

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.]

JESUS IS MINE.

BY MRS. SARAH M. SWAN.

WHAT though my path o'er life's rough way,
Be strewn with thorns, with snares beset,
Though dark and cloudy be my day,
And oft with tears my couch be wet,
Though worldly hopes be blasted all,
And pleasure prove an empty dream,
If mid the storm, the gloom, the thrall,
My soul can chant the glorious theme,
Jesus is mine.

Yes, he is mine, I ask no more,
My shepherd, husband, and my friend,
My hope when life's brief day is o'er,
My shield from evil to defend,
My stay on which I now may lean,
My refuge from the coming storm,
His presence shall my soul sustain,
And bring me to that glorious morn;
Jesus is mine.

Jesus is mine; let all depart,
Come joy or sorrow, grief or pain,
To him I give this trembling heart,
And he will ne'er the trust disdain.
His love shall bear me safely through,
Though high the waves of trouble rise,
To earth I soon will bid adieu,
And sing with angels in the skies;
Jesus is mine.

General Articles.

THE JORDAN CROSSED.

BY MRS. E. G. WHITE.

THE Israelites deeply mourned for their departed leader, and thirty days were devoted to special services in honor of his memory. Never, till he was taken from them, had they so keenly felt the value of his wise counsels, his parental tenderness, and his unwavering faith. They knew then that his ripe judgment and self-sacrificing devotion, could never be replaced on earth. Yet while their hearts were filled with grief at their great loss, they knew that they were not left alone. The pillar of cloud still rested over the tabernacle by day, the pillar of fire by night, an assurance that God would be with them still, if they would be true to him.

Joshua was now the acknowledged leader of Israel. He had been prime-minister to Moses during the greater part of the sojourn in the wilderness. He had seen the wonderful works of God wrought by Moses, and well understood the disposition of the people. He was one of the twelve spies sent out to search the promised land, and one of the two who gave a faithful account of its attractiveness, and who encouraged the people to go up and possess it in the strength of God. He was well qualified for his important office. The Lord had promised to be with him as he had been with Moses, and to give him the conquest of Canaan, if he would faithfully observe the divine requirements. Joshua realized the magnitude and importance of the trust committed to him, and he had looked forward to the work before him with great anxiety; but the assurance of divine guidance and support removed his fears.

A few miles beyond the Jordan, just opposite the place where the Israelites lay encamped, was the large and strongly fortified city of Jericho. It could present a serious obstacle to the Hebrews, and Joshua now sent two spies to visit this city and learn something concerning its population and the strength of its fortifications. These men narrowly escaped death in their perilous mission; for the inhabitants, terrified and suspicious, were constantly on the alert. But the spies finally re-

turned safely, bringing encouraging tidings.—"Truly, the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us." It had been privately declared to them in Jericho: "For we have heard how the Lord dried up the water of the Red Sea for you when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things our hearts did melt, neither did there remain any more courage in any man because of you; for the Lord your God, he is God in heaven above and in earth beneath."

Arrangements were now made for crossing the Jordan. The people prepared a three days' supply of food, and the men of war made ready for battle. All heartily acquiesced in the plans of their leader, and assured him of their confidence and support." All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death; only be strong and of a good courage."

But all well knew that without divine aid they could not hope to make the passage. At this time of the year,—in their spring season,—the melting snows of the mountains had so raised the Jordan that the river overflowed its banks, making it impossible to cross at the usual fording-places. God willed that the passage of the Israelites over Jordan should be miraculous. Joshua commanded the people to sanctify themselves, for upon the morrow the Lord would do wonders among them. At the appointed time, he directed the priests to take up the ark containing the law of God, and bear it before the people. "And the Lord said unto Joshua, this day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee."

The priests obeyed the commands of their leader, and went before the people carrying the ark of the covenant. Orders had been given for the multitude to fall back, so that there was a vacant space of three-fourths of a mile about the ark. The immense hosts watched with deep interest as the priests advanced down the bank of the Jordan. They saw them with the sacred ark move steadily forward, toward the angry, surging stream, till the feet of the bearers seemed to be dipping into the waters. Then suddenly the current was borne back, while the tide below swept on, and the deep bed of the Jordan was laid bare. At the divine command the priests descended to the middle of the channel, and stood there, while the great multitudes advanced, and crossed to the farther side. Thus was impressed upon the minds of all Israel the fact that the power which stayed the waters of Jordan was the same that opened the Red Sea before their fathers forty years before.

The priests and the ark still remained in their position in the middle of the river-bed. At the Lord's command, twelve men, one out of each tribe, were directed to take each man a stone from the channel, and to carry it to the dry land, as a memorial for all future generations. "that the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of the Jordan were cut off."

When this had been done, the priests themselves were directed to come up, bearing the ark on their shoulders. They did so, and when their feet had reached the western shore, the waters rushed down, a resistless flood, in the natural channel of the stream.

When the kings of the Amorites and the kings of the Canaanites heard that the Lord had stayed the waters of the Jordan before the children of Israel, their hearts melted with fear. The Israelites had slain two of the kings of Moab, and now this miraculous passage over the swollen and impetuous Jordan filled all the surrounding nations with great terror.

The long years of wandering were ended; the Hebrew hosts had at last reached the promised land. In the midst of the general rejoicing, Joshua did not forget the commandments of the Lord. In accordance with the divine instruction he now performed the rite of circumcision upon all the people who had been born in the wilderness. After this ceremony, the hosts of Israel kept the passover in the plain of Jericho.

"And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you." Heathen nations had reproached the Lord and his people because the Hebrews had failed to possess the land of Canaan, which they expected to inherit soon after leaving Egypt. Their enemies had triumphed because Israel had wandered so long in the wilderness, and they proudly lifted themselves up against God, declaring that he was not able to lead them into the land of Canaan. The Lord had now signally manifested his power and favor, in leading his people over Jordan on dry land, and their enemies could no longer reproach them.

THE ART OF SILENCE.

A CONTEMPORARY says that the art of all others which most needs cultivation is the art of good speaking. We differ. The art of all others which most needs cultivation is the art of silence. There is nothing like the man or woman that can keep the mouth shut. Not that people should always keep the tongue still (it is made for use), but there are times when silence is the best and most effective reply. When a boor speaks roughly or uncivilly to you, when you are asked an impertinent question, when a sneer is conveyed under cover of an inquiry for information, or when, having been appealed to on a question of taste, your opinion is met with ridicule,—the best answer in these, or like exigencies, is a masterful silence.

Silence bespeaks reserve power, conscious strength, dignity, self-command; and nothing is at times so effective as the silence which springs from contempt. The man or woman who can endure reproach silently, or can keep silent when occasion calls for it, possesses something of that quality we call greatness. So the Master was silent before inquisitive Pilate. "He opened not his mouth;" and amid scoffing, and jeers, and taunts, he kept silence, only broken on the cross to bestow benediction and blessing. There is a time to be silent, as well as to talk, and he does well who keeps closed lips before the babbling of the empty soul. Cultivate the habit of silence, and do not defer it till the time comes when the lips shall nevermore speak, and the busy tongue shall be stilled forever.—*Christian at Work.*

It is not often we hear anything said about business as a means of grace. It is looked upon—and even by Christian men—as something with which grace has nothing at all to do. Business is business. The service of God is one thing, and buying and selling quite another! But how if it is not another? How, if it is only another form of his service? if God has his ear open to our bargains as well as to our prayers? if he tries our conduct in the counting-room by the same test by which he judges our spirit in the church. Why, it becomes business men very carefully to review this whole matter! Perhaps it may even turn out that this sort of infidelity is of a far more deadly kind than that which Col. Ingersoll seeks unblushingly to thrust upon his fellows.—*Covenant.*

"THIS GENERATION."

BY WM. PENNIMAN.

(Continued.)

As our object all along has been to show what Christ teaches in this wonderful and memorable chapter (Matthew 24) in regard to the nearness of the end of all things, we shall notice a few more points which relate to the subject before we attempt to take a general view of the whole field of evidence.

