get around the plain statements of the Bible with reference to the devil, would, I think, go far toward convincing candid minds that there is a personal devil.

Let us look a little further. St. Luke, as a writer, is so decidedly literal, and so definite in his writings that in the third chapter, when speaking of the coming of St. John the Baptist, he not only tells us the name of the king, but the name of the governor, the names of the tetrarchs and of the high priests. In three verses he gives some eighteen particulars, but suddenly when opening the fourth chapter, according to our friend's explanation, he turns into a symbolic writer, and clothes such important matter as the temptation of Christ with such mystery that no one can tell who his tempter was.

The word rendered *devil* is *diabolus*. The word signifies a slanderer or accuser. It is used in Matt. 4:1, 5, 8, 11; 13:39; 25:41; Luke 4:2, 3, 5, 6, 13; 8:12; John 6:70; 8:44; 13:2; Acts 10:38; 13:10; Eph. 4:27; 6:11; 1 Tim. 3:6, 7, 11; 2 Tim. 2:26; 3:3; Tit. 2:3; Heb. 2:14; Jas. 4:7; 1 Pet. 5:8; 1 John 3:8, 10; Jude 9; Rev. 2:10; 12:9, 12; 20:2, 10.

The word *devils* in the plural is from *daimonion*, and also from *daimon*. These words signify demons. They have one prince called Beelzebub, mentioned in Matt. 9:34; 12:24-27, who is doubtless the same as *diabolus*.

Daimonion is found in Matt. 7:22; 9:33, 34; 10:8; 11:18; 12:24, 27, 28; 17:18. Mark 1:34, 39; 3:15, 22; 6:13; 7:26, 29, 30; 9:38; 16:9, 17; Luke 4:33, 35, 41; 7:33; 8:2, 27, 30, 33, 35, 38; 9:1, 42, 49; 10:17; 11:14, 15, 18, 19, 20; 13:32; John 7:20; 8:48, 49, 52; 10:20, 21; Acts 17:18; 1 Cor. 10:20, 21; 1 Tim. 4:1; Jas. 2:19; Rev. 9:20.

Daimon is found in Matt. 8:31; Mark 5:12; Luke 8:29; Rev. 16:14; 18:2. To be possessed with devils is from *daimonizomai* and is found as follows: Matt. 4:24; 8:16; 28:33; 9:32; 12:22; 15:22; Mark 1:32; 5:15, 16, 18; Luke 8:36; John 10:21. Ephesians sixth chapter shows us that there is one *diabolus* and a multitude of wicked spirits in heavenly places, verses 11 and 12. Matt. 25:41 shows that there were angels who revolted with *diabolus*. Mr. R. says:—

"There is no devil but man's own inclinations which tend to illegitimate activity. These are the origin of sin, and sin is the cause of death. Both together are the devil." Page 172.

Let us try this definition of *diabolus*. We read that "the devil sinned from the beginning," and "abode not in the truth because there is no truth in him." Not, "was," as Mr. R. quotes it on page 175. Quite a difference. If it reads *is* no truth in him it clearly implies that the devil that sinned from the beginning still exists, and the proof that he did not abide in the truth is in the fact that there is now no truth in him.

If this devil, which "abode not in the truth," is simply man's evil inclinations and sin, shall we conclude that evil inclinations and sin were once in the truth, and that there was a time when evil inclinations and sin were righteousness? Suppose we carry this definition of devil to Rev. 20. Is the devil that is cast into the bottomless pit for one thousand years, the lusts of the flesh? and then at the end of that period are the lusts of the flesh to break forth in greater fury than ever and carry the nations to destruction in the lake of fire? Again Mr. R. says:—

"Children of the devil must be devil; and hence it is that the world of human nature as a whole is regarded as the devil, because it is the embodiment of the devil principle." Page 176.

We must bear in mind, in reading this, St. Paul's statement that our warfare against the wiles of the devil is not simply a warfare against flesh and blood.

Before closing this already lengthy letter, I must notice the word *Satan*. This is a Hebrew word signifying an adversary or an enemy, and Gesenius says that with the article prefixed it assumes the nature of a proper name, that is, Satan, the devil. The word is found in the following places: Num. 22:22, 32 (see margin); 1 Sam. 29:4; 2 Sam. 19:22; 1 Kings 5:4; 11:14, 23, 25; 1 Chron. 21:1; Job 1:6, 7, 8, 9, 12; 2:1, 2, 3, 4, 6, 7; Ps. 38:20; 71:13; 109:4, 6, 20, 29; Zach. 3:1 (see margin); 3:2 twice.

In the Greek Testament *Satanus*, or *Satan*, is found in the following places: Matt. 4:10; 12:26; 16:23; Mark 1:13; 3:23, 26; 4:15; 8:33; Luke 4:8; 10:18; 11:18; 13:16; 22:3, 31; John 13:27; Acts 5:3; 26:18; Rom. 16:20; 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 11:14; 1 Thess. 2:18; 2 Thess. 2:9; 1 Tim. 1:20; 5:15; Rev. 2:9, 13, 24; 3:9; 12:9; 20:2, 7. And besides the word *Satanus* as a proper name of the devil, *Satan* occurs once in 2 Cor. 12:7.

The word *Satan* in the Hebrew language signifies an adversary, just as *diabolus* in the Greek language signifies a slanderer or an enemy. These words are therefore sometimes used with reference to human beings, but this does not militate against the fact that there is one great adversary, the prince of fallen angels. This is well illustrated by the use of the word God in the Scriptures. Moses was to be a god to Pharaoh. Ex. 7:1. God himself calls those gods to whom the word of God came. Ps. 82:1, 6; John 10:34. This does not go to show that there is not one living and true God to whom the word God properly belongs. Besides this the word god is applied to false gods in a great number of cases.

As we are rapidly approaching the time when spirits of devils are to go forth working miracles to deceive the world, Rev. 16:14, and when Satan is to work with all power and signs, and lying wonders, 2 Thess. 2:9, and thus an hour of temptation be brought upon all the world to try all them that dwell upon the earth, Rev. 3:10, may we not be of those who depart from the faith and give heed to seducing spirits and doctrines of devils; 1 Tim. 4:1; but, rather, being apprized of the existence of his Satanic majesty, and being warned of his deceptions, may we be of those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. 1 Pet. 1:5.

SIGNS OF OUR TIMES.

O WATCHMAN, pray tell us the signs of our times,
What meaneth the increase of error and crime?
Why is it that Zion is resting in peace,
While shepherds are watching their flocks for the fleece?
Have lovers of pleasure caught hold of the reins,
Turned prayer-rooms to play-rooms for secular gains?
Turned mourning and fasting to feasting and mirth,
Till outward profession supplants the "new birth"?

Where are the responses, the groans and the tears,
That quickened the praises of fathers and seers?
Amens! hallelujahs! ah, where are they now?
Rejected and labelled "confusion pow-wow."
And where is the singing that sprang from within—
The rhythm of spirits delivered from sin?
Hath tinkling of cymbals and artistic lays
Usurped the high praises of earlier days?

Hath Worldly Conformity taken the helm,
And boldly proclaimed himself king of the realm?
Hath Fashion, the goddess of vanity fairs,
Found Zion a mart for the sale of her wares?
Are the misses and matrons with diamonds and pearls
The wife and the daughters of plain Deacon Searls?
And are they his boys—staff in hand—on the steps,
Just learning to smoke what they call cigarettes?

And is that the preacher just over the way,
So gaily conducting a game of croquet?
And are there no sick ones, no poor to be fed,
No wounds to be bound up, no blind to be led?
They tell us: "Be patient—why need you complain?
The world we must conquer by art's golden chain;
We join in their pleasures and practice their play,
That thus we may teach them to love the 'good way.'"

"In vain is the net spread in sight of the bird.
To talk to them plainly we think is absurd,
And therefore we court them until they shall bring
Their plays into church where the net we can spring.
"And thus we have caught them; though dead or alive,
'Tis not so much matter when once in the hive.
Their money will help us to run our machine,
And save us in passing the King's quarantine."

Nay!—will it? O preacher, how readeth thy chart?
Can captain or sailors pass muster in port
With leprous diseases, and wedges of gold,
And Babylon's garments hid down in the hold?
Nay, nay! When the Searcher comes round with his test,
All matters, though hidden down deep in the breast,
Must come to the surface, be fully made known,
Though preacher, or captain, or king on his throne.

THE SECRET OF SUCCESS.

THE following is the testimony borne to the late Henry Moorhouse of England: "A child could easily understand his preaching, and yet the profoundest theologian, unless spoiled by his theology, might sit a delighted listener at his feet. He knew only one book; he cared for only one book; but that book in his hands was an inexhaustible granary from which he fed the flock with the finest of the wheat. He would take some simple subject, with which all ordinary, intelligent Christians thought themselves well acquainted, such as the love of God, the blood, or faith; and unfold the testimony of the word about it day after day for a week at a time, until the eye of every believer would moisten with tenderness, and the heart of every believer glow with adoring gratitude and love.

"If captious and critical hearers asked the secret of his power, the answer could not be found in his learning, for he had none; nor in his eloquence, for he was wanting in the gifts and graces of the orator; but it was a power which, with the blessing of God, lies within reach of every converted young man. He walked by faith in personal fellowship with the Lord Jesus Christ, and was deeply read in the oracles of God, and this was all of it. The utter ruin of our nature by sin, the atoning death of our Redeemer, a present and certain salvation through the acceptance of his word of promise to the trusting sinner, and his coming again as the hope set before the believer, were his constant themes, always fresh to his heart, and therefore fresh to his hearers. Upon the blessed hope of our Lord's return to take his people home, he bore no uncertain testimony, whether giving one of his charming Bible readings to the nobility, or preaching to fashionable city congregations, or addressing crowds of rough men on the streets.

SHARP-CUT AND DOCTRINAL.

MARK what I say: If you want to do good in these times you must throw aside indecision and take up a distinct, sharply-cut doctrinal religion. If you believe little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross, and his precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent; by telling men to look and live—to believe, repent and be converted. This is the only teaching which, for eighteen centuries, God has honored with success, and is honoring to-day, both at home and abroad. Let the clever advocates of a broad and undogmatic theology—the preachers of the gospel of earnestness and sincerity and cold morality—let them, I say, show us at this day any English village, or parish, or city, or town, or district, which has been evangelized without "dogma," by their principles. They cannot do it, and they never will. Christianity without distinct doctrine is a powerless thing.—*Ryle*.

MR. CARLYLE'S advice is thoroughly sound, and his adjuration is none too strong. "Be virtuous and have done with it;" speak the truth, and stand to it, profess the faith which is revealed in the Scripture, and neither by word of mouth, nor by act, nor by association, nor even in thought, contradict the eternal verities of God. Who gave us the right to yield an atom of truth? Are the doctrines of God's word yours or mine to do as we like with, to give up this and modify that? Nay, verily; we are put in trust with the gospel, and it is at our peril that we dream of compromising the least of its teachings. A straightforward, decided line of testimony is the best, is most consistent with true charity, and in the end will most promote peace.—*Spurgeon*.

NOT FOR ME, BUT CHRIST.—It is related that when Andrew Fuller went into his native town to collect for the cause of missions, one of his acquaintances said: "Well, Andrew, I'll give you five pounds, seeing it's you." "No," said Mr. Fuller, "I can't take anything for this cause, seeing it's me," and handed the money back. The man felt reproved; but in a moment he said, "Andrew, you are right. Here are ten pounds seeing it's for the Lord Jesus Christ."

THE FUTURE INHERITANCE.

BY FRANK STARR.

No DOCTRINE is more clearly taught in the Bible than that of the resurrection. "There shall be a resurrection of the dead." "Thy dead men shall live, together with my dead body shall they arise." If there be no resurrection of the dead, then they which are fallen asleep in Christ are perished. See 1 Cor. 15:12-18. "Though after my skin worms destroy this body, yet in my flesh shall I see God." Job's skin was already destroyed by the boils which covered him from head to foot; but though his entire body should be destroyed, he knew that his Redeemer would cause him to live again and clothe him with immortality; in his flesh he should see God. The Scriptures are replete with testimony of this character.