Our Saviour next gives more of the spiritual signs of his coming as follows: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

The people did not think the Lord was going to destroy the world in the time of Noah. No doubt they ridiculed the idea, and called Noah a fool and a fanatic for preaching such a doctrine. Noah was not moved from his purpose, but kept on building the ark. The people did not regard his warnings, but went on in wickedness and unbelief till the earth "was filled with violence," and the storms of God's wrath fell upon it. The very fact that people are doing now as they did then proves the words of Jesus true. So far as buying, selling, planting and building, marrying, etc., are concerned, these things are right, if they are, not made the great end of life, as they were before the flood, and as they are now by the great mass. Men have become so hardened in sin that the claims of God's law are not regarded. God's hand is not seen in the most astonishing signs. Christ saw that even those who professed to be his followers would put off the day of his coming, as the language of the 48th and following verses will prove: "But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

This language implies that this class of evil servants are apostates, reprobates, and backsliders from the true advent faith. Unless this class of hypocritical pretenders, as well as all others who wickedly reject the light and oppose the third angel's message which is now going before the world, speedily repent they will have their portion with the hypocrites. The closing words of the 24th chapter plainly represent two classes of servants, the faithful and the unfaithful, the one proclaiming just the opposite of the other.

The two classes of servants of whom Christ speaks show the close connection of this chapter with the 25th, the first part of which refers to the wise and the foolish virgins. The remarkable fulfillment of this prophecy adds another stone to the monument of proof already given of the nearness of the end. The 25th chapter begins, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all these virgins arose, and trimmed their lamps."

An event of this character has taken place. The 24th and 25th chapters are one connected discourse, the division into chapters being made in the 13th century. The word *then* which commences the chapter implies *at the very time*; it therefore follows that at the very time when both these classes of servants (spoken of in the closing of the 24th chapter) are manifested, the kingdom of heaven may be compared (Campbell's translation) to ten virgins, or to an eastern marriage. In regard to this parable Eld. James White says:—

"The kingdom of heaven is not the future kingdom of glory. The parable can in no wise illustrate that kingdom. The term here, as in many other places in the New Testament, applies to the work of grace; or, more definitely expressed, it refers to the great second-advent movement, caused by the power of the word and Spirit of God upon the

minds and hearts of men. The ten virgins illustrate those who professed faith in the evidences of the soon coming of Christ, based upon fulfilled and fulfilling prophecy, and the signs of the times. Their lamps represent the word of God. Ps. 119: 105; 2 Peter 1: 19. The oil may illustrate abiding faith, produced by a thorough work of the word and Spirit of God upon the hearts and lives of men. The difference, then, between those illustrated by the foolish and the wise virgins, is that one class rest in that faith which alone is the result of theory, while the other class have that abiding faith which results not only from theory, but also from the work of grace wrought by the word and Spirit of God. And in the great advent movement, these two classes have been clearly manifested. The bridegroom in this parable represents Jesus Christ, and the tarrying of the bridegroom clearly shows a disappointment on the part of those looking for his second coming, and a consequent delay. The first point of expectation, as expressed in the title page of Wm. Miller's nineteen lectures, was 'about the year 1843.' This time passed, and believers for a time sank into a position which is well represented by the words, 'they all slumbered and slept.' In the summer of 1844, it was seen that those evidences which had been relied upon as proof that the 2300 prophetic days of Dan. 8, would end in the year 1843, proved that they would terminate in 1844. The entire body of believers had been united, agreeing with Wm. Miller that the 2300 days dated from the going forth of the commandment to restore and to build Jerusalem, B. C. 457. This point settled, the figures 1843 were readily found: From 2300 take 457 and there remain 1843.

"But it was seen that it would require 457 full years before Christ and 1843 full years after Christ, to make 2300 full years; so that if the 2300 years commenced with the first day of B. C. 457, they would reach to the first day of A. D. 1844. It was also seen that this prophetic period did not commence with the year 457, in the spring, but in the autumn of that year; consequently, 2300 full years would terminate in the autumn of 1844. In connection with this view of the subject, a most forcible application of the parable of the ten virgins, and other scriptures, was made, and a most solemn, searching cry went forth to Adventists everywhere, 'Behold, the Bridegroom cometh; go ye out to meet him.' This appeal to professed believers went with astonishing rapidity and power, and all were aroused to search the Scriptures with greater care and deeper interest, fully represented by the words, 'Then all those virgins arose and trimmed their lamps.'* The preceding explanation of this parable proves that it has been clearly and forcibly fulfilled in the days of 'this generation.'

Heretofore we have confined our attention to the spiritual and physical signs which our Lord enumerates; we shall next try to present some parallel evidence before taking up the important lesson which the subject impresses upon us. Our object has not been to prove Christ's second coming, but to show that it is near. On this point Eld. J. H. Waggoner says: "The instruction which Christ gave his disciples in Matt. 24 was not given to prove that he would come again (though it does prove this), for this is abundantly proved by other scriptures, and on this point the questioners had no doubt. But it was given especially to teach the church *when* that event is 'near, even at the doors.' They did not ask him if he was coming again, but what should be the sign of his coming, and of the end of the world. He gave them the information desired."

Fifteen years after the falling of the stars in 1833, Spiritualism in its modern phases and manifestations made its appearance in Hydesville, N. Y. Judge Edmonds, in the "Year Book of Spiritualism" for 1871, says: "While Romanism and Protestantism combined numbered from eight to nine millions, with some forty-five thousand preachers, Spiritualism numbered between ten and eleven millions, with fifty thousand mediums. Recollect, now, that this estimate comes not from us, but from our opponents; it is not the product of our imaginations, but the result of the severe scrutiny of those who have no sympathy with us. I confess, however, that I believe it to be accurate; all my information goes to confirm it; and my error was in estimating the number too low, lest I might be accused of exaggeration."

* See "Reasons of Our Faith and Hope," "Sanctuary and Twenty-Three Hundred Days," also "Three Angels' Messages."

This shows a growth of ten millions in a little more than twenty years. It is now about thirty-three years since it came up, yet perhaps it can be safely said that the believers in Spiritualism number from fifteen to twenty millions. It can be truly said of Spiritualism that it "leads to bewilder and dazzles to blind." It has drawn into its ranks men of all classes and professions, men of great talents, including scientists and college professors; and even those who profess to be ministers of the gospel have not escaped its power. The word of God declares in 2 Thess. 2: 11, 12: "And for this cause (preceding verse, 'because they received not the love of the truth, that they might be saved') God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Have we not a wonderful fulfillment of this prophecy at this day, and have not the churches been very much weakened by this Satanic delusion? Spiritualists deny God. They deny Christ. They have "counted the blood of the covenant an unholy thing." Heb. 10: 29.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16: 13-15. We have a literal fulfillment of this prophecy, as the "mediums," and wonder-workers have already gone before the kings and the great ones of the earth "working miracles." Soon the great battle of "Armageddon" will take place, and the final consummation. Mark, the language "Behold, I come as a thief," follows in close connection with the doings of these spirits of devils, and the great battle.

There never was a time in the history of the world when there was so much infidelity in regard to the Scriptures as now. The world is literally flooded (at least wherever the English, German, or French languages are used) with infidel books and papers. A paper is published in New York called "Payne's Age of Reason" with the likeness of that noted infidel on the front page. In this paper the Bible and its teachings are of course ridiculed. Men cry out, with far more astonishing effrontery than they did in the noted "reign of terror" in France, when the Bible—the "two witnesses"—was put down for "three and a half years," "CRUSH THE WRETCH," meaning Christ. There seems to be wickedness and infidelity enough in our own country without importing any more from France or any other land. Are we to have "The Age of Reason" (and another "reign of terror") and its author enthroned in our land? May we not soon look for the enthronement of the "goddess of reason" (if not already enthroned) in the minds of American infidels? Thirteen years after the darkening of the sun, nearly synchronizing with the rise of Spiritualism, wicked men, instigated by the power of Satan, undertook to put out the great spiritual and universal light which emanates from "the two candlesticks standing before the God of the earth." Rev. 11: 4. For evidence of this bold and heaven-daring undertaking, we quote from Dr. Croly on the French Revolution:—

"The spirit which had filled and tortured every limb of France with rebellion to man, now (1793) put forth a fierce malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which, history, in all its depths and recesses of national guilt, had never an example,—a crime too blind for the blindest eyes of barbarism, and too atrocious for the hottest corruptions of the pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed that as they had defied earthly monarchy, they 'would now dethrone the monarchy of heaven.' On the 7th of November, 1793, Gobet, the bishop of Paris, attended by his vicars-general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that the only religion henceforth should be the religion of liberty, equality, and morality. His language was echoed with acclamation. A still more consummate blas-

* See "Nature and Tendency of Modern Spiritualism."

phemy was to follow; within a few days the municipality presented a veiled female to the assembly as the 'goddess of reason,' with the fearful words, 'There is no God; the worship of reason shall exist in his stead.' The assembly bowed before her and worshiped. She was then borne in triumph to the cathedral of Paris, placed on the high altar, and worshiped by the public authorities and people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned; treason to the majesty of God had reached its height; no more gigantic insult could be hurled against Heaven. But persecution had still its work; all the churches of the republic were closed; all rites of religion were forbidden; baptism and the communion were to be administered no more; the seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on 'The Wisdom of Atheism!'

"The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors, and statesmen of France were torn open, and the relics of men whose names were a national glory, tossed about in the licentious sport of the populace. On the gates of the cemeteries was written, 'Death is an eternal sleep!' In this general outburst of frenzy, all the forms and feelings of religion, true or false, were alike trodden under foot of the multitude; the Scriptures, the lamps of the holy place, had fallen in the general fall of the temple; but they were not without their peculiar indignity; the copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons, the capital of the south, where Protestantism had once erected her special church, and where still a remnant worshiped in its ruins, an ass was actually made to drink wine out of the communion cup, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modeling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness, and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The Scriptures, long lost to the people in the whole extent of Romish Christendom, were now still more decisively undone; no effort was made to reinstate them by the Romish church."

If infidelity, communism, socialism, evolutionism, spiritualism and many more kindred "isms" continue to increase as they have for a few years, how long will it be before another "reign of terror" will be inaugurated? The world has certainly arrived at an "alarming crisis," and it is evident that an "age of doubt is to precede our Lord's second coming." "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

(To be Continued.)

JOY IN SERVICE.

The spirit which accompanies an action is often as important as the action itself. Two children in a well-ordered household may be equally obedient, so far as outward conduct is concerned, but one may keep the paternal commandment with inward rebellion, or with perfunctory indifference, while the other accepts every duty, and fulfills every obligation with gladness and gratitude. There is a vast difference between the enforced submission of a slave and the sweet compliance of a son. The grudging payment of tribute-money by a captive is quite other than the gift-making of a loyal subject. In this world there is a great deal of service in which there is no joy; while still it is true that the highest, fullest, and noblest service is always that into which the joy-element enters largely.

We see this constantly in the common-places of daily life. Mutual sacrifices consecrate family intercourse, and loving self-denials crown the hardest labor as with flowers. The husband who has toiled all day does not murmur, though he must spend the entire night in a vigil beside the bed of a sick and suffering wife. The young mother whose girlish years have been like a gay procession marching to music, with banners out-

flung to the breeze, is content, ay, and blessed, when she is tied fast in her nursery. Her arms cradle a helpless babe for whose comfort she performs offices that tax her strength, absorb her time, and cut her off from social pleasures which she once enjoyed; but she does not repine. The compensations which flow in upon her heart far outnumber the limitations, withdrawals, and burdens of her maternity. Look at the good physician as he goes from house to house in his rounds, or from cot to cot in the hospital, to battle with disease and alleviate pain. His is no fair-weather work. It enlists his severest efforts, it engages his utmost powers, it draws upon his resources of every degree,—physical, intellectual and spiritual. Yet who shall say that it is barren of delights? Ask him about it, and he will tell you that he often drains the most ecstatic cup that ever touches human lips,—the cup of the conqueror. He will say that it is worth broken nights and sleepless dawns and laborious days to vanquish death, and give a dear one back to those who love him, as from the edge of the grave. He will even bear witness, supported here by the accordant testimony of his profession, that when all that skill and knowledge can prompt is done, and done in vain, that even then there is a satisfaction in having soothed where he could not cure, and assisted where he could not save.

We have lately seen a beautiful rhythmic illustration of the spirit we mean in a little poem, in which a farmer is supposed to be talking to the wife whom he tenderly cherishes.

"Through all the changing seasons,
My pride is, and has been,
To keep thee cool when suns are hot,
And warm when nights are keen;
Bend down to make thy burden mine,
Or lend my cloak to thee,
In summer or in winter,
For so should it be.

"I plow the stiff, tough fallow,
And toil and moil and sow;
You peer for nests through blackthorn boughs,
And where first roses blow.
I'll do the work, you do the play,
Then home at eve with me,
A warm hand in a cold one,
For so should it be.

"My steady strokes in autumn
Shall fell the rattling grain,
And you shall tumble down the shocks,
Nor set one up again.
I'll store red apples like your cheeks,
And give the best to thee,
From a tired hand to a fresh one,
For so should it be."

It is this feeling of real pleasure in service for another, or for others, which dignifies endeavor, and glorifies the homeliest toil. Do we have enough of it in our work for Jesus? Is there any reason why Christian work should ever be joyless work? Do we not dishonor our Lord when we engage in his service as though it were all hardness and warfare, and hopeless, dull, and somber resignation? Who has an equal right with us to sing as we journey? Like Cromwell's soldiers, we should march to the fiercest encounters with the enemy, uplifting psalms of faith and defiance. Like David, we should be ready to exclaim, at every crisis of life, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." The child of God is the one person in the universe who can understand Paul's terse exclamation, "Rejoice evermore." For nobody else are invisible joy-bells always ringing. Nobody else, in view of the clouds and darkness, and the mystery which surrounds so many of God's apparent dealings with men, can accept each event as it comes without faltering, and with thanksgiving. Dr. Bushnell said, in one of his sermons, that nothing in the world is really luminous to a mind unilluminated by religion.

We may conclude the sentence, and say that to a mind illumined by faith nothing in the world is opaque. Everywhere the sun shines. Everywhere the vision of attendant angels is waiting just beyond the immediate clouds. Illness, losses, bereavements, disappointments, may come, but God is over them, and the soul hid with Christ in God is happy through them all.

The sweetest songs we have ever heard have come in intermittent notes, through the fragrant summer dusk, from groves and thickets, where the singer dwelt unseen. So have some of life's gladdest and most exultant strains come from sick-chambers, and from experiences of tribulation and distress. For the joy that was set before him, our Lord endured the sharpest pangs of woe; and for the joy that shall be their reward, his

followers may well bear patiently and calmly whatever of reverse, or trial, or suffering may be their portion here.

We hear much of personal magnetism. Personal magnetism is of two kinds, the attractive and the repellant. In our church relations, in our Bible classes, and among the wee ones who throng around us in the eager confidence of childhood, let us use the attractive kind. Who can resist the influence which is genial, amiable, heavenly?

We have just passed through a long, cold winter. The land has worn the white mantle of the snow from Maine to Florida. On the first of March the winds blew and the storms were fierce in many an inland town and on many a surf-tossed beach. Nevertheless the spring is here. Presently there will be jasmine in the southern forests, violets on Virginia slopes, arbutus in northern pine-groves. There will be rollicking robins and merry bluebirds, and a world of blossoms and music. The sunbeams and the south wind will not come with stir nor sound of a victorious army, but their bugles never call retreat. The joyful service of the wakening season is here, and a million forces are even now at work to make ready for the fruitage and the harvest that God has promised. Let us too be glad and work joyfully, doing what we do "heartily as to the Lord, and not unto men."—S. S. Times.

"WHAT THINGS?"

WHEN the two disciples going toward Emmaus were joined by a countryman going the same way, he asked the subject of their conversation, "as ye walk and are sad." Cleopas asked him if he did not know what things had come to pass. "What things?" he said. He wanted them to rehearse them. They had need to know for all time, that Jesus is interested in all that his disciples deem important. Fresh from the conflict that ended on the cross, the first work is to ask their burdened hearts to tell him their trouble. Not that he did not know it already. It was better for them to define it. Some troubles will disappear upon our looking into them. Others, as we define them, give to us a meaning we never saw before. Part of the time taken in the short journey was employed by them, at his request, in telling their grief to him. Then he opened to them the Scriptures. That wonderful sermon had a condition to it; it was that they should tell him their trouble. We have no need to wait for the service at the church, nor till we can go to our knees in our closet, to be able to tell him "what things" have troubled us. He will stand beside us at our work, or walk beside us as he did with them, or sit by our weary pillow; and if we but try to tell him, his answer will make our heart glow within us.—Golden Censer.