The future physical existence of man being proved, nothing is more evident than that man's physical conditions and requirements will be essentially the same as when God placed him in the beautiful garden of Eden. Adam was to dress and keep the garden, to eat of its fruit and delight in all its beauty and loveliness. Paradise was lost through Adam, but shall be restored through Christ. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The meek shall inherit the earth. "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." "Mine elect shall long enjoy the work of their hands."

The perfection of the joys of the world to come, and the capability of the redeemed to take delight therein, can scarcely be imagined. Let us compare them with the present state of things. What a blessing is perfect health. No aches, pains, feebleness, nor failing of the senses. But where is the individual who enjoys all this? Sickness is on every hand; the whole creation groaneth, as it were. There perfect health will be universal. There shall be no more pain. "The inhabitant shall not say, I am sick." How desirable is wisdom. Here truly wise men are scarce, and their knowledge is limited; darkness and ignorance encompass the people. There we shall no more see through a glass darkly, but shall know as we are known. The people shall be taught of God, the source of all wisdom.

Could a country be found whose inhabitants were all honest, pure, and unselfish, how people would rush there to find a home. Such a country is not to be found here; honest, upright men are rare, and the most enlightened nations have to support jails and prisons; vast armies are maintained to preserve peace; thieves and villains abound. But no thief or even covetous person can enter the future kingdom of God. "Thieves do not break through nor steal." Who would not wish to live in a country so fertile that its inhabitants never want for food? Old earth's inhabitants starve by thousands, and famine stalks through the land. In the future even the desert shall blossom as the rose; the people shall neither hunger nor thirst.

Thus we might continue to compare, or rather contrast, the present state of things with the future; but the human mind cannot conceive the superior excellence of the things which God has prepared for them that love him. Even here, when attended by favorable circumstances, life is desirable. But on account of the brevity of life, it can afford us enjoyment only a short time. The life to come is endless, its pleasures are for evermore.

In order to better comprehend what eternal life is, let us compare the three-score years and ten, now allotted to man, with the lives of the antediluvians, comprising nearly half a score of centuries. Suppose we have with us to-day a man of the age that Noah was when he entered the ark. We question him in regard to the history of the world for the last six centuries. With him events that transpired far back in the time of our forefathers, are as if they took place yesterday. With intense interest we listen as he enters into details concerning the American Revolution, the preaching of Wesley and Whitefield, the Reformation under Luther, Zwingle, and others, the translations of the Bible by Wickliffe and by Tyndale, the martyrdom of Huss, Cranmer, and others. He well remembers the excitement caused by such events as the discovery of the American continent, the art of printing, etc. He was an eye-witness of the consternation

occasioned by the darkening of the sun, the Lisbon earthquake, and the plague of the fourteenth century—the black death—by which nearly half the human race was swept away. His youth was cotemporary with that of Robert Bruce, yet he is now in the prime of life, with vitality and physical power sufficient to sustain him 350 years longer, were time to continue.

But is this eternal life? No, indeed. Though it seems so long when compared with the ephemeral existence of the puny race now inhabiting the globe, the hero of our fancy realizes that soon it will be said of him, as of his fathers: "And he died." In the new earth there shall be no more death. Neither can they die any more, says our blessed Saviour. Let us come to him that we may have life—life eternal—and forever dwell with him who died to purchase all this for us. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

THE CHURCH THERMOMETER.

BY REV. THEODORE L. CUYLER, D. D.

THE true thermometer of a church is its prayer-meeting. Pulpit eloquence may attract crowds to a sanctuary, but crowds do not give spiritual life and force to a church. That life and force comes from direct intercourse with God; and the place where that intercourse is most immediate and effective is the meeting for public prayer. The Sabbath service is, or ought to be, a devotional service, but there *one* man addresses the throne in supplication. At the social service of the week every disciple may do so. The attraction which draws a thousand people to God's house may be the selfish enjoyment of eloquence or good music or both combined. The only attraction to a prayer-meeting must be the soul's desire to meet and commune with God.

I have therefore observed that a full and fervid prayer-meeting bespeaks a healthy church. But when that thermometer gets "below zero" the cold wave spreads through the whole congregation. The minister feels its benumbing influence in his pulpit. His sermons lose their propelling power. His arms hang down and his spirit faints. But let him feel that his whole flock are interceding with God for a blessing, and he is "able to put ten thousand foes to flight." I have heard of a church whose officers met on every Saturday evening to plead with the Intercessor for a blessing on the next day's work. In that church there was constant unity, vigor, and a perpetual flow of converting power. They did not need a "revival," because they had not sunk into that cold and comatose condition which requires an awakening. Their prayer-meeting was not an occasional bonfire of excitement; rather was it a steady anthracite glow heated through and through by the love of Christ.

When a church has become frozen up, the true place to thaw it out is the prayer-room. A revival commonly begins there. When the deserted seats begin to fill up, and the empty prayers begin also to fill up with contrition, confession of sin and appeals for the Spirit's presence, the atmosphere changes at once. Some silent ones begin to articulate. The merchant leaves his ledgers, and the mechanic manages to shut up shop in time to get to meeting. The Valetudinarians who are always "catching cold" when they go out-of-doors, bundle up and brave the weather. Absent *Thomas* is back again in his seat; even the old sexton looks radiant as he accosts the pastor with, "Well, Dominie, sumthin's comin' when you see such a turn-out as this." Everything about the service feels the returning glow. Instead of a few voices pitched to a dull monotone, the whole assembly bursts into a hearty

Come, Holy Spirit, come!
Let Thy bright beams arise.

No time is lost; and the leader is not driven to the wretched exhortation to "some brother to occupy the time" by a stereotyped homily. Prayer becomes direct, earnest, simple and full of unction. At such times the largest liberty should be allowed for any one and every one to be heard. If any brother speaks too long, or so often as to deprive others of their rights, a kind word from the pastor should correct an offense which usually arises from lack of judgment.

Simple fervor is not enough to keep a prayer-meeting alive. It ought to be a school for instruction in divine truth and experimental religion. There ought to be frequent use of God's word, in comment and explanation. Personal

experiences, when honest and modestly told, are profitable. They may be thrilling and soul-kindling when they recount "what God has done" by his awakening or comforting power. If any one has a doubtful question of duty that perplexes him, the social meeting is a good place to propound it. If any one has received especial help or light from the last Sabbath's discourse, let him speak of it, for his own good and the pastor's encouragement. A minister who has sense enough to say profitable things will have too much sense to be puffed up by commendation. If any have a burden on their souls let them ask their fellow-Christians to pray for them. Requests for prayer may be as sincere and meaningful as Paul's "Brethren, pray for us," or they may be careless mummeries. We must expect some tares among the wheat; let them grow till the harvest. It is far better to have freedom and fervor, with all their faults, than the dull decorum of spiritual death.

Good reader, what is the temperature of your prayer-meeting? Is it "below freezing point?" Then do not scold your pastor, or get up and rail at the few who do come to the cheerless room. Go to your knees and your Saviour, for the "baptism of fire," and you may bring a live coal into the meeting. Others may catch the glow, and very soon the thermometer may rise to "blood heat," and then may reach the point which made that upper room in Jerusalem a melting furnace of holy affections.

"ORIGIN OF EVIL."

BY ELD. R. F. COTTRELL.

I HEARD a discourse on this theme by a minister who holds to human progression; that is, that man was at first in a savage state, with reasoning faculties but a little above the brute creation, and that in the course of some hundreds of thousands of years he has risen to his present state of development in knowledge, arts, civilization and refinement. The doctrine of the "fall of man" he rejected. That the term was not found in the Scriptures was adduced as conclusive proof that the doctrine is not a Bible doctrine. Instead of falling from a state of holiness, man had, he held, been rising in the scale and progressing toward perfection.

Evil, he held, was not introduced by the act of the creature, but by the will of the Creator. God was the author of evil; it was a part of his all-wise plan. An appeal was made to the Scriptures to prove that God was the originator of sin. The text relied upon as proof of this was Isa. 45:7: "I form the light, and create darkness; I make peace, and CREATE EVIL; I the Lord do all these things."

Sophisms, or logical fallacies, are often founded on the ambiguity of terms, the hearers being led astray by the adroit handling of a term, making it convey a meaning not intended in the proof text. Here *evil* is the ambiguous term. Sin is always an evil; but evil is not always a sin. So far from it, evil is sometimes the just punishment of sin; and that this is its sense in the text, is evident from a comparison with other texts.

"Therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he had confirmed his words, which he spake against us by bringing upon us a great evil." See Dan. 9:11-14. "Shall the trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" Amos 3:6. "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Chap. 9:10.

A multitude of texts might be quoted, showing that God hates sin; that evil, in the sense of sin, he is of "purer eyes than to behold;" that it shall not "dwell with" him; and that he creates evil only in the sense of sending his judgments against sin, as in the following: "For the inhabitant of Maroth waited carefully for good; but evil came down from the Lord unto the gate of Jerusalem." Micah 1:12.

And those who would charge sin against God, by dextrously using terms in a sense directly opposite to the true one, I would refer to the word of the Lord by the prophet: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight." Isa. 5:20, 21.

THE SIN OF EXAGGERATION.

WE have all laughed over the story of the good deacon who was visited by a committee of his brethren, to reprove him for his fault of habitual exaggeration. When told that he was doing a grievous wrong and bringing scandal upon the church by his conduct, he responded between his sobs: "I know it, brethren, I know it; it's a dreadful fault, and I've shed barrels of tears over it." But how many of us who enjoy the laugh take to heart the moral of the story?

Most of us could name at least one person who is habitually guilty of exaggeration—a man or woman whose statements regarding matters of fact everybody discounts from ten to fifty per cent before believing them. They are not liars, in the strict sense of that term; that is, they are free from all intention to deceive. And yet a large part of what they say is false, and they do deceive, or would deceive if people who knew them had not learned how to guess at about the proportion of truth which their remarks contain. And the fault is not altogether one to be laughed at and ridiculed merely. Half the quarrels and scandals that arise are caused by the repetition, with unconscious exaggeration, by C to A of what B has said about him. It is so easy to add or emphasize a word, to change an inflection or a gesture, so that a harmless remark becomes discourteous and irritating. The same tendency to exaggeration is at the bottom of half the defects in the ordinary newspaper style, of which critics say so much. The writer who has some small idea to express is not content to express it in a small way, but seeks after big, mouth-filling words, and piles up adjectives around his nouns, until the idea is lost in a cloud of verbiage.

Exaggeration is not only a vicious but a silly habit. The end aimed at is to deepen the impression the speaker or writer wishes to produce, but instead of that, it weakens the impression. A simple sentence goes to the mark like a bullet; and if there is an idea in it, it tells for all it is worth. The simplest statement of a matter of fact, as brief and crisp as it can be made, is the most impressive. Nothing is better than the simple truth about a thing. The man who overstates may gain a temporary advantage, but the cool second thought will produce a revulsion of feeling which will injure his cause and himself. In the long run, not only will nothing be gained, but much will be lost. The plain truth, on the other hand, makes a forcible impression at the first, and the impression deepens afterwards. Hence it is that a plain, strong style leaves its marks on one who reads it, while a florid and exaggerated style may amuse and charm for the time, but soon palls on the taste and is rejected by the judgment.

Of all the faults usually classed among "the small vices" there are few, if any, that are more reprehensible than habitual exaggeration. "It is as easy as lying," said Hamlet to the courtiers who protested that they could not play on the recorders. How hard it is to tell the exact truth we all know, but it is a virtue worth striving for with unwearied perseverance.—*Examiner and Chronicle.*

FREE LOVE.