SUPPRESSING LOTTERIES.

THE suit of the State of Mississippi to suppress a lottery company, has been decided on an appeal, by the U. S. Supreme Court. The corporation was chartered by the Legislature in 1867. In 1870, an act was passed giving effect to the clause in the State constitution of 1868, which prohibited the further sale of tickets by lottery companies. The Supreme Court decides that while the Legislature granting the charter undoubtedly entered into a contract with the corporation, the Legislature had no authority to bargain away the power of the State to regulate all matters affecting public health and morals; that lotteries are demoralizing in their effects, no matter how carefully regulated, cannot, in the opinion of this court, be doubted. This being the case, there can be no question that lotteries are proper subjects for the exercise of a State's governmental or police power. Contracts which the federal constitution protects are those which relate to property rights, not to government rights. The right to stop lotteries is governmental, and to be exercised at all times by those in power, at their discretion. Any one, therefore, who accepts a lottery charter, does so with the implied understanding that the people, in their sovereign capacity, and through their properly constituted authorities, may take it back at any time when the public good shall require, and this, whether it be paid for or not.

THERE are many men whose tongues might govern multitudes, if they could govern their tongues.

SAFETY IN THEE.

BY MRS. M. F. GOULD.

SAVE me, Jesus, lest I die,
Hear, Oh, hear my feeble cry;
Put now forth thine arm to save,
Lest I sink beneath the wave.

Billows surge around my soul,
Thickly do they 'gainst me roll;
Safety here I none can see,
Therefore unto thee I flee.

There is hope, oh, there is rest,
Leaning on the Saviour's breast;
And through all this troubled sea,
Lord, I'll humbly trust in thee.

A COMING FAMINE.

BY SAMUEL W. PACK.

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

This prophecy is just on the eve of being fulfilled. At the present time there is more religion (so called) than at any previous time, but there is very little of real godliness. The world's history is fast closing up. God's signs are abroad in the earth,—distress of nations with perplexity, famine and pestilence in divers places,—but God's mercy is mingled with it, and will continue to be as long as Christ is our mediator. But as soon as the one hundred and forty-four thousand are sealed in their foreheads with the seal of the living God, Rev. 7, Christ will cease to act as our mediator and priest. He will then lay aside his priestly robes, and put on the robes of royalty, preparatory to ruling the nations with a rod of iron, and dashing them in pieces like a potter's vessel. Ps. 2:7-9. The seven angels will be sent forth with the seven last plagues; in other words, with God's unmingled wrath, or wrath without mercy. Rev. 16; 14:9-12.

Then commences the famine spoken of by the prophet. Christ is now in the holy of holies of the heavenly sanctuary, where he entered in 1844, when the proclamation went forth, "Fear God and give glory to him, for the hour of his judgment is come." And when he leaves that position the people know not where to look for him; he is no longer our intercessor; and as no one can approach the Father but through him, their prayers and entreaties are unheard. They shall run to and fro to seek the word of the Lord, and shall not find it. Those who have not found the word of the Lord previous to the pouring out of the seven last plagues will not find it afterwards. This constitutes the famine.

We are not told in the sacred word just how far this event is in the future, but we are to know by signs in the heavens above and in the earth beneath when "it is near, even at the doors." We believe that the United States government will amend the constitution in a religious point of view in accordance with prophecy. Then the end will be very near. This will be the final contest, and it will be for each one to decide for himself whether he will reverence the Sabbath of the Lord—the seventh day of the week—as found in the fourth commandment, or Sunday—the first day—as established by the church and the law. Those who are on the Lord's side will be the one hundred and forty-four thousand who will be caught up with the resurrected righteous to meet the Lord in the air; the others will be slain with the breath of his mouth and the brightness of his coming. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. 25:33.

The subject of the Sanctuary is a central truth around which other truths of importance cluster. It gives a definite idea of the mediation of Christ in both the holies of the heavenly sanctuary, and explains the nature of the disappointment of Adventists in 1844. We have a clear and full exposition of this glorious theme in the work, "Sanctuary and Twenty-three Hundred Days," published at the office of the SIGNS OF THE TIMES, Oakland, Cal. The sanctuary as built by the Jews was made after a pattern shown to Moses in the mount. Ex. 25:9, 40; Heb. 8:5. It had two apartments, the holy and most holy. It was cleansed with blood. It was a type or figure of the sanctuary of the New Covenant which is

in Heaven. The most holy place was entered only one day in the year, the day of atonement. The atonement and cleansing of the sanctuary are identical. The high priest ministered in the holy place every day, but only on the day of atonement did he enter the most holy place with the breastplate of judgment and with the blood of a goat chosen by the Lord to cleanse the sanctuary of all the sins borne in during the year. When he came out, he placed his hands on the head of another goat, called the scape-goat, transferring all the sins from the sanctuary to that goat, and the goat was then taken away to a land not inhabited; and thus the sanctuary was cleansed. Christ at his ascension entered the holy place of the heavenly sanctuary to make intercession for his people. The angel Gabriel, in explaining Daniel's vision to him, said: "Unto two thousand and three hundred days then shall the sanctuary be cleansed." Daniel 8:14. The fulfillment of prophecy shows clearly that this period expired in 1844. The Adventists supposed at that time that the cleansing of the sanctuary was the burning of the earth, and Christ would be coming in the clouds at the same time for his redeemed people; hence their disappointment. At this time Christ passed from the holy to the most holy place in the heavenly sanctuary, with his own blood and the breastplate of judgment. Hence the proclamation at that time, "Fear God and give glory to him, for the hour of his judgment is come." This is the investigative judgment. The executive judgment is the destruction of the wicked at the second coming of Christ. So since 1844 Christ has been determining who of all the dead and living are worthy of eternal life. Christ next comes forth from the most holy place of the heavenly sanctuary with all the sins of his redeemed people since the foundation of the world, and places them on the head of the devil, the antitype of the scape-goat, and the author of all sin. Thus is the heavenly sanctuary cleansed. Probation will then be ended. Christ will no more be our mediator, hence there will be no more mercy for sinners. Then follow the seven last plagues, and the famine for the word of the Lord. The wicked at that time will also suffer for temporal food and water, but there is a promise to the one hundred and forty-four thousand, that their bread and water shall be sure.

WHERE TWO OR THREE ARE MET TOGETHER.

WHEN only two or three are present, is it worth while to have the meeting? This is a question which is often asked by the minister, or his deacon, or by the two or three, and sometimes discouragement gets the better of faith, and the very ones who for their loyalty and effort ought to have been rewarded with sermon or address, or whatever the expected provision was to be, are sent empty away. We believe it is always best to hold the meeting that has been appointed, even if there is only an audience of one. Two incidents have lately come to our knowledge which we proceed to narrate in illustration of this thought.

Not many days since a missionary meeting was appointed for one of the wealthiest congregations of Boston's Back Bay. A foreign missionary was to be present and speak of his work. The evening came. Unfortunately it was the evening of a great and overpowering attraction elsewhere, and a congregation of only about twenty persons assembled. The pastor was more than disappointed; he was disgusted. The missionary, used as he was to impediments, would have preferred to proceed, but the pastor had lost all heart. It was no use, he said, in that great church, to hold a missionary meeting with only twenty persons, and no meeting was held. The twenty people who had come went away.

Now, among those twenty people, as we happen to know—we cannot believe that the minister in question knew it—were, first, a lady, the near relative of a very distinguished official who sustained very close and important relations to the foreign country represented by the missionary who was to speak, and who had come from a considerable distance in order to furnish herself with materials for exerting a quiet influence in behalf of the mission; second, the distinguished pastor of a neighboring church, whose congregation, a Sunday or two previous, had made an offering of between \$4,000 and \$5,000 for foreign missions, and who certainly was in a favorable position to influence the giving of more; and thirdly, a

wealthy and liberal Boston merchant, who out of his own pocket is now building a church in one of the suburbs of Boston, which is to cost probably not less than \$150,000. These were three of the twenty people who came to that missionary meeting, and for whom it was thought not worth while to hold it. Was it not an unfortunate mistake?

The late Bishop Randall was wiser and more fortunate on a somewhat similar occasion, which forms our second incident. He was announced to preach in an Eastern church in behalf of his missionary work in Colorado. The evening came and proved dreadfully stormy. Only six persons appeared. For a moment the good Bishop hesitated. Finally he concluded that it was his duty to carry out his appointment; the question of congregation was none of his business. Accordingly the service went on, and he preached his sermon to the six people. In the collection which followed was an offering alone of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The Bishop responded. "I am the one," said the gentleman, "who gave you the \$200 last night. But after getting home I did not feel quite satisfied with doing that. I propose to make the sum up to \$1,000; and here is my check for the balance."

What Bishop Randall felt at this we will not venture to say, but he never after had any doubts as to his duty in the face of a small congregation. And if this article should meet the eye of other clergymen who have similar doubts, we trust it may help to remove them. Among the two or three who gather together of a stormy evening may be the very one to whom God has appointed you a messenger.—*Christian Union*.

THE TRUMP OF GOD.

WE shall hear it. It has been heard before. From amid the thunders and lightnings of Sinai, there was heard the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. "And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake and God answered him by a voice." Exodus 19:16-19.

So it is written that in the end of this age, "He shall send his angels with a great sound of a trumpet (margin, with a trumpet and a great voice), and they shall gather together his elect from the four winds, from one end of heaven to the other." Matthew 24:31. Again, it is declared that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

Solemn and startling shall be that mighty voice. More awful than that "sound of a trumpet" and "voice of words," which caused the hosts of Israel to shrink with fear at the law of Him who spake to them from Sinai, shall be that trumpet and that voice of the Highest, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only but also heaven." Heb. 12:19-29.

No inaudible, invisible, symbolic act can answer to this representation. There were "seven trumpets" heard in vision by the seer of Patmos, whose soundings heralded great events, but none of these were that "trump of God," of which the prophet speaks. Of it he declares, "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

And this shall occur, not through the stretch of passing years, but "in a moment, in the twinkling of an eye, at the sound of the last trump," 1 Cor. 15:52, 53. Sudden as the lightning flash, "from the east even unto the west," the glory of Christ's presence shall burst upon an astonished world. Sudden as the cry at midnight, which heralded the coming of the bridegroom, shall be heard that thunder-peal that shall tell of the coming of the King. "The voice of the archangel and the trump of God" shall rouse a slumbering church, and startle a careless world. What a change, from mirth and revelry, from song and dance, from vanity and frivolity, to the solemn splendors of the judgment hour, when

"Louder still, and still more dread,
Swells the high trump that wakes the dead."

Shall we be found ready in that day? Two shall be in the field, one shall be taken and the other left; two in one bed, one shall be taken and the other left. The line of division shall run

through families, churches, congregations, communities, nations, and all the tribes and peoples of the earth. And on which side of that dividing line shall we be found, when the last trump shall sound the knell of earthly hopes, and shall herald in the glory of the eternal jubilee? Happy shall they be who in that day are found safe beneath the shelter of the everlasting rock, washed in the blood of the Lamb, sanctified through the truth, quickened and consecrated by the power of the Holy Ghost, and prepared to hail with gladness the dawning of that day that shall end their sorrows and shall bring to them eternal joys.

"To damp our earthly joys,
To increase our gracious fears,
Forever let the archangel's voice
Be sounding in our ears.
The solemn midnight cry,
Ye dead, the Judge is come;
Arise and meet him in the sky,
And meet your instant doom."

—Selected.

LARGE LITTLES.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, or reckon it small dishonor to turn back in such a conflict. But a holy life is made up of the small things of the hour, and not the great things of the age that fill up a life like that of Paul or John, like that of Rutherford, or Brainard, or Martyn.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and impudences, little foibles, little indulgences of self and of flesh, little acts of indolence or indision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of holy life. And then attention to little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak of stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible character to admire or copy.—*Dr. Bonar.*

A WORD TO YOUNG MEN.

How about your companions? Where and how do you spend your evenings? If you have not given serious thought to these questions before, we would urge you to stop and consider them now. Sit down a moment seriously with the old Bible, and if you do not know just where to look to find what God says about these things, let us direct you: Open first to 1 Cor. 15:33, and with it compare Prov. 15:9, and Prov. 13:20. Well, you say, who are fools? We reply, The man who thinks his own way right, Prov. 12:15. And then we think that man a fool who occupies his time with trifles; who neglects important truths and realities, and who does not prepare for great and unavoidable events. Eccl. 7:4; Prov. 28:26; 1 Tim. 6:3, 4. "See then that ye walk circumspectly, not as fools, but as wise." Eph. 5:15; Prov. 4:14, 15. A surgeon in the army, on being asked why it was that most of our boys come back so much improved in every respect, while some who stood so much higher when they went away were utterly ruined, said: "It all depends upon the *tent-mates they have had.*" Note the blessedness of the godly in the first Psalm, and the doom of the ungodly; and remember, "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." You may find companionships that will tend to lead you in the better way, and there are those who will love to lead you to Him who is "the way, the truth, and the life." "In the way of righteousness is life; and in the pathway thereof there is no death."—*Philadelphia Association.*

The Sabbath School.

LESSON FOR PACIFIC COAST—SABBATH, APRIL 16.
Instruction at the Second Passover.—John 5:19-47.
LESSON COMMENTS.

AFTER the wondrous cure of the paralytic at Bethesda, a great uproar ensued in the court of the temple, and a sharp controversy took place in regard to the true claims of the Sabbath law. Jesus had purposely chosen the Sabbath upon which to perform the miracle at the pool, so as to rid the day of the incumbrances which had been heaped upon it by the Jews, and he answered their accusations by declaring, "My Father worketh hitherto, and I work." He claimed equal rights with God in doing a work equally sacred and of the same character with that which engaged his Father in Heaven. But the Pharisees were still more incensed, because he had not only broken the law, according to their understanding, but added to this offense the heinous sin of declaring himself equal with God. Nothing but the interference of the people prevented the enraged Jewish authorities from slaying him on the spot.

Jesus declared that he could do nothing of himself "but what he seeth the Father do." His relationship with God forbade him from working independent of him, and he could do nothing against his will. Few realize the full force of Christ's words in regard to his connection with the Father. They teach man that he should consider himself inseparably bound to his heavenly Parent, that, whatever position he may occupy, he is responsible to God, who holds all destinies in his hands. He has appointed man to do his work, he has endowed him with faculties and means for that purpose, and so long as man is faithful to his high stewardship, he may feel warranted in claiming the blessings and promises of his Master. But if, when raised to a position of sacred trust, he becomes exalted in his own estimation,—depending upon his own wisdom and power, taking affairs into his own hands, and separating himself from Him whom he professes to serve,—God will call him to an account for his unauthorized acts; he has not worked in unison with his Commander.

The Sadducees were in opposition to the Pharisees regarding the resurrection of the dead. The former claimed there would be no resurrection of the body. But Jesus told them that one of the greatest works of his Father is raising up the dead, and even so the Son of God has power in himself to raise from the dead. "Marvel not," said he, "at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The humble Nazarene asserts his real nobility. He rises above humanity, throws off the guise of sin and shame, and stands revealed, the Honored of the angels, the Son of God, equal with the Creator of the universe. The rulers of the Jews, and the listening multitude are spell-bound before his mighty truths, and the lofty dignity of his bearing. No man had ever spoken words like these, nor borne himself with such a kingly majesty. His utterances were clear and plain, fully declaring his mission and the duty of the world. Read verses 22-27.

Here Jesus throws back upon the rulers their accusations against him, and their attempts to prescribe his work, and to judge by their narrow bigotry, his acts of mercy and benevolence. He declared himself their Judge, and the Judge of all the world. When he came to earth as the Redeemer, it was given into his hands, and all men are responsible unto him. He took the burden of humanity that he might save men from the consequences of their sins. He is in one their Advocate and Judge. Having tasted the very dregs of human affliction and temptation, he is qualified to understand the frailties and sins of men, and to pronounce judgment upon them. Therefore, the Father has given this work into the hands of his Son, knowing that He who victoriously withstood the temptations of Satan, in behalf of man, will be all-wise, just, and gracious in his dealing with him.