ANOTHER foe of domestic life is the prevalent doctrine of free love. There are newspapers flooding the country with that doctrine. Now, the greatest argument against it is, that all the advocates of it, without any exception, get to be libertines. First they break up their own home, and then they break up the homes of others. Free-lovers are nearly always Spiritualists, and they get the people of this world and the next so mixed up, that they do not know who belongs to that, or who belongs to ours. Free-loveism and Spiritualism are twin sisters, and they are so bankrupt in morals that they do not pay one per cent of righteousness. I tell the spirits of the other world, if they cannot find any better company in this world than that which they are said to pick out and pick up, they had better stay where they are, if they have any regard for their private reputation. When people in the marriage relation get what the Spiritualists call "an affinity" for some one outside that bond, they had better go to studying the ten commandments, beginning just after the middle of the decalogue. When one gets such an affinity he is on the edge of a fall ten thousand feet down; but at that distance, when he strikes the rocks, he bounds off into the unfathomable.—*Talmage.*

The Sabbath School.

THE CALL OF MATTHEW.

BY MRS. E. G. WHITE.

AS JESUS passed on his way to Jerusalem, he saw Matthew engaged in his business of tax-gathering. He was a Jew, but when he became a publican his brethren despised him. The Jewish people were continually irritated on account of the Roman yoke. That a despised and heathen nation should collect tribute of them was a constant reminder that their power and glory as an independent nation had departed. Their indignation knew no bounds when one of their own people so far forgot the honor of his exalted race as to accept the office of tax-gatherer.

Those who thus assisted to sustain the Roman authority were considered apostate. The Jews regarded it as degrading to associate in any way with a publican. They considered the office identical with oppression and extortion. But the mind of Jesus was not molded after the prejudices of the Pharisees. He looked below the surface and read the heart. His divine eye saw in Matthew one whom he could use for the establishment of his church. This man had listened to the teachings of Christ, and had been attracted to him. His heart was full of reverence for the Saviour, but the thought had never entered the mind of Matthew that this great Teacher would condescend to notice him, much less choose him as a disciple. Therefore his astonishment was great when Jesus addressed him with the words, "Follow me."

Without a doubtful murmur, or question as to his consequent pecuniary loss, Matthew rose up and followed his Master, and united his interest with the few disciples of Jesus. The despised publican felt that the Saviour had bestowed upon him an honor which he did not deserve. He gave no thought to the lucrative business he had exchanged for poverty and fatigue. It was enough that he would be in the presence of Christ, that he could learn wisdom and goodness from his lips, behold his marvelous works, and be a co-laborer with him in his arduous toil.

Matthew was wealthy, but he was willing to sacrifice all for his Master. He had many friends and acquaintances whom he was anxious should become followers of Jesus, and he was desirous that they should have an opportunity to meet him. He felt certain that they would be charmed with his pure and simple doctrine, taught without ostentation or display.

He accordingly made a feast at his own house and called together his friends and relatives, among whom were a number of publicans. Jesus was invited as a guest, in whose honor the feast was prepared. He, with his disciples, accepted the courteous invitation, and graced the banquet with his presence. The envious scribes and Pharisees, who were ever watching and following the movements of Jesus, did not lose this opportunity of seeking to condemn the cause of Christ.

They were highly indignant that one who called himself a Jew should mingle with publicans. Though they refused to acknowledge him the Messiah, and would accept none of his teachings, yet they could not shut their eyes to the fact that he had great influence over the people; this being the case they were chagrined that he should, by his example, ignore their prejudices and traditions. When Jesus called Matthew to follow him, their anger knew no bounds that he should thus honor a hated publican. They openly attacked the disciples on the subject, and accused them of eating with publicans and sinners.

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?" It was with bitter contempt that they asked this question. Jesus did not wait for his disciples to answer this scornful charge, but himself replied, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." He here explained his course by taking the case of a physician, whose work is not among the well, but among those who are diseased. He who came to save the sin-sick soul must go

among those who most need his forgiving mercy and pitying love.

Those poor publicans and sinners, although stained with guilt, felt their need of repentance and pardon. It was the mission of Heaven to relieve just such want as theirs. Although these persons apparently disregarded religious rites and observances, yet in heart and life they were better fitted to become sincere Christians than the Pharisees and priests who scorned them. Many of them were possessed of noble integrity, and would not wrong their conscience by rejecting a doctrine which their reason declared to be true.

Jesus had come to heal the wounds of sin among his own nation, but they refused his proffered aid; they trampled upon his teachings and made light of his mighty works. The Lord turned, therefore, to those who would hear his words. Matthew and his associates obeyed the summons of the Master and followed him. The despised publican became one of the most devoted evangelists. His unselfish heart was drawn out for souls that needed the light. He did not repulse sinners by magnifying his own piety, and contrasting it with their sinfulness; but linked them to himself through kindly sympathy, as he presented to them the precious gospel of Christ. His labors were attended with marked success. Many of those who sat at that feast, and listened to the divine instruction of Jesus, became instruments of enlightenment to the people.

THE PRAYER OF INDOLENCE.

A TEACHER was heard to pray earnestly in a teachers' meeting that the Lord would teach him the next day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order that he should be able to bring the knowledge of the truth to the souls of his scholars. The prayer in itself was one to which every teacher could say Amen. And yet in the case of him who offered it, it was felt by some to be a waste of time and breath; for that teacher was one of those who habitually neglect the study of their lessons, and otherwise fail of preparation for their class work. He never visited his scholars at their homes. He took no more pains to become acquainted with his scholars than with his lesson. Why should his prayer be heard? It was the prayer of indolence, not of living, acting faith. Prayer is absolutely essential to a teacher's preparation; but hard work and faithful study are an essential evidence of that faith which makes prayer effectual. While it is true that however thoroughly the superintendent or teacher has otherwise prepared himself, if he has neglected prayer in his preparation, he will be still unfitted for his duties; it is also true that, no matter how much and how fervently he prays, if he does no more than this, his preparation will still be imperfect and incomplete; for God does not put a lesson already studied into our minds while we are asleep, nor use us merely as mechanical mouth-pieces through which to apply it to the hearts of the scholars. But he gives us the means, the gifts and opportunities for ascertaining, understanding, imparting, illustrating, and applying his truth. We are to diligently and prayerfully use these means. If we refuse to do this, the failure and sin are ours; and no amount of word-prayers will ever atone for our failure just here.—*Exchange.*

THE Sabbath-school teacher, or superintendent, or scholar, that does not search out the truths of the lesson for himself, but depends on lesson helps for questions and answers, is like a man that rakes in a harvest field with the teeth of the rake up. Do not hide behind lesson papers. They are excellent for aids, but are not intended to take the place of preparation. Your rake will move smoothly over the surface, but will not gather in a sheaf. LET THE TEETH DIG IN! Scholars, if your teacher holds up a lesson paper and asks you questions from it, tell him he is raking with the teeth up. Teachers, do not let your scholars answer from them. Use the helps for preparation only.—*Church and Home.*

EVERY Sabbath-school teacher must be a Bible student. He should no more go to his class unprepared than should the preacher go into the pulpit unprepared. Hurried study, mere reading over the lesson, will not suffice. The avenue to a spiritual understanding of the word is through the letter.—*Howard Crosby.*

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, MARCH 17, 1881.

THE WATCHING TIME.

"TAKE ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:33-37.

The literal night with its four watches is here used as a figure of the waiting, watching time. The night is the period of the greatest danger, hence the necessity of watchmen. The times are perilous, hence the frequent admonitions to watch.

The leading circumstances of this waiting, watching time, are illustrated by the man taking a far journey, giving authority to his servants, to every one his work, and commanding the porter to watch for his return. This man represents Christ. The time of his return was a matter of uncertainty. So is the time of the return of our Lord. It is purposely hidden from the church. We have no future definite time. The prophetic times served the grand design of the Author of Revelation in the first angel's message, and terminated with the midnight cry in 1844. Since that point, we have been in the waiting, watching time.

This watching time is while Christ is in the most holy place of the heavenly sanctuary. It began at the close of the 2300 days of Dan. 8, when Christ entered the most holy to cleanse the sanctuary. It will close when Christ lays aside his priestly garments and puts on his royal robes, when it will be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Our adorable Redeemer is now in the most holy place of the heavenly sanctuary, clad in priestly garments. When his work there is done, he lays aside his priestly attire, and is clothed in royal robes. He receives his crown, and upon his vesture and thigh a name is written, *King of kings and Lord of lords*. Immediately following this change of our great High Priest to kingly power and authority, the seven last plagues are to be poured out, as literal as, and far more terrible than, those that were poured out upon the Egyptians.

The voice of God is heard in connection with the last of the seven plagues. It shakes the heavens. It shakes the earth. Mountains are thrown down. The hills disappear. The earth's surface is broken up, and the ocean boils as a pot. Are there any drowsy ones at that time? Certainly, this mighty earthquake, produced by the voice of God, will thoroughly awaken them, should any be sleeping. All the ungodly, who are not destroyed by the plagues, are frightened. They rush to rocks and mountains. They enter the caves of the earth. They cry to the ragged rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man,"—all, are engaged in this general prayer-meeting. And then immediately follows the advent of the Son of God to raise the dead and change the living.

These events, dear friends, that stretch along the way between this and the resurrection of the just, will fully arouse the inhabitants of the earth, so that when Christ shall come in his glory to raise the dead, there will be no sleeping ones. Why the frequent and special injunctions to the people of God, who are waiting for the return of the Lord, to watch? The watchman watches in the night. They that sleep,

sleep in the night. The literal night was divided into four watches. The first was the evening watch; the second, the midnight; the third, the cockcrow; and the fourth, the morning. The period of watching for our Lord is represented by the night. It is a sleepy time. Moral drowsiness readily comes over the soul. Hence the many exhortations of our Lord to watch. It is the drowsy hour. It is the dangerous time.

And why is it thus drowsy and dangerous? It is because of the power of Satan that is brought to bear upon the people. The three great foes of the Christian are the world, the flesh, and the devil. Satan holds up the world before us as he held it up before our Lord Jesus Christ. He took him up into an exceeding high mountain, and showed him all the kingdoms of the world, and made him very flattering promises. So Satan holds up this world with its glitter before us. And the temptation takes wonderfully. Satan enflames the fleshly desires, the lust of the eye, the pride of life. Satan is in all this to lead us astray from God.

The moral drowsiness of this time is well illustrated by that unnatural sleep which came upon the disciples in the hour of Christ's agony. He went away and prayed, and when he returned he found his disciples sleeping. "What," said he, "could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." He went away again and prayed in agony, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again, for their eyes were heavy." "What, could ye not watch with me one hour?" How cruel to sleep then. Christ in agony! His divine soul wrung almost to death, with anguish, bearing the sin of sinners, and they so readily yield to the power of sleep!

Had those disciples, on ordinary occasions, watched three successive days and three successive nights, they would not have been as sleepy as they were at that time. It was an unusual sleep. The powers of darkness were about to triumph over the person of the Son of God. And when he prayed in agony in the garden, it was the hour of the powers of darkness upon the disciples, bringing upon them unusual drowsiness. Satan was determined to conquer. He knew that if Christ should bear the sins of men; if he should endure the sufferings through which he must pass, go into the grave, and rise again to life, that would seal his doom forever. And now the struggle on the part of Satan commences. The hour was drawing near. Christ was in agony. He began to feel the sins of the world. A death-like sorrow is upon his divine soul. He was soon to be nailed to the cross. Satan now musters his angels. He puts the disciples to sleep with unusual slumber, even when the Son of God is in agony sufficient to press the sweat, like drops of blood, from the pores of his body. Will not the disciples keep awake and pray and sympathize with him? He returns and finds them sleeping. "What, could ye not watch with me one hour?"

And do I hear my Lord saying to us at this time What! can ye not watch with me one hour? Can ye not keep awake? The porter had his charge to watch. Watch, porter, you do not know what hour I will return, whether in the evening, at midnight, or at the cockcrow, or in the morning. Just so with us. Prophetic time has done its work. The periods have closed. Hence we know not when the time is. There is no time within our reach. That is purposely hid. Watch. The angel swore that time should be no longer. Prophetic time is ended. It brought us to the sleeping, dangerous, watching time.