The words of Jesus were more impressive because the controversy had risen very high. He was virtually summoned before the dignitaries of the Jews to be tried for his life. He, the Lord of

the Sabbath, was arraigned before an earthly tribunal, to answer to the charge of breaking the Sabbath law. When he so boldly made known his mission and work, his judges looked upon him with mingled astonishment and rage, but his words are unanswerable and they could not condemn him.

He denied the right of the Pharisees to question him or to interfere with his business. The Jewish system invested them with no such authority; their claims were based upon their own pride and arrogance. He refused to plead guilty to any wrong or submit to being catechised by them.

After presenting before them these grand truths concerning his work in connection with the Father, he binds his assertions with the testimonies, that have been borne of him, as found in verses 30-35. From his sublime height he reads the secrets of their hearts and reminds them that for a time they had accepted John as a prophet of God and rejoiced in the message that he brought them. He affirms that the mission of John was solely to prepare the way of himself, whom the prophet testified was the Christ, the Redeemer of the world.

But no man could witness concerning the mysterious connection of Jesus with the Father; human knowledge cannot reach the courts of Heaven. Jesus assures them that he does not refer to the testimony of John in order to sustain his claims, but only that his persecutors may be convinced of their blindness and inconsistency in defiantly opposing him whom John had stated was the Son of God. They were not in ignorance regarding the evidence of John, for they had sent a deputy to him who had brought back his statement of the baptism of Jesus and the wonderful manifestations of God at that time.

Jesus speaks of John that they may see how, in rejecting himself, they also reject the prophet whom they had received with joy. He further declares: "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." Had not the heavens opened and light from the throne of God encircled him with glory, while the voice of Jehovah proclaimed, "This is my beloved Son, in whom I am well pleased"? Besides all this, his own works declared his divinity.

The truth spoken by Jesus collided with the prejudices and customs of the rulers, and they cast it from them, hardening their hearts against it. They refused to listen to the teachings of Christ, because those teachings directly condemned their cherished sins. Had the Son of man come flattering their pride and justifying their iniquity, they would have hastened to do him honor. Said Jesus, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." Pretenders, who could present no evidence of divine authority might arise, who, by prophesying smooth things, and gratifying the vanity of the rich and unsanctified, might secure their firm allegiance. These false prophets would lead their followers to eternal ruin.

Jesus declared that there was no necessity for him to accuse them to the Father, for Moses, whom they professed to believe, had already accused them. "For," said he, "had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Jesus knew that the Jews were determined to take his life, yet in this discourse he fully explained to them his Sonship, the relation he bore to the Father, and his equality with him. This left them without an excuse for their blind opposition and insane rage against the Saviour. His words had thrilled the hearts of the rulers with condemnation for their course. He had pressed their guilt home upon their consciences, yet this only made them more bitter against him. They sent messengers all over the country to warn the people against Jesus, whom they denounced as an impostor. Spies were sent to watch him and report what he said and did. The precious Saviour was now most surely standing under the shadow of the cross.

E. G. WHITE.

NEVER LATE.—A Sabbath-school in Albany, New York, has had the same superintendent for forty years; and he was never a minute behind the time in all his forty years' service in the school. Think of that, young friends.

The Signs of the Times.

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

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH,

EDITORS.

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

OAKLAND, CAL., FIFTH-DAY, APRIL 7, 1881.

THE SEVENTH DAY IS THE SABBATH.

It is always a pleasure to us to answer questions asked by those who are seeking for light. A friend in Tulare county sends the SIGNS to his kindred in Manchester, England, and has received the following which he kindly forwards to us:—

"Mother has shown me one or two of the religious papers that you have sent her, and from them it seems that you keep Saturday for the Sabbath and call Sunday the first day. But I cannot find any reason for the change. Everyone understands that God rested on the seventh day and called it holy. But what I want to know is why you say that Sunday is the first day. Of course Saturday must be the seventh day if you begin with Sunday. A very good authority has the following for Sunday: 'The day anciently dedicated to the sun,' *The Christian Sabbath*."

"This I think conclusive enough that Sunday is the Sabbath and rest-day for all Christians as is undoubtedly generally recognized. I shall be glad, however, to hear your views on the subject, particularly the reasons why you do not begin the week with Monday."

The reasons are easily given. There is no reason whatever for beginning the week on Monday. In this we are sustained by all authority, by the literature of every denomination and class, and by the practice of all nations.

1. The Jews, to whom the Sabbath was identified in Arabia by a succession of miracles constantly recurring for the period of forty years, have always kept the seventh day, the day known as Saturday. If the week were to begin on Monday, and if Sunday were the seventh day, then we should find the Jews keeping the Sunday, for the true seventh day was committed to them. This is conclusive.

2. We are not making any change, but are protesting, by every means, against a change which has been made from the seventh day to Sunday without any sufficient authority. We say without any sufficient authority, because the change is not by divine authority, and divine authority is alone sufficient for such a change.

3. The authority quoted in the letter is not at all conclusive that Sunday is the Sabbath. All authorities agree that the day anciently dedicated to the sun was the first day of the week—and not the seventh day, which the commandment of God enjoins. Ex. 20: 8-11. We cannot tell to whom the letter refers, but similar words are found in Webster's Dictionary, Unabridged; but in this Webster calls the Sunday the first day of the week. We quote as follows under the word Sunday:—

"So called because this day was anciently dedicated to the sun, or to its worship. The first day of the week; the Christian Sabbath."

Under the word Sabbath, and on Sabbath observance, he says it "has been continued by the Christian church, with the transference of the day observed from the last to the first day of the week." And on the name Saturday, he says:—

"Saturday, Lat. *dies Saturni*. The seventh or last day of the week; the day following Friday and preceding Sunday."

On the names of the other days of the week he numbers them accordingly, in harmony with the present usual reckoning.

Chambers' Encyclopedia gives explicit and important testimony to the same effect. On the word Sabbath we find this language:—

"Hitherto we have spoken of the observance of Saturday, the day of rest prescribed to the Jews, and to which exclusively the name of the Sabbath-day was anciently applied, and still continues to be given by every nation but the English and its off-shoots. At what date the Sunday, or first day of the week, began to be generally observed by Christians as a stated time for religious meetings, we have no definite information either in the New Testament or in the writings of the Fathers of the church. By none of the Fathers before the 4th century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on

the fourth commandment, or on the precept or example of Jesus or his apostles."

With this agree the words of Dr. Scott, in his Commentary. On Acts 20:7, he says, "it is evident that Christians were accustomed to assemble for worship on the first day of the week; but the change from the seventh to the first, appears to have been gradually and silently introduced, by example rather than by express precept."

We cannot see the least evidence in Acts 20:7, of the existence of such a custom as that of which Dr. Scott speaks, because a single instance, without any declaration to sustain it, does not prove a custom. But our point of discussion now is to show that we are correct in calling Sunday, the day generally observed as the "Christian Sabbath," the first day of the week.

Smith's Bible Dictionary calls Sunday the first day of the week.

Kitto, in his Cyclopaedia of Biblical Literature, speaks of those "who take their stand upon the primitive determination of the Sabbath to the seventh day, in commemoration of the creation, and who therefore hold that the Saturday or seventh day must remain, to all time, the day of rest."

And so on; there is scarcely any limit to the authorities which may be cited to show that Saturday is the seventh day, and Sunday is the first day of the week.

4. The entire Christian world of Sunday-keepers agree in the belief that Christ rose from the dead on the first day of the week, and they agree that Sunday is kept to commemorate that event. We say there is no Scripture warrant for keeping it as a commemorative day; but it proves that they unitedly believe that Sunday is the first day of the week. See Luke 23:54-56, and 24:1; also Matt. 28:1, and Mark 16:1, 2. It is beyond question that the day called the Sabbath, in these texts, was identical with the day now observed by the Jews, and generally called Saturday; while the first day of the week is identical with Sunday.

We could add any amount of evidence to the same effect, but it cannot be required. That point is fixed beyond a doubt.

We would call the attention of the inquirer to two points in his letter.

1. He quotes somebody, whom he does not tell, where the Sunday is called the Christian Sabbath, and thinks this is sufficient to prove that it is so. But the proof is quite insufficient. No merely human authority can settle such a question. Paul says the holy Scriptures are given to thoroughly furnish the man of God "unto all good works." 2 Tim. 3:15-17. While all evidence shows that Sunday is the first day of the week, and all Sunday-keeping people claim that the Sabbath has been transferred from the seventh to the first day, we appeal to the holy Scriptures for authority, "the only rule of faith and practice;" these alone settle questions of duty, and determine "good works." Do the Scriptures teach that the first day of the week is the Sabbath? They do not. They teach that the seventh day, and it alone, is the Sabbath. We are prepared to give admissions, to any required amount, made by Sunday advocates, that the change is not taught in the Scriptures, but is derived from tradition. And we are prepared to show when and by what authority the change was made. Dr. Scott well says it was not by any direct precept, which it would be if found in the Scriptures. Changes of law must be plain, even as laws themselves must be plain. It is not by inference nor implication that we learn that the seventh day is the Sabbath. Jehovah plainly said it, and wrote it in stone. We think if he had desired to withdraw that declaration he would have made it known somewhere in the teachings of the prophets, or of Christ and his apostles. But no hint of a change is found in all these.

2. There is no such thing in the Scriptures as the "Christian Sabbath," either in name or institution. Custom warrants the use of the expression; but the Lord says, "the customs of the people are vain." So indeed is every custom which is not founded on the word of God. The sole authority for the observance of a weekly Sabbath, recognized alike by all who acknowledge the obligation to observe a Sabbath, is the fourth commandment of the decalogue. But this points to the seventh day as the Sabbath or rest-day of Jehovah, and to the creation of the heavens and the earth as the occasion of its being instituted. As marriage, it antedates Christianity, and, as marriage, is to-day just what it was before the fall of man. Both standing in the immutable statutes of the Lord our God, though both

perverted by our fallen race. Every "custom" which tends to abrogate, to change, or in any way to impair "one jot or tittle" of this law "is vain." Men have so far departed from the law of God that he has seen fit to send forth a special message to prepare his people for the revelation of his Son in the clouds of heaven, to warn them against popular errors in worship, and to bring them back to the simplicity of primitive truth where they shall "keep the commandments of God, and the faith of Jesus." Rev. 14:9-12. We shall be pleased to hear again from the same inquirer.

J. H. W.

DIVORCE.

A PERSON signing himself, "A Commandment Keeper," in Chicago, Ill., asks:—

"Is divorce allowed under the present dispensation for any cause?"

It surely is. We do not see how the words of the Saviour could be more plain than they are on this subject. "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery." This exception is as explicit as can be, making one and only one cause which can justify a divorce.

We do not wonder that questions are continually asked on this subject, considering how easily divorces may be obtained under our State laws, for almost every imaginable reason; and how slight a hold the marriage tie has upon the hearts and consciences of the mass of the people. We have some statistics in our hands, showing the great increase in number of divorces according to population, which are startling. The New England States are falling sadly into the background in this matter. We cannot see any reason for the Catholic faith on this subject, that marriage is a sacrament of the church, and the bond indissoluble. Marriage is an original ordinance, the same as the Sabbath, instituted in Eden, in man's innocence. It is a sacred institution, and should be regarded and respected as such by all.

We think our divorce laws are seriously faulty. Reason would teach us, and observation proves, that where divorces may be obtained for so many and such slight reasons, the marriage tie will be little respected by a large class, and marriage will be contracted without much consideration of the sacred nature of the obligation. That obligation will thoughtlessly be taken up which may easily be thrown off. While we think the Catholic reason is faulty, we can but regret that Protestants are setting a bad example by sanctioning the practice of "putting away" "for every cause,"—a practice condemned by our Saviour.

Another question is often asked: "If a man puts away his wife for the cause specified by the Saviour, is he permitted to marry again?" The Saviour's words touch this point also; they show that, if a man puts away his wife and marries another, except if she be put away for fornication, he commits adultery. We do not see how the conclusion can be avoided that a man is permitted, by the words of our Saviour, to procure a divorce for this one cause, and to marry another. Yet we can appreciate the position of those whose feelings recoil from the idea of a second contract of this sacred nature. But however much our feelings may turn toward, and fond memories cluster around, a first marriage, we are obliged to assent to the permission granted by the Saviour. And let us not judge those who have acted according to this permit. J. H. W.

A MILD CRITICISM.

A FRIEND in Toronto wishes to correct an article recently published in the SIGNS, copied from the *Bible Banner*, in which it is said that "Adam lived 930 years in toil and sorrow, and died." Our critic, in what he calls "a mild criticism," says:—

"I cannot think that Adam toiled nor sorrowed all his life. I would like to be as happy as Adam before the fall."

Mild as the criticism is, it is not necessary. The article was considering Adam's nature and condition according to the penalty indicated by his Maker for transgression. It was in this view that the Lord pronounced his sentence: "In sorrow shalt thou eat of it all the days of thy life." Of course it did not take into account the brief period of man's life before he sinned; and Bro. Phelps was considering the same facts in the same order of cause and effect, and used much the same language. We cannot see how any one could misapprehend his meaning. J. H. W.

THE NEW BIRTH.

[From *Les Signes des Temps*.]

THIS was the subject of our Lord's discourse with Nicodemus recorded in John 3. Christ said on that occasion, that except a man be born again he cannot see the kingdom of God. The new birth is therefore a thing of infinite importance to us. Have we experienced this great change? Or rather is the great change which this new birth represents being steadily carried forward in our daily experience?

The new birth is what Ezekiel calls giving men a heart of flesh in place of the heart of stone which they possess by nature. Chap. 11:19; 18:31; 36:26. It is the act of creating within men a clean heart and renewing a right spirit. Ps. 51:10. It is what Jeremiah and Paul call the circumcision of the heart. Jer. 9:26; Rom. 2:28, 29. The new birth is but another name for conversion. Acts 3:19. Paul calls it the washing of regeneration and the renewing of the Holy Ghost. Titus 3:5. It is the act of putting off the old man and putting on the new. Eph. 4:22-25; Col. 3:9-12.

This great change begins when we first yield to the Spirit of God, and continues till the work of grace is perfected in us, or till we grieve the Spirit of God so that it withdraws from us and leaves us to our own ways. Nor is this moral transformation the only work that this Spirit accomplishes for us. If it is successful in carrying forward to perfection this work of grace, it will at the last day make us immortal; and this act of conferring immortality by which the people of God will be made equal to the angels, will complete the great work of the new birth. Rom. 8:11; 2:7. Luke 20:36; John 3:6, 8.

The work of conversion commences when the word of God is first received into the heart. Matt. 13:18-23. The entrance of that word gives light. Ps. 119:130. The first lesson is by the law of God, for by the law is the knowledge of sin. Rom. 3:20; 7:7. Then when the sinner sees the duty that he owes to God and understands that he has neglected it, he is convinced of the law as a transgressor and realizes that he is justly condemned. James 2:9-12; Ps. 51:3, 4. Then godly sorrow for sin is wrought in the heart by the Spirit of God. This godly sorrow for sin works repentance. 2 Cor. 7:9, 10. And repentance manifests itself in the change of men's conduct. 2 Cor. 7:11; Matt. 3:8; Luke 19:7-10.

When the sinner thus realizes that he is guilty and that his condemnation by the law of God is just, he is not far from help. Now the Spirit of God sets before him the fact that Christ has died for him. Rom. 5:6-8. God will forgive his sins if he will with repentance and faith lay hold upon the Saviour. Acts 20:21; 16:30, 31. And now when faith springs up in his soul, he has peace in believing, and joy in the Holy Spirit. Rom. 5:1. The law of God can accept the death of Christ instead of the death of the sinner. Rom. 4:25; Gal. 3:13; Matt. 20:28. Now the sinner is represented as having died to sin. To make this fact very plain, the gospel directs that those who have thus died shall now be buried in baptism and then raised from that burial to walk in newness of life. Rom. 6:1-6; Col. 2:11, 12.

Now the work of regeneration has just commenced. Phil. 1:6; Hosea 6:3; Mark 4:26-29. The circumcision of the heart has begun in the removal of man's evil nature and in the renovation of his heart by the Holy Spirit. Rom. 8:2, 7-9; Col. 2:11; Deut. 10:16; 30:6; Jer. 4:4; Rom. 2:28, 29. When this great change has been carried forward to perfection, the old man is put off and the new man is put on. Eph. 4:20-24. We cannot make any progress in this work without gaining daily victories over the world, over self, and over Satan. These are the three great foes with which we have to contend. We have no promise of eternal life except we overcome. Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 21:7.