Now is the waiting time, now is the praying time, now is the time to keep the word of Christ's patience. "Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus." It is here, during the period that Christ is in the most holy place. The watching time, the waiting time, which is the sleeping time, the period of Satan's special effort, is the hour of our danger. "What I say unto you, I say unto all, Watch."

J. W.

"HE never went to his business in the morning without first entering his closet for secret communion with God; he might not have time for his breakfast, but he always had time for secret prayer," was the recent tribute of his pastor at the funeral of a busy professional man, whose life had yet been one of singular unselfishness and usefulness.

THERE is too much dress-parade Christianity, and too little of the campaigning kind.—*Christian at Work.*

HUMILIATIONS.

THESE are not pleasant, but they are very profitable. They give us true views of ourselves. They help us to find our right place. They serve to show what manner of spirit we are of. Some persons profess to serve God, when a secret desire for promotion is the main-spring of their zeal in his cause. How much better that such persons should meet with humiliating disappointments than that they should be apparently successful. The effect will be to cause a decided change. They will discover the baseness of the motives that have prompted them to activity in the cause of Christ, or if they do not, they will forsake that course in disgust at their failure to procure promotion. Not so with those who love our Lord in sincerity. The humblest place in the house of God will be by them preferred to the highest exaltation that the service of sin, of self, and of the world, can give.

Welcome to humiliations. They are like our Lord's crown of thorns, painful to wear, and sure to be the occasion of many blows upon our heads from the reeds in the hands of our enemies. But they are a mark of honor, as well as abasement. They indicate our willingness to suffer with Christ. They evince our willingness to bear the cross of Christ. They are a part of our badge of discipleship. Faith esteems them, though at present sharp and painful, as of more value than all the treasures of earth; for it looks forward through the telescope of God's word to the time when the crown of thorns shall be changed into a crown of inexpressible loveliness, and of priceless value. Then every thorn will become a ray of glory, and every pang of anguish be changed to joy unutterable. Welcome the cross of Christ! Welcome the shame, the pain, the humiliation! Welcome the humble life of Christ's disciples, and welcome at last their infinite reward! J. N. A.

SUNDAY LORD'S DAY, PAPAL.

1. THE whole theological world are assiduously taught that the first day of the week has been called the Lord's day, and unanimously observed as the Sabbath by Christians ever since the days of Christ. This claim is not sustained by either the Bible or history.

Rev. 1:10, is the only scripture that is brought forward to prove that the term "Lord's day" had become the familiar title of the first day of the week in the days of the apostles. There are a number of objections to such an application of this scripture:—

First. John does not say that it was the first day of the week which he here calls the Lord's day, nor does he make the least statement from which such a conclusion can be inferred. That point has to be wholly assumed.

Secondly. As we look back of the time of John's vision on Patmos, into the history of Sunday with Christ and the apostles, we find no intimation that they regarded it as the Lord's day; for Christ never took the day into his lips, and the apostles speak of it only eight times, and uniformly call it the first day of the week.

Thirdly. John wrote his Gospel two years after his Revelation (see Thoughts on Revelation, p. 28); and in his Gospel he twice speaks of the first day of the week, and calls it, not Lord's day, as he would have done if it had come to be the general name for that day when his Revelation was given, but simply "first day of the week."

Fourthly. The seventh day of the week is in the most express manner called God's holy day. It is the one day of the seven which he has reserved to himself. And the Son of man, through whom the worlds were made, John 1:3; Heb. 1:2, and who was consequently associated with his Father in the institution of the Sabbath at the beginning, expressly styles himself the Lord of the Sabbath day. Mark 2:28. Therefore we say that the Lord's day of Rev. 1:10, is the seventh day of the week, not the first.

No ecclesiastical writer previous to A. D. 194 gives the title of Lord's day to the first day of the week. The so-called epistle of Barnabas is spurious. The letter of Pliny to Trajan speaks of a stated day, but does not specify which day of the week it was. The epistle of Ignatius to the Magnesians is itself a forgery; and the passage which is made to speak of Sunday as the Lord's day has been interpolated into that forgery. Justin Martyr, A. D. 140, does not use the term Lord's day, as is so often asserted. Clement of Alexandria, A. D. 194, uses the term ambiguously, perhaps referring to the

first day of the week. Victor, bishop of Rome, A. D. 196, attempted to honor the day by an effort to have Easter uniformly celebrated on that day. Tertullian, A. D. 200, furnishes the first evidence of abstinence from labor on that day. In A. D. 321, Constantine made a law in behalf of the "venerable day of the sun," which was the first Sunday law. But this was a pagan edict, Constantine not yet having become even nominally Christian. At his so-called conversion, two years later, in A. D. 323, this law for Sunday as a heathen festival being unrepealed, was made use of by Sylvester, bishop of Rome, now reckoned in the line of popes, to enforce Sunday observance as a Christian institution.

These are the indubitable facts of history, authenticated by a reference to the original authorities in the History of the Sabbath, by J. N. Andrews, to which the reader is particularly referred.

2. An objection. The papacy was not fully established till A. D. 538, more than two hundred years after Constantine's law. How, then, can Sunday be called an institution of popery, and the change be attributed to the little horn, according to the prophecy of Daniel, which is a symbol of the papal power?

Let it be remembered that Sunday, as a subject of prophecy, is Sunday as a Christian institution. The question then, is, What power of influence established this observance in the Christian church? Not Constantine; for his legislation referred to it as a heathen festival; although he furnished a means which was shrewdly manipulated by Pope Sylvester in enforcing it among Christians. But it was brought in by the working of that influence which finally resulted in the establishment of the Papacy. The Papacy existed in embryo long before Constantine's time. The mystery of iniquity worked even in Paul's day, 2 Thess. 2:7, waiting only the removal of the restraining influence of Paganism, to reveal, in its full strength, the Papacy before the world. The root of this monstrous system of evil runs back far into the centuries before its open development, like the tree which sends its tap-root far down into the earth beyond the sight of the observer. Through that root the Sunday has found its way into the professed church of Christ; and on that tree it appears as one of the most characteristic fruits. As an institution, Sunday is both pagan and papal; as a rival of the Sabbath of the Lord, it is wholly papal.

U. S.

AN UNCHANGEABLE LAW.

IS THERE such a thing? Men modify or repeal laws found on their statute books. Theologians change their creeds from age to age. New interpretations of Bible statements are not uncommon. Naturalists modify their definitions to accord with the latest discoveries in their realm. The "times" change. Popular opinions and public conscience conform to the fashion of the age. A history of human beliefs everywhere shows evidence of changes, on account of the mere love of change. Only one man in a thousand holds to some singular and unpopular theory, and in nine cases out of ten, his peculiar position results not so much from the absolute truth of what he advocates, as from his own idiosyncrasies.

Where are we to look, then, for the permanent and irreversible? Nowhere, except in the divine law. That law may reveal itself in natural phenomena. If so, our conception of it will be modified by what we observe in Nature. But the law itself is unchanged. The force we call gravitation is always the same, though it operates through various and changing media. Light, heat, motion, electricity, are subject to permanent laws more or less clearly discovered.

Again, the divine law may reveal itself in moral phenomena. Obedience and transgression have each attached to them inevitable results. But God's law for the government of reasoning and moral beings need not be searched for only in spiritual phenomena. "He who reads may run." Language furnishes a symbol by which the moral requirements of Jehovah may be unmistakably revealed to the human intelligence. It may be written on tables of stone or on parchment. It may be written on memory and handed down by word of mouth. It is printed in the Holy Bible. It is contained in the ten commandments. By them certain sacred things are protected. (1, 2.) God's unity and his worship are defended from idolatry. (3.) God's name from blasphemy. (4.) God's own peculiar time (the Sabbath) from desecration. (5.) The parental relation is guarded. (6.) Life is declared sacred. (7.) Chastity is defended. (8.) Property rights are conserved. (9.)

Falsehood is forbidden. (10.) And, finally, God's law does not stop at overt acts, but covetousness, a mere wrong feeling of the heart, is also forbidden.

This unsurpassed summary of laws has never been repealed or modified. Our Lord denounced false interpretations and constructions. He changed not one "jot or tittle." Furthermore, he asserted the perpetual obligation of the commandments, and to one who came to him with a question of duty he first replied, "Keep the commandments." How any honest and reverent reader of the Bible can select one of these commandments—that defending a portion of time as peculiarly holy, for instance, the law of the Sabbath—and declare it changed, or temporary, we cannot comprehend. No, a holy Sabbath will forever bear some such relation to all other time as the Bible does to all other books and Jesus Christ to all other men.

One day, one book, one man, are each to be divinely preserved, from paradise to heaven, as earnest of what God through their example and agency will finally make of all time, all books, and all mankind.

Our readers will no doubt be surprised to learn that the above is a leading editorial taken from a prominent Congregationalist paper, the Chicago *Advance* of March 3, 1881. Certainly we should hardly expect so strong an appeal for the immutability of God's law and Sabbath from the pen of one who continues to observe the first day of the week as Sabbath instead of the seventh as plainly commanded in that law, which, according to his own testimony, is not "temporary," neither has it ever been "repealed," "modified," or changed in one "jot or tittle."

"DUMB DOGS."

BY ELD. J. O. CORLISS.

GRADUALLY the minds of some thinkers are awakening to the fact that the popular method of dealing with sin is faulty. Now and then one is heard raising his voice in terms of censure against the ease-loving, time-serving representatives of the Christian religion of the present day. Far too many are influenced in their ministrations by the presence of those whom they fear to reprove, even though they know the church will suffer in consequence.

What an account will the minister have to render in the Judgment who passes unnoticed flagrant wrongs in the church or fails to preach the whole truth as revealed to him, simply because he fears it will not be relished by some of his hearers. And under how much greater condemnation will one fall who knowingly withholds a portion of God's truth to please the world, and maintain a popular standing in society.

The prophet fitly describes such teachers when he says: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." Isa. 56:10, 11.

Concerning the above scripture the weekly *Witness* makes the following pungent remarks: "When men fail to rebuke vice they are called in the Bible dumb dogs. There are plenty of such men in the pulpits of the modern church. We like the man who strikes sin, as one does a serpent, wherever he finds it. Any fighting around the bush is child's play, which gives the devil and his followers no concern. Pelting thievish boys with grass to bring them down out of the apple-tree is not the way of curing that evil. 'Thou art the man,' said the man of God to a transgressor pictured to us in the Old Testament. Speaking for God, one should not be afraid of wounding royalty or dealing plainly with millionaires. John the Baptist lost his head but won an everlasting crown by condemning to his face the adulterous act of a mighty man. There have been in all generations brave men who feared not man or the consequences of smiting evil. Knowing they were right, they took the consequences."

"Be of good courage, was the heavenly command to an old servant of God. It is a command which needs to be revived and reviewed in these days of ours. Blank cartridge in quelling a maddened mob is of no use. That only spreads and increases the danger. Direct aim with the full purpose of hurting is the real cure. Gospel truth in too many cases flashes in the pan—nobody is hurt. We know an eloquent minister over whom a railroad thief exercises great influence. He has the costliest pew in church. If the minister reads his financial papers he must know how his parishioner is regarded in Wall street. Does not the

Scriptural definition at the head of this article accurately describe that drowsy shepherd? One example such as we have instanced—and they can be counted by thousands—turns scores or hundreds from the service of God."

"Go forward," said the Lord Almighty to Moses, "and I will be a mouth unto thee." "Dumb dogs," forget that part of their marching orders. Are not some of our Christian leaders false to their colors? They are frightened by imaginary lions in the way. Let us whisper in the ears of writers and preachers that mankind have a natural liking for brave talkers and workers who are not afraid of the carnal powers which confront them. The power of a word, the strength of an argument, are evidently misunderstood in too many of our evangelical churches. It is time we made a change. We are living in days when musical committees in the church are more powerful than the minister, and when the rich have little to fear. Ministers and writers who speak boldly for the right and against the wrong, will find peace of conscience and universal respect, even if they do raise a storm."

We are glad there are some who are bold enough to speak the truth on these points without fear of ostracism or even losing the respect and good will of the people. It would seem as if God was surely stirring up some to fulfill the command: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

This scripture is especially applicable now as we near the time of which "prophets long foretold"—the appearing of our Lord Jesus Christ. Signs indicate that the glorious event is almost here, and in view of this, some are halting to see what course others will pursue. We firmly believe that if all who understand these things would give their influence to the propagation of Bible truth, religious sentiment would soon change in favor of moral reform, and healthy, living action would take place in the church of God to prepare it for its final triumph.

PROTESTANTISM.

BY ELD. W. M. HEALEY.

HOWEVER much Protestants may have disagreed upon their articles of religious faith, it has been supposed that with unanimous voice they *protested* the Roman Catholic heresy that the church was our infallible guide, possessing the power to *make* laws and to decide what is sin. But I find a large class of so-called Protestants, perhaps unwittingly, admitting that the church has this power. If one of them is asked for the authority for keeping Sunday, the first day of the week, instead of Saturday the seventh day, as the Sabbath, they will tell us, "We have the example of the apostles and early church fathers."

Of course it is easily shown that the apostles never observed the first day as the Sabbath. But admit the statement to be so, and we inquire, Who were the apostles? They were men sent out to preach the gospel and baptize those who believed and were to continue in the church until the end. Eph. 4:11-13. If they ever had power to change a precept of the law, they have the same power now, for Christ says to them, "Lo, I am with you alway, even unto the end of the world." Matt. 28:29. If they had power to change God's law in the first century, they have the same power in the nineteenth century; and if they have power to change one of the commandments, they have the power to change all, and may therefore establish an entirely new code. And if they can *make* the law, they are the proper parties to *forgive* any transgression of it. Hence it follows that Sunday-breaking, according to its advocates' own argument, is a sin to be confessed to the apostles (ministers) of the church, as they founded the institution.

Again it follows that if the church, through her ministers, has the power to once change the law made by God, she can do it often. We suppose a case. A man belonging to the church has an enmity against a neighbor, and he says, "If it were not for the law saying, 'Thou shalt not kill,' I would not let that man live another day. He goes to the leaders of the church and explains the case, and it is decided that the church would be much better off if that man were only out of the way; however, there stands the law, and to kill him will be a sin. But the church has the power to *change* the law, and she says, 'Go, take that man's life, it shall not be murder.'"

Dear reader, let us *protest* the power of the church to in any way change the law of God, to forgive sin, or grant an indulgence to commit crime, for to possess one is to possess the others also.

*"THE MENACING COMET AND THE
BURNING OF THE EARTH."*

BY WM. PENNIMAN.

R. A. PROCTOR, the astronomer, after speaking of the probability, and in his opinion the certainty, that the comet of 1843 will be absorbed by the sun, says: "I will go so far as to express my belief that if ever the day is to come 'when the heavens shall dissolve with fervent heat,' the cause of the catastrophe will be the downfall of some great comet on the sun. I believe the passage even of the head of a comet over the earth would do comparatively little harm, for if the shower of meteoric masses were very dense, the meteors themselves being of the larger sort, and so able to break their way through the earth's atmosphere, the shower would kill a few of the earth's inhabitants, or even many hundreds. But there would be no wide spread destruction of life. But it would be altogether otherwise, I believe, if a comet of the larger sort fell into or were absorbed by the sun.

"The danger would lie in the sun's own might, not in the comet or its attendant train. The bodies, forming the head, nucleus, and train of the comet would fall in immense numbers with enormous velocity, and each with mighty momentum on the sun's fiery surface. Possibly, and in my opinion, *probably*, this most destructive work would be accomplished below that surface, under the still more stupendous attractive energy of that smaller, because more condensed, orb within, which I take to be the true ruling center of the solar system. It might well be that the effects thus produced would be but transient. In a few weeks, possibly in a few days or even hours, the sun, excited for a while to intense heat and splendor, would resume his usual temperature, his usual luster. Such, indeed, was the nature of the change which affected the so-called 'new star' in the northern crown. For a day or two it shone out with several hundred times its usual luster, and doubtless it poured forth during those few days several hundred times its usual heat. Then gradually its fires cooled, its luster diminished, and, after a few weeks had passed, it shone as it had shone before for hundreds of years, with the luster of a ninth magnitude star only.

"But it is certain, that if there are planets circling around that remote sun, and if the ordinary light and heat of that orb sufficed for the requirements of the inhabitants of those orbs, the abnormal light and heat during the outburst in 1866 must have destroyed all living creatures from the face of each one of those worlds. It is equally certain, that if at any time a great comet, falling directly upon the sun, should, by the swift rush of its meteoric components, excite the flame of the sun to a luster far exceeding that with which he at present shines, the sudden access of luster and of heat would prove destructive to every living creature; or, at any rate, to all the higher forms of life upon this earth. And though in a few days the sun might resume his ordinary luster, and no longer glow with abnormal heat, he would pour his rays on a family of worlds in which not one of the higher forms, either of vegetable or animal life, would remain in existence."

In the preceding, the burning of the earth is predicted from a scientific stand-point. What will some of the would-be scientific men who think the earth will remain for millions of years or forever, say of this? This prediction is made by one of the greatest astronomers and scientists, of this age. Mr. Proctor does not "set the time," yet we may infer from his language that he does not think the time of the burning of the earth far in the future. It matters not how this great catastrophe is brought about (and we know not the day or the hour of this event), yet we know from signs, and the *sure* word of prophecy, that it will come. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10. The prophet Isaiah, speaking of the same event, says: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:9.

From the preceding texts it will be seen that the elements,—fire, air, earth, and water,—are by the great Creator made to "melt" or burn. This catastrophe may, in God's infinite wisdom and providence, take place conjointly, or synchronize with the fall of

the "menacing comet" to the sun. The lesson which we are to learn from those things which will come, is found in Luke 21:36: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

DISCOURAGED PEOPLE.

I ONCE saw, in a Western paper, an advertisement for some sort of salesman or agent, with this significant addition: "No discouraged man need apply." The word "discouraged" has a peculiar force in certain parts of the West, and in this case it spoke a whole volume. It brought up the figure of one who had left the East to get a comfortable and easy livelihood in the abundant West. The figure was only a fair specimen of a class. The West proved no easier or more comfortable than the East. The same energy, capacity, and thrift, were needed, and these failed west of the Alleghanies as they failed east of them. And so all such people, drifting aimlessly into this or that pursuit, came to bear the general title "discouraged." Like a rubber band from which the spring and elasticity are gone, these discouraged ones would (and will) disappoint every reasonable expectation, and will (and do) vegetate instead of live.

One of Mr. Moody's favorite maxims is that "God cannot work through a discouraged man." It is as bad as for a violinist to attempt a *sonata* on a discouraged violin, or for a pianist to try a *nocturne* on a discouraged piano-forte. There is a flatness, a lack of vigor and resonance, which will destroy the best of good intention or of skill. Clouds vanish before the sun, and no Christian can be long discouraged when he looks to the true source of strength. So it is not surprising to find the Bible full of helpful examples to the feeble-handed and weak-kneed.

There, for instance, was Elijah. After all God had done for him, and done by him, see him under the juniper tree, wishing to die. Like old Job, he felt it would be a mercy if he could be taken out of the world. He was "no better than his fathers." And in so saying he revealed the secret of his discouragement; for he had evidently expected to follow Carmel and the chariot-wheels of Ahab by a brilliant triumph. That he was foiled by a bad woman; that he actually ran away to save his life; that it seemed as though the red-flowing brook had swallowed useless blood,—these were elements in his discontent. But let the discouraged Christian take the noble book that tells the story, and it will presently guide him to angel's food, to Horeb, the mount of God, and to that "still small voice" which obliterates all complaining noises.

Paul, now, was a different man. A soldier, he knew how to go where he was ordered, and to march without care about rations or consideration as to personal comfort. Others might detain him, and even bind his hands with a girdle, but the well-meant kindness of Agabus could not smother the zeal kindled by the Holy Ghost. Of the recreant Christians, who at his "first answer" forsook him unanimously, he merely mentions his hope "that it be not laid to their charge." "Demas hath forsaken me. . . . Only Luke is with me;" but he adds no complaint and no censure beyond a statement of the cause of the desertion. In short, he has a lofty disregard of all human help; if it comes, he takes it gladly and expresses his gratitude; but if it does not come, or happens to fail him, he goes on without it! Think of such a man storming the ramparts of Rome! He was a host in himself, and the banner that he planted was never hewn down.

But suppose a school, or a class, or a piece of duty, or something of any sort, discourages us in spite of ourselves, how then? The one short road is by prayer, *via* the promises, straight to God. Simple obedience, loving trust, honest living, and faithful service,—these are invariably sanative; for when they are not, they only prove that the case does not come under this head, but is born of self-conceit, of ignorance, of a bad heart, of a weak faith, or of some cause irregular and abnormal. Then, indeed, we may find discouragement,—perhaps even despair,—and I should devoutly pray that this might always occur until we have each learned to go where God bids us, and do with our might what he gives to our hands to do. A better quartette of maxims was never put to sing together in the soul of a discouraged Christian than Edward Everett Hale's "four good rules":—

"Look up, and not down.
Look forward, and not back.
Look out, and not in.
Lend a hand."

For in faith, perseverance, unselfishness, and zeal, can be found the cure for anything except what is so un-Christian as to need the sword of the Spirit and the converting grace of Christ.—S. W. Duffield, in S. S. Times.

The Missionary.

JOHN KNOX—HIS CALL TO PREACH.

BY ELD. S. N. HASKELL.

AFTER the death of Cardinal Beaton, in 1546, the castle of St. Andrews afforded a comparatively safe retreat for the Protestant party. Here Knox with his pupils and others sought refuge, and he again commenced his work as instructor.

He was repeatedly urged to occupy the pulpit, but these solicitations he resisted, not considering himself qualified for the position, saying that he "wuld not sin quhair God had not callit him." Those associated with him thought differently, and, a day having been appointed, the chaplain preached a sermon on the election of ministers, in which he set forth the power which a congregation, however small, has over any one of its number in whom they perceived gifts suited to this office, and the danger of rejecting a call of this kind. After the sermon was ended, the preacher turned to Knox, and addressed to him these words: "Brother, you shall not be offended although I speak unto you that which I have in charge, even from all those who are here present. In the name of God, and of his Son Jesus Christ, and in the name of all who now call you by my mouth, I charge you that you refuse not this holy vocation, but as you regard the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you know to be oppressed by a multitude of labors, you take upon you the public office and charge of preaching, even as you hope to avoid God's heavy displeasure, and desire that he shall multiply his graces unto you."

Then addressing the congregation, he said, "Was not this your charge unto me? and do you not approve this vocation?" They all answered, "It was; and we approve it." Abashed and overwhelmed by this unexpected and solemn charge, Knox was unable to speak, and bursting into tears, he retired from the assembly and shut himself up in his chamber. "His countenance and behavior" says the historian, "from that day till the time that he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth from him, neither had he pleasure to accompany any man for many days together."

At length, satisfied that God had called him to engage in the work, he composed his mind to rely on Him whose strength is made perfect in the weakness of his servants, and resolved with the apostle "not to count his life dear unto himself that he might finish his course with joy." His conduct at this time was in striking contrast with that of the vast number of priests who officiated in the popish church, and his own experience very unlike the experience of a few years previous when he was ceremoniously ordained by the Papists.

He now felt on him the burden of souls for whom he must give an account to the Chief Bishop, the charge of declaring the whole counsel of God, keeping nothing back, however ungrateful to his hearers, of preaching in season and out of season; while undoubtedly, the manner of life, afflictions, persecutions, imprisonment, exile, and violent death to which the preachers of the Protestant faith were then exposed, rose up before him, filling his mind with agitation and anxiety. His decision was on the side of truth, and in the midst of his greatest sufferings in after years he never saw reason to repent the choice which he then so deliberately made. Here commenced the grand and noble career of the bold Reformer who has sometimes been called a second Paul.