Conversion is the work of God's grace upon the heart. Eph. 2:8-10. But this work of grace must make constant progress in us while we live. 2 Pet. 3:18. This work begins when we first believe in Christ. But faith is not the only thing necessary to our salvation. James 2:14, 17, 20. Peter says that we must add to our faith virtue, that is, a righteous obedient character. 2 Peter 1:5. Then to our virtue we must add knowledge, that is, of God's word and our duty toward him. To this knowledge we must add temperance, that is, the control of our appetites and passions. Verse 6;

Gal. 5:24. To temperance we must add patience, that is, the control of our own spirit and temper. To patience we must add godliness, that is, complete devotion of our lives to God. To this we must add brotherly kindness, so that we would lay down our lives for our brethren. John 15:12, 13; 1 John 3:16. To all this must be added charity, or the perfect love of God. 2 Peter 1:7; 1 Cor. 13. Peter says that we must give all diligence in the accomplishment of this work. 2 Pet. 1:5. And he testifies that *if we do these things we shall never fall*. Verse 10. This is the great work of conversion. What progress has it made in our hearts? J. N. A.

THE SAFETY OF OUR CAUSE.

BY ELD. S. N. HASKELL.

THERE is no question more frequently asked, and certainly one of no more importance, especially to those who have investments to make, than concerning the safety of the enterprise or institution in which these investments are to be made. It must be admitted by all believers in the Christian religion that the cause of God is the only permanently safe institution in the world.

Christianity and civilization go hand in hand. A nation cannot be civilized in the truest sense without becoming Christianized. Morality has its foundation in the Bible religion, and the stream becomes purer as it partakes of the likeness of its author; and that cause or institution cannot fail which is built on the principles emanating from Jesus Christ. He is "The chief corner-stone," "The author and finisher of our faith." In speaking of some who apostatized from the apostolic church St. Paul says: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Since the fall of man, the cause of God has ever had its enemies who have opposed it and predicted its overthrow. Its worst enemies, however, have been its professed friends who have imbibed immoral principles, and while professing great love for the cause have brought great reproach upon it by their evil practices. Then there are those who, like birds which live on carrion, feast upon these sins. The mistakes of Abraham, the sin of David, and the errors of Solomon are impartially recorded by the sacred penman. A stain has been left upon the characters of these men which has been a reproach to the truth; but the cause of God in its native purity existed still. A traitorous Judas, the writings of Celsus, the first infidel writer on the Christian religion, and the entire brood which have followed down to Voltaire, Tom Paine, and Bob Ingersoll, can ruin themselves but not the Christian religion.

Those institutions and enterprises, founded and conducted upon the principles exemplified in the life of our divine Lord, and devoted to the promulgation of such truths, will stand as long as God has a work to do on the earth. Their security is based upon moral principles, and as long as there are men who possess these principles, they will be *guardians* and protectors.

Thus it is with present truth, and those institutions erected and devoted to the promulgation of the Sabbath reform and truths specially adapted to the last days. Their founders may die, their friends may turn into enemies; but the cause itself, the institutions devoted to the interests of the cause, will as surely succeed as God is the author of the truths which are taught. Money invested in this work in a spirit of sacrifice is as safe as can be. Banks may and will fail, railroad bonds fluctuate in the market, oppression from monopolies and wicked men may rob us of our homes; but there is one safe place for ourselves and our means: it is in the truth of God. By investing here we co-operate with the angels of God, and by depriving ourselves of selfish interests and practicing self-denial for the upbuilding of the work of God, we practically sympathize with Jesus Christ, who left the royal courts of Heaven and gave his life for the salvation of others. A spirit of sacrifice for the welfare of others is therefore to be coveted rather than dreaded.

It is in this light that we view the institutions in our midst, and we are not alone in this; we are acquainted with instances where worldly men have loaned thousands of dollars to our brethren with whom they were acquainted, to be placed in our institutions, and this was taken from banks.

And one thing to the praise of God can be said of the institutions devoted to the work of present truth; not one penny thus invested has ever been lost to him who invested it; while thousands and tens of thousands have

been lost in banks, patent rights, real estate speculations, etc., etc.

The gospel of Jesus Christ will soon triumph, and those who have linked their lives with it, and have known no interest but its advancement upon the earth, will triumph with it.

THE SUNDAY LAW.

BY PROFESSOR B. L. ALDRICH.

THERE seems to be in human nature possibilities of evil far beyond the measurement of the most Calvinistic doctrine of depravity. Notwithstanding the apparent progress of charity and the improvement of civilization, the law that certain periods of time will bring about the maturation of oppressive ideas, even when the world is condemning the cruel old days of persecution, is again to obtain recognition. History repeats itself by returning to the stake and fagot as well as by turning its plowshares and pruning-hooks into swords. Religion, as it has been abused by men, has had its periodical and local fits of tyranny in all ages, and often those who have but just escaped from the ordeal of tribulation are the most earnest in seeking to oppress others.

As we are now at the beginning of a reign of religious tyranny, big with portents, we are not astonished to see that those who are most zealously enlisting in the army that is to make war with the remnant of the church belong to the class who in the inquisition days were the staple victims. The graves of the persecuted Baptist dead are hardly molded, and the ankles that ached in the stocks hardly rested, before we hear representatives of the old victim church declare that the penalties for working on Sunday must be made severe. We see them, *mirabile dictu!* uniting with the children of the Papacy to bear their part in provoking the wrath that shall be poured out on all those that worship the image. No manifestation could more positively show the hollowness of the general Christian profession of obedience to the Gospel—the meek, love-winning Gospel—than this Sunday-law movement. It can excuse itself by the Gospel no way, for the New Testament in no place teaches that the first day of the week is the Sabbath, but on the contrary teaches that the seventh day is, and if Christianity, as laid down by Christ, teaches anything, it is that men are not to be coerced into church conformity nor forced to abide by any rule of faith.

Baptists are accustomed to call the first day of the week the "Lord's Day." But on what authority? Certainly not on any authority of God's word. Now therefore, before they proceed to advocate a law to compel all men to refrain from work on Sunday, it would be a wise counsel for them to stop and consider by a careful examination of Scripture whether Sunday is God's holy Sabbath, or one of the days established by the Romans.

Sunday is just about as much the Sabbath as sprinkling is baptism. When I was a Baptist I supposed I was separate from all the traditional errors of Papacy, but I found that in keeping the first day of the week and breaking the seventh I was disobeying God and exercising allegiance to the Pope. It is, therefore, strange and true that Baptists, who professedly reject tradition and appeal to the Bible, should at last show a fatal weakness of adhering to a heathen day under direction of the Pope, and abetting the disgraceful cause of persecuting all who faithfully cling to the Gospel of Christ.

When did Jesus tell his disciples that they must lay their hand upon the arm of civil government in order to enforce Sunday as a day of rest or any other religious peculiarity? How does it become the business of the church to be enacting rest-days for the nation? Does it come properly within its sphere of duty to regulate the order of work and rest, to prescribe sanitary laws in society, and to say when its wheels of industry must run and when they shall stand still? Is the ecclesiastical power once more going to reach after the control of the State to disfranchise and proscribe and to threaten with effect our free people, feeling for their heartstrings by grasping the wrists of legislators?

No laws can ever be passed to prevent recreation on Sunday, as unbelievers will oppose that, and most church members themselves do not attach any sanctity to that day; but legislation is intended to affect those who conscientiously regard the commandment, "Six days shalt thou labor," as binding as "The seventh day is the Sabbath of the Lord," and will violate the

law of man when it viciously conflicts with the law of God.

It is interesting to watch the signs of the Lord's coming, and, in the fulfillment of the prophecy of setting up the image, to follow up the details of the first approaches towards the consummation of that Protestant effigy, which is the product of caressing many years, the falsehoods of the papal church. We have long asked what would be the outcome of so much error in the doctrines and ordinances. The question will soon be answered, for prophecy has provided a great provocation for the swift and terrible return of an avenging Lord. The image must be set up, but woe to the sculptors and woe to the idolaters that cast themselves down before it.

The Missionary.

WAYSIDE PREACHING