THE WORK IN ENGLAND.

SINCE my last report, we have received the one thousand additional SIGNS per week from the office of publication. These we have posted to various parts of the kingdom, and by the aid of our papyrograph print letters, a few workers here are enabled to use our whole stock of papers; otherwise, we could not use one-tenth of them and still keep up other branches of the work.

The SIGNS is regarded with favor, and is becoming a regular visitor to many English firesides. We have to-day received three new subscribers, and many inquiries concerning our books and papers. Our desire and daily prayer is that the precious truths contained in the SIGNS OF THE

TIMES may arrest the attention of the people. Steadily, but surely, these things are finding access to minds and hearts, for which we praise God.

We have only room to mention a few of the many letters received from readers of the SIGNS. One who received one number, and that second hand, liked it so well that he sent at once his subscription for 1881. After reading a few weeks, his interest so increased that he subscribed for a second copy, to be sent to another party in the kingdom, and wished to secure the bound volume for last year.

Another, in Essex, after receiving four sample numbers, wrote to subscribe, saying: "I must say I have been very much interested in the contents of the SIGNS OF THE TIMES, and should like very much to continue to receive them, and become a subscriber. I was most surprised on the receipt of the first number, but my astonishment increased on receiving the second. I should like to know how you came to know me, and my address."

Another, in Lincolnshire, who has received four numbers, writes inclosing a year's subscription, and says: "Though I am overwhelmed with papers, etc., I cannot refuse to send the small subscription to so useful a publication as the one of which you have sent me two or three samples. I inclose pay for a yearly supply of SIGNS OF THE TIMES from your next issue inclusive."

Another, who has been reading for a few weeks, writes: "I must say I am more and more interested in the contents of the SIGNS OF THE TIMES, and I hope it may please God to impress its teachings more deeply on my heart; for I find it very hard to break from some of my old habits. I am fully convinced that the Sabbath is the only day of rest, as commanded by God, but my position debars me at present from observing it wholly, and I pray God will pardon me, for I feel like Naaman, the once leper of old, when he went to the house of Rimmon with his master. I trust that some day my position may enable me to carry out what I believe."

We learn also by letter, to-day, of another family a few miles distant who have embraced the truth and commenced obeying, as the result of reading the SIGNS OF THE TIMES, for a few months past.

I mentioned in my last the fierce gales that had visited these parts, since which there has been a recurrence, every few days, of these gales, with sad results. *Lloyd's report* for the month of January, 1881, shows over twice as many wrecks as in the same length of time, at the same season of the year, for many years. Just now we are having more calm weather, for which we praise God. How blest is quiet after the storm; but what must the peace of that haven be when all the storms and tempests of life are past, and we are safely housed in the city of God. Oh, that we may safely reach that nearing shore!

J. N. LOUGHBOROUGH.

A VALUABLE OFFERING.

BY ELD. S. N. HASKELL.

Mrs. E— had passed her three-score years and ten, and her bodily health had greatly failed; yet she was joyful in God, for she had long made him her refuge and strength. His truth was very precious to her heart, and she desired above all earthly considerations to see others benefited by its sanctifying influence.

Nearly twenty years had been spent in widowhood, but she was surrounded by her family of eleven children who tenderly cared for their mother, and let no opportunity pass of making her declining years as happy and pleasant as possible. Nothing that love could suggest to add to her comfort was neglected; and in return her heart was drawn out after them and their children, in sympathy and love.

One relic of her husband, a gold headed cane, still remained, and it had ever been precious to her. To her mind it brought remembrance of by-gone years, before happy family ties had been severed; and the memento was almost equally prized by her children and grandchildren. She had often questioned which one should receive it, and it had even been suggested that it should be divided among them. But while she greatly desired to gratify them, her sympathy was more strongly directed to the cause of her dying Redeemer, and she decided that she would offer it to the Lord, to be used for the good of his cause.

This offering was taken across the continent, and after the circumstance had been related, a gentleman, appreciating the extent of the sacrifice, and having a desire to help in the work, gave one hundred dollars for the cane. He is dependent upon the use of a cane, having but one limb, yet he holds it as something almost too sacred to use.

Such sacrifices of the heart, and such offerings, are often made to multiply even here much beyond their apparent value. But the effect of the truth scattered by the means thus obtained, will never be known until the Judgment of the great day, when the books of the recording angel are laid open, and stars, representing souls thus saved, will bedeck the crown of those who have made such sacrifices.

Temperance.

"WHAT WILL YOU TAKE?"

"WHAT will you take for friendship's sake?"
Oh, take the fruit which God has spread
In blushing beauty o'er your head,
Go, take the water from the spring,
And your Redeemer's praises sing;
But do not touch the rosy wine,
Nor let your feet to sin incline.
When tempted to embrace the foe,
Look up to Christ, and answer, NO!

"What will you take for friendship's sake?"
Oh, take the sunshine, bright and fair;
Take copious draughts of God's pure air.
Lay hold on Jesus' word and grace;
'Twill shield you from the tempter's gaze.
Oh, do not linger near the wine!
Its flame might quench the spark divine.
Though legions seek your overthrow,
Look up to Christ, and shout your NO!

—Light and Reflector.

BEER A TEMPERANCE DRINK.

BY HON. NEAL DOW.

A GREAT many respectable people, some of them friends of temperance in their way, insist that the adoption of beer in this country, in its various forms as a common beverage, would be a help to the temperance cause. Some prominent pulpits speak out boldly and decidedly in this way. One of them in New York, a very prominent one, not long ago insisted that no one was fit to be a worker in the temperance cause, "unless he knows the difference between fiery liquors and mild beer;" indulging in the latter and in kindred tipples, while eschewing the former.

The brewing business in this country is comparatively of recent origin, but it has already reached immense proportions, and is growing rapidly in every part of the Northern States, except in Maine and Kansas, where it is forbidden by law, and has been suppressed by the strong hand. This trade is enormously profitable; more so than any other business in this country. As Dr. Johnson puts it, it has the power of "producing wealth beyond the dreams of avarice." The brewers hold a "congress" annually, to consider the "interest of the trade," and at all of them they lay special stress upon the assertion that beer is a temperance drink, and that brewers are great workers in the temperance cause.

I have been surprised to hear intelligent men, some of them educated men, insisting upon what they say is the proverbial temperance of the people in beer-drinking countries, and that indulgence in beer is really a good thing. They forget, or perhaps they do not know, that *drink* taken properly, is merely a help to digestion, that for this purpose only a small quantity is required, and that all beyond this, even of water, is an interruption of the process of digestion, and therefore a mischief.

It is not true that the people of beer-drinking countries are temperate; the exact opposite is the fact. England is the most drunken country in the world, as Englishmen acknowledge, and its shocking, brutal drunkenness is chiefly produced by beer, of which they consume enormous quantities. Beer-drinking in England as a national habit, goes back only to 1833, when the Beer Bill gave encouragement to brewers to extend their trade, and to the people to consume its products. Within the first year of its enactment, Sidney Smith, speaking of its effects, said: "The Nation is staggering drunk." Under the operation of that bill, it was supposed that the malt liquors would take the place of distilled liquors and supplant them in the market; but the effect really

was, not to diminish the quantity of whisky, brandy, and gin consumed, but to supplement it with the enormous products of the breweries.

The original Maine law had a sweeping prohibition of the sale of "intoxicating liquors," without specifying any of them. At the first prosecution of a beer seller, he denied that beer was "intoxicating" within the meaning of the law, and it was necessary to prove that it was intoxicating. For this purpose, some reformed drunkards were called as witnesses, and they testified that malt liquors were not only intoxicating, but that the drunkenness produced by that was worse than that produced by distilled liquors; that it was more brutal, continued for a longer time, and was much worse to recover from, as they knew by long and bitter experience.

Advocates of beer-drinking refer to the fact that those addicted to the habit consume great quantities of their favorite beverage, without apparent intoxication. It is true that beer-drinkers are always thirsty; they are always ready for a drink; that they do not know what the sensation is not to be thirsty. One of them said to me not long ago, as he was praising beer, and insisting that it ought to be exempt from the prohibition of the law: "I would give a quarter of a dollar now, for a glass of good lager."

Beer is doctored in its manufacture, expressly to produce thirst in those who drink it. Rosin in large quantities is used for that purpose, which affects the kidneys and produces constant thirst. In North Carolina two years ago, a manufacturer of spirits of turpentine and rosin, a Northern man, whose guest I was, told me that he sold large quantities of rosin to brewers, and had in a single year sold ten thousand barrels to one of them. The beer-drinker is merely a candidate for the product of the mash tub.—*Advance*, Jan. 20, 1881.

TEMPERANCE NOTES.

THE great Doctor Guthrie long followed the custom of most Scotch ministers in his day—taking a glass of wine. But there was in Scotland a poor, ignorant driver, who was wise enough to prefer total abstinence. And one day the doctor rode in his cab, or wagon, over a wild part of the country in a pouring rain. When an inn was reached, the doctor took some whisky in a glass to keep off the cold, and offered some to the cabman. "No, I thank you, sir; I'm a teetotaler." A very simple answer; not a word of argument, only example. I don't suppose he ever knew that his refusal did any good. But the learned, eloquent doctor remembered it. Soon after, when he was called to Edinburgh, and went round among his poor parishioners, he found rum was the cause of much poverty. He could not say anything to them while he took his glass, and he thought of the course of the poor cabman. He became a teetotaler, and did what a man in his position could do. The good done by his sermons, addresses, books, schools, and labors, will never be known until the Judgment. A few months ago I went through the Ragged Schools he founded in Edinburgh for poor children—temperance homes. In four kingdoms I saw no such joyful sight as that of these ruddy-faced, happy urchins. The cabman was not aware that by his modest refusal to drink he that day helped to wear away a habit in another that leads only to evil, and to start a great man in a course that was salvation to multitudes for whom he labored.—*The Methodist*.

THE Philadelphia *Times* protests against the use of the term "Washington malaria," to describe the cause of so much sickness among Congressmen. It says the proper term is "Congressional malaria," and, judging from the symptoms, it is the same disease that is known in our western country as jim jam or steady drink.

GOVERNOR ST. JOHN, in his address at Cooper Institute the other night, said: "If it is right to sell liquor, it is wrong to require a man to pay for the exercise of that right; if it is *wrong* to sell liquor, no amount of money paid for a license will make it right."

DR. CHARLES JEWETT, while arguing for prohibition, once said, "Why not pour whisky into the gutter? It is destined for the gutter at last; why not pour it there at once, and not strain it through a man and spoil the strainer in the work?"

The Home Circle.

WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe—
'Tis the law of our being—we reap what we sow.
We may try to avoid them—may do what we will—
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, most sure,
And detects in a moment the base or the pure.
We may boast of our claim to genius or birth,
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,
And then, when we fall, the world bears the blame;
But nine times in ten, it is plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember, this great truth has often been proved;
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the water comes back.
This law was enacted by Heaven above,
That like attracts like, and love begets love.

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old;
Ah! did we the same for beautiful love,
Our lives might be music for angels above!

We reap what we sow. Oh! wonderful truth!—
A truth hard to learn in the days of our youth.
But it shines out at last, "as the hand on the wall,"
For the world has its "debit" and "credit" for all.

—Selected.

POOR UNCLE SI.

I SHALL never forget that bright, sunny afternoon, when my father stood looking down at us, my two brothers and myself.

We had been planning, with great glee, how we would dress up some dark night, and in the characters of ghosts, frighten a certain timid school-fellow of ours.

"It will be jolly fun, boys, I can tell you!" I exclaimed, with a shout of laughter at the idea.

"Jolly fun to you, Harry, but what will it be to him?" asked a deep, reproachful voice from the doorway, and glancing up, there stood our father with a pained look on his face.

It was a new idea! It would be fun to us, but what would it be to him, the poor unoffending boy we were planning to frighten so cruelly?

We had never thought of that side of the question at all; boys, aye, and men too, are only too apt to look at one side only, and that side the one that pleases themselves the most.

Our father stood a moment in thought, and then he came into the room and sat down.

"My sons," he said, "I see the time has come for me to tell you a story of the long ago, when I was a boy, so full of life and fun, that, like you, I did not stop to think whether my fun might not be just the opposite to some one else."

He paused awhile, and a sad, pained shadow crept over his face, a look I had often seen there, and learned to connect with a certain man who dwelt in a little cottage near by.

He was a large, strong man, about our father's age, but alas! the light of his life, his reason, had gone out forever; he was a lunatic, gentle and harmless, and for the most part cheerful and playful, but there were times when he would fall prone on the floor, quivering with terror, and shrieking out wild appeals to be saved from the ghosts that were about to seize him.

My father often visited this poor fellow, "poor Uncle Si," we boys called him, and on a few occasions he had taken me, his eldest boy, with him; he never went with empty hands, but always carried some little gift, a picture-book, candy, cake, or a toy; and even at such times I noted that weary, sad expression creep over my father's usually cheerful face, and remain there like a cloud, long after our return home. I knew, too, that it was he, who, with my uncle John's assistance, paid the rent of the lunatic's cottage, clothed him, and provided for the old woman who lived with and took care of him.

And sorely had all this puzzled me, for I knew that "Uncle Si" was in no wise related to my father or mother, and that the money expended in his support, could ill be spared for that purpose.

Often my father had promised to tell the story "when the right time should come;" and it had come now, it seemed, for the first words were of "Uncle Si."

"My boys," he said, "I am going now to tell you the story of Uncle Si, and it is the saddest

story of my life. When you have heard it, you will know why I think it my duty to tell it to you just now.

"I would give ten years of my life if I had no such story to tell. But it is my cross, and one of my own making, so I must bear it patiently as my punishment. When I was a boy going to school, there was among my school-mates a bright little fellow, a good scholar, but a very nervous, timid boy. His mother was a poor woman, who worked hard to support herself and him, and it was her greatest ambition to see him win his way up in the world.

"We all liked Silas, he was so gentle; but at the same time, we took advantage of his good temper and his timid nature, and were always playing jokes on him.

"His mother was an Irish woman, and was full of queer superstitions. There seemed nothing too marvelous for her to credit, and Silas had inherited this superstitious tendency in a great degree.

"We boys soon found out his weakness, and nothing pleased us more than after the afternoon session was over, to sit on the school-house steps and vie with each other in inventing the most outrageous and startling stories of ghosts, robbers, and murderers. Si would listen, with his blue eyes almost starting from their sockets, and his cheeks turning white and red, finally becoming excited to such a pitch that he would jump at every sudden noise, the slamming of a door, or the stamp of a foot on the pavement.

"One afternoon we had been indulging in our favorite amusement until the sun had almost gone down, and darkness began to steal across the fields and woods around us.

"Oh, what shall I do!" exclaimed Silas, looking fearfully around. "I must go over to Farmer Brown's before I go home, and it will be dark before I can get back."

"To farmer Brown's!" said I, winking at the other boys; "then you'll have to cross the old bridge over Long Pond, Si, and they say that the ghost of the woman who drowned herself there haunts it after nightfall; that's only on the anniversary of her death, though, so—but I say, boys, what day of the month is this?"

"The tenth," was the answer.

"I drew in my lips in a long whistle, and looked hard at Silas.

"Then I'm glad I don't have to go that way to-night," I muttered in a low tone, but not so low but that he heard me, as I meant he should.

"Why, why?" he stammered, turning white as a sheet; "is it—"

"Yes, it is, since you must know. But do not be afraid, old fellow, I don't believe the story, anyhow. Whoever heard of a ghost with fiery ribs and fiery spots all over his face? Pshaw, it's all humbug."

"But poor Silas was thoroughly alarmed; indeed, I intended he should be, and thought his terror fine sport, or rather the beginning of some fine sport, for I had made up a plan of which this was only the prelude.

"While Silas hesitated, divided between the fear of meeting the ghost and the certainty of a whipping if he did not perform his errand, I called my brother John aside, and in a hurried whisper told him of my plan, which we decided to keep to ourselves."

"As a result, John proposed to accompany Silas on his errand, an offer the poor fellow gratefully accepted, and so they started off together, and the rest of our party started for home.

"I made some excuse to turn off before I reached my own home, and ran with all speed to the drug store where I bought a stick of phosphorus; then I darted home, and succeeded in getting possession of a small sheet, and in slipping off again unnoticed.

"Very soon I found myself at the bridge, and there, hidden behind a bush, I proceeded to trace over my dark jacket the outline of skeleton ribs, and very startling they looked—the white, glowing lines shining out clear and distinct through the darkness, for by this time it was entirely dark. Then I put some of the phosphorus on my hands and face and wrapped the sheet around my waist, leaving it to trail behind me.

"Thus prepared, I posted myself a few yards beyond the bridge, on the side the boys would reach first, on their return path.

"Directly, I heard Silas's voice.

"Oh, John, I'm afraid, I'm afraid."

"Nonsense," answered my brother. "The idea

of a ghost. I only wish there was such a thing. I'd like to see one."

"Oh, don't, don't say that. Oh, o-h!"

"Such a cry of intense, utter horror I hope never to hear again, and as Silas uttered it he fell all in a heap on the ground. John, according to our agreement, shrieked also and started to run, as if terribly frightened. An instant Silas lay there, and my heart gave a great leap. Was he dead? Had I killed him! But no, my boys, I had done nothing so merciful as that.

"Silas sprang to his feet again, and uttering shriek after shriek, rushed headlong down the road towards the bridge. By this time, seeing how terribly in earnest he was, I began to think that my fun had gone quite far enough, so I followed at full speed, calling out to him that it was all a joke and no ghost at all.

"But he never heeded a word I uttered; on and on he ran, shrieking all the way, until he reached the bridge, and there, to my horror, he sprang with one leap over the wall down into the soft, slimy mud and water at the margin of the pond.

"John had turned back, and tearing loose the sheet from around my waist, I rushed with him down the steep bank to the spot where Silas was. There was more mud than water just there, as we well knew, and the force of his descent had sent him down into the deep, yielding slime, until only his head and shoulders were above the surface, and to our further alarm we saw that he was slowly sinking down, down, down.

"Something must be done, and that speedily, or he would be buried alive before our eyes. Some heavy planks were lying on the shore, and seizing these we dragged them out into the mud until we had formed a line reaching to the spot where poor Silas was still shrieking, 'The ghost! the ghost! the ghost!'

"How we two boys contrived to drag him out of that oozing slime I cannot understand. But we did it somehow, and between us we got him back home, though he broke away from us several times with the old cry of 'The ghost!'

"He was very ill for weeks after that, and when his body got well the doctors said his mind would never come back again, and from that time to this he has been just as you see him now.

"As long as his unhappy mother lived your Uncle John and I helped her to take care of him, and ever since her death, long years ago, we have entirely supported the miserable victim of our cruel 'fun,' though it was more my sin than your uncle's, for I was the ring-leader.

"My sons, that piece of jolly 'fun' has saddened my whole life and clouded its brightest moments."

My father ended his story, and sat looking down at our awe-struck faces as we murmured in sorrowful tones,

"Poor Uncle Silas!"

"Well, my sons," he said, after a while, "I am waiting to hear what that plan is that it will be such fun to play off on Sam Harrow."

We hung our heads in silence, and he smiled gently.

"Ah, I see you know why I have told you my sad story to-day. You have read its lesson. And now, boys, I can trust you, I know; but lest you might forget, I want each of you to lay his hand on this holy Book, and, remembering that our Father in Heaven is listening to you, promise never to indulge in any sport that may injure or distress your fellow-creatures."

And then, standing at our dear father's knee we each gave a solemn pledge that we have never broken, and our lives have been the better and happier for it.

My boy reader, and you also, my girl reader, I plead with you to go and do likewise, for so shall you obey the Saviour's command to "Do unto others as you would that they should do unto you."—*Christian Weekly*.

IS IT MANLY?

THREE big men, three big guns, three big dogs—alarming sight! What is their purpose? They advance. They pause. Off go the great guns with a great noise and a dreadful smell. The dogs bark, the men roar with joy, and a pretty little bird, that a moment ago was singing a very pretty song of Paradise on a waving bough, falls to the ground, torn, bleeding, dying. A little puff of feathers float up into the air, and the great man who has done the murder crams his victim into his great game-bag, whistles to his big dog,

shoulders his big gun, and tramps away with his big friends, triumphant, and filled with the idea that he is a very fine fellow indeed. And that is "sport"—manly sport. In the name of all the savages, how did it come to be so? How can any man take pleasure in doing these pretty birds to death—pursuing them as though they were panthers, murdering them for no motive whatever. Certainly not for food, for one is not a mouthful, even for those who have the heart to eat them; assuredly not for glory, when one considers their helplessness. I can think of nothing that could prompt one to the act but an evil spirit, a cruel heart, a barbarous nature. Any one who delights in shooting birds, would, in my opinion, shoot a bald-headed baby sitting alone at a window, which is the most innocent and helpless thing to look at that I know; nothing could persuade me that he would not, if public opinion did not prevent him.—*Mary Kyle Dallas.*

ITEMS OF NEWS.

—Roumania is to be declared a kingdom, May 22.
—Last year there were 30,442 convicts in the Tombs, New York's city prison.
—The tenth cremation has occurred at Le Moyne's furnace, Washington, Pa.
—Edison's electric light has been granted an eight years' monopoly in Chili.
—General Grant is trying to secure Central Park for the world's fair in 1883.
—The census shows that there are 888,298 more men than women in the United States.
—Anniversaries are still the rage. Chicago is preparing to celebrate the anniversary of its fire.
—Dr. Talmage celebrated the twelfth anniversary of his settlement in Brooklyn, Sunday, Feb. 20.
—President Garfield has received the honorary degree of LL.D. from the University of Pennsylvania.
—A dispatch from Copenhagen, Denmark, announces the death of Queen Caroline, widow of King Christian VIII.
—It is announced that the labors of Moody and Sankey in San Francisco will be brought to a close this week.
—The Old Testament Revision Committee have finished their sixty-seventh session, and the revision as far as Prov. 24:14.
—The Mexican railroad has contracted for two hundred locomotives and five thousand freight cars to equip their road.
—A portrait of Mrs. Hayes has been presented to President Garfield by Miss Willard in behalf of the temperance ladies.
—More than 37 per cent of the classes in the College of Liberal Arts of Boston University last year were young women.
—Petitions signed by over 200,000 people have been received by the North Carolina Legislature, calling for a prohibitory liquor law.
—Last year the Chinese professorship in Harvard College cost that institution \$4,062.15, while the fees received amounted to \$30.
—The name of a Mrs. Elizabeth Upright, of Rockland, Iowa, has been placed on the pension rolls because she had eleven sons in the Federal army.
—It is claimed that nearly all the burial places in Philadelphia are systematically robbed of bodies, and that grave-diggers are in league with grave-robbers.
—On the 14th and 15th inst., the Jews celebrated their Purim festival, in honor of Queen Esther, who delivered the Jews from a general massacre by the hand of King Ahasuerus.
—In the State of New York there are over three thousand acres of land devoted to raising peas and beans for seed, fifty acres for flower seeds, and nearly three hundred acres of vegetable seeds.
—It is announced that another Mexican railway has been chartered with \$30,000,000 capital. The main line will run from Piedras Negras, on the Rio Grande to the Bay of Tapalo Bumjo, on the gulf.
—Mr. Geo. I. Seney, President of the Metropolitan National Bank of New York City, has placed \$200,000 and sixteen lots in Brooklyn at the disposal of the Methodist church for the founding of a hospital in that city.
—According to Bishop Coxe, Roman Catholic nuns teach a public school at Corning, N. Y., in the dress of their order as they do in New Mexico. In both cases the whole course of instruction is that of the Romish theology.
—In case of another war, Turkey means to be less dependent on foreign powers for war appliances, and so is having a cartridge factory constructed at Constantinople. The machinery is American, and capable of turning out thirty thousand cartridges daily.
—American Methodists do not favor the proposition of their British brethren to change the title of their ecumenical gatherings from Conference to Congress, as the latter, they say, is more suggestive in this country of a political than an ecclesiastical body. Sensible.

—Fully forty-three arrests have been made in Ireland since the passage of the coercion act. The friends of Boyton are taking steps to bring his case to Minister Lowell's notice, with a view to his release, on the promise to quit the country, or to his trial before the ordinary tribunals.

—The Arkansas Senate has voted that the name of that State shall be pronounced *Arkansaw*; on which a contemporary comments: "This suggests a capital way out of the difficulty the lexicographers never will agree on. Let us have spelling and pronunciation fixed by statute. But shall we have to say *Texaw* and *Kansaw* too?"

—The National Temperance Society is doing a fair and good thing in publishing a pamphlet containing Dr. Crosby's Lecture in Boston, and an answer to it by ex-President Mark Hopkins, together with the replies of Wendell Phillips, Mrs. J. Ellen Foster, Dr. Cuyler, and numerous selections from the comments of the leading newspapers of the country.

—The revival which has been in progress in the Roman Catholic mission at St. Ignatius' church, San Francisco, was closed last Sunday. During the past few weeks it is stated that some 30,000 people had been at confession to fifteen priests, who were in attendance in the church from 5 o'clock every morning until 11 o'clock at night. No less than 15,000 partook of communion.

—Through trains on the new Southern overland route are now running. It is stated that the time between New York and San Francisco will be the same as that made by the Union and Central Pacific roads, also that the fare will be the same. The distance by the former is about 300 miles greater than by the latter route, but there is an absence of heavy grades, and freedom from snow blockades—an item of considerable importance just now.

—It is thought that the tunnel under the English channel may be completed in four years. Another engineering plan for crossing the channel is contemplated, namely, a line of steel tubes, sixteen feet in diameter, ballasted so as to make them weigh one and a quarter tons to the foot less than the water displaced, and held at a depth of thirty-five feet below the surface, so as not to impede navigation, by chains attached to caissons sunk to the bottom.

—Heavy storms and snow blockades are again reported from many of the Western States. For several days much of the track of the Union Pacific railroad between Omaha and North Platte was submerged in water so that passengers and mail had to be transferred by stage. In the Republican Valley, Nebraska, the ice gorges have caused an estimated loss of over \$100,000. The loss of bridges alone amounts to \$50,000. The Franklin Flour Mill was a total loss. The Orleans Flour Mill was damaged to the amount of \$5,000.

—On returning to their home in Fremont, Ohio, Ex-President Hayes and family were met at the depot by over two thousand citizens. Hon. Homer Everett delivered an address of welcome, in the reply to which Mr. Hayes stated that they had never wavered in their intention to return to their old home. In answer to the question, What should become of a retiring chief magistrate in this country? he said: "Let him go back to his home and do his duty as an American citizen, and peace and contentment would come to him. The character of the government is formed in the homes of the people."

—At last the Nihilists have succeeded in their long cherished design of killing the Czar of Russia. The *S. F. Chronicle*, March 14, thus announces his death: "The Emperor Alexander II. of Russia was assassinated yesterday afternoon on his way from a parade to the Winter Palace. Two nitro-glycerine bombs were thrown. The first shattered the imperial carriage, but did not injure its occupants. The Czar and his brother Michael alighted from the vehicle, when a second bomb was thrown. It exploded at the Emperor's feet, shattering both his legs, injuring his body, and tearing out his left eye. He was carried to the Palace, where he soon after expired. Four other persons were killed, and many were wounded. The assassins were arrested. The news of the tragedy was at once transmitted to all the foreign courts, from which the imperial family of Russia has received many messages of condolence. The aged Emperor of Germany, uncle to the murdered monarch, was very much shocked by the news of the tragedy. After the death of the Czar, his eldest son, the Czarowitz Alexander, was saluted as Emperor by the populace of St. Petersburg." The *Alta* of same date thus notices the previous attempts at assassination: "The Emperor Alexander was shot at during the Paris exhibition, in 1867, when a man rushed in between the Emperor and the assassin, and received the intended shot in his arm, which was broken. Also at St. Petersburg, April 14, 1879. Another attempt was made on the railway, near Moscow, December 3, 1879, and a later attempt to destroy him by blowing up the dining-room in the Winter Palace. The Emperor of Russia was shot at in St. Petersburg after his return from Moscow, where the railway explosion took place, and before the dining-room of his palace in St. Petersburg was blown up. Travelers in Russia inform us that it is generally understood that of late the Emperor rode in a steel-encased carriage, and wore a bullet-proof vest. When he wore a steel helmet or cap his face was about the only vulnerable part open to attack, hence the attempts upon his life took the form of explosions."

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Address, PACIFIC PRESS, OAKLAND, CAL.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 17, 1881.

OVERLAND.

HAVING safely arrived in Oakland, I improve this early opportunity to say a few words concerning my trip. Sabbath, February 26, I spent in Battle Creek, where I had the privilege of speaking in the Tabernacle. Bro. White assisted in the opening exercises. This was an occasion of special interest to me, as it was the first Sabbath congregation which I saw in that building. I trust it was mutually profitable, as it certainly was pleasing. It would have pleased me more to be able to visit all the friends there, but I could not. Also on Sunday evening I addressed the inmates of the new Sanitarium building, for the first time. Several times I joined in the chapel exercises in the College.

I left Battle Creek for Chicago, March 2. The storm set in some hours before our arrival in the city. The next morning all roads of every kind were impassable. The storm continued through the day, and it was with difficulty that street travel was kept up in the city. Travel on some street-car lines was suspended. West and North-west no trains either departed or arrived. The only road which attempted to send a train west was the C. B. & Q. road. I started in this train at 1 P. M. It went to the South-west border of the city, about five miles from the depot, when it was abandoned. It had six locomotives. One coach was switched off, disabled, and one coach and one Pullman car were left in the snow, off the track. Another coach and an empty baggage car were brought up, and in them the passengers were taken back to the city, where we arrived at 8 P. M.—seven hours out. But hard as was our experience, it was not equal to that of some other trains from the south.

This left me in Chicago over the Sabbath. Here also I met for the first time in their house of worship. Under our unfavorable circumstances I was pleased with our meeting. I had opportunity to find my old and esteemed friend, Col. George R. Clarke, who is zealously working in a mission for the poor, of which I shall speak hereafter.

The road being open, I again started on Sunday, March 6. As far as the state of the roads was concerned I was surprised the whole way. But little snow was in Iowa, compared to that in Illinois. About one hundred miles west of Omaha it disappeared entirely, and no more was found till we reached the Nevadas. From Chicago to Oakland our trains run on time—something which I never saw before.

And thus, in the kind providence of God, I have made the journey in safety. The state of my health when I started, with my trying experience in Chicago, led me to expect to be much worn. But, under the same guiding and protecting hand, I hope to soon be able to be actively engaged in my work on the SIGNS OF THE TIMES. And I ask the friends of our missionary paper to unite with us in our efforts to make it more useful and efficient than ever before.

J. H. WAGGONER.

MEETINGS IN OAKLAND.

LAST week a series of meetings was commenced in this place by Elders Haskell and Corliss. Thus far a good degree of interest has been manifested. The influence of the camp-meeting last fall is still bearing fruit. Quite a number have connected themselves with the church during the winter, and we are continually hearing of others who are interested. It seems evident that God's Spirit is striving with many in this city. Already the influence of the meetings is being manifested in an increased attendance at the Sabbath-school, and we look for still greater results. Each meeting is preceded by a half-hour of prayer and social service.

NOTE FROM BRO. LOUGHBOROUGH.

BEFORE leaving America, many persons asked me to obtain for them a pocket edition of the "Apocrypha to the Old Testament." I have obtained a nice one from London. The page is a trifle larger than our church hymn book, "Spiritual Songs," and about one-fourth inch in thickness. Bound in Turkey Morocco, with marginal readings, and references to the Old and New Testaments. These I can post to any who wish them, for \$1.00 each.

Those who may wish to secure a copy, can inclose \$1.00 with their name and address to *Review and Herald*, Battle Creek, Mich., and I will see that they are furnished with the book as fast as their names are received here.

J. N. LOUGHBOROUGH.

Southampton, Eng.

THAT NEW REVISION AGAIN.

THE reasons for delay in publishing the revised New Testament have finally come to light. It appears that the English Revision Committee was appointed by the Convocation of Canterbury, and that body now refuses to authorize its publication until it has given the subject thorough examination. This Convocation does not meet till May, hence its decision cannot be announced till then. Meanwhile, the *London Record*, having obtained some advance sheets and printed some excerpts which we have reproduced in the SIGNS, has been enjoined from further publication. The specimens already printed, however, have aroused all manner of criticisms. As there was some disagreement even between the members of the committee, it is stated that the Oxford edition will contain in an appendix the particular readings, punctuations, etc., of the American Committee, which were not adopted by the English Committee.

Some good will no doubt result from this delay, for if the subject continues to be agitated, many not accustomed to Bible reading will perhaps be inspired to a careful reading of the new version, and a comparison with it of the old.

A CHILLY STATE OF THINGS.

"NEW England lies under the snow, and the churches lie under a broad, chilling mantle of indifference. The winter wears away, and so does faith. We are generally busy with our sociables and entertainments and sleigh-rides and lectures and other helps to church life. The press in its reference to religious statistics, to the ingathering of converts, sounds much like the old cry, and with reason, 'Where is now thy God?' Here and there men and women are pained at the outlook, especially grieved that our spiritual poverty does not beget a hungering after righteousness. It follows that the unconverted are almost immovable, that pulpit influence and personal appeal are alike resisted, and that the faithful few find the locks of their strength cut off by the unfaithful many. In such a religious condition every ministerial gathering and convention of churches discusses the meaning of this state of things."

Thus writes a regular correspondent of the *Examiner and Chronicle*, a leading Baptist paper. While it is a fact to be deplored by all denominations that its members manifest so little zeal in religious matters, the reason for this state of things is plainly stated in the Bible. Read 2 Tim. 3:1-5. Having a form of godliness, the power thereof is not manifest.

THOSE CHURCH STATISTICS.

"ABSOLUTELY appalling," is the term used by Dr. Theodore L. Cuyler, of Brooklyn, speaking of the present state of the churches in America. We have already noticed the statistics of several of the leading denominations, and now comes the figures in regard to the American Presbyterian churches. The official statement shows that to the 5,400 Presbyterian churches in America, only 4,200 new communicants were added in 1880. This number is 1200 less than one to each church. Dr. Cuyler thinks if the facts were known, it would be found that the same is true of the Methodist, Baptist, Dutch and German Reformed, and Congregationalist churches. He says, "the falling off in church attendance over the land is undeniable. All attempts to conceal or falsify such facts are both cowardly and criminal. The first thing for our churches to do is to face them."

THE *Advance* says that the best thing in the new Fletcher Prize Essay on Amusements is the prelude quoted from Hannah More: "A Christian's amusements must have nothing in them which may be likely to excite any of the tempers which it is his daily task to subdue; any of the passions which it is his constant business to keep in order. His chosen amusements must not deliberately add to the 'weight' which he is commanded to 'lay aside;' they should not imitate the besetting sin against which he is struggling; they should not obstruct that spiritual-mindedness which he is told is life and peace; they should not inflame that lust of the flesh, that lust of the eye, and that pride of life which he is forbidden to gratify."

Will not every reader who is tempted, for himself or for his children, to follow the fashion of the hour into dancing-schools, balls, theaters, card-playing, billiards, and opera-going, try these practices by the above Scriptural tests.

Appointments.

If nothing in the providence of God prevents, I will meet with the friends at Lemoore, Sabbath and First-day, March 19 and 20. We hope to see a general attendance of the friends in that vicinity. Further meetings, if held, will be arranged at this time. Meetings commence Friday evening, at 7 P. M.

S. N. HASKELL.

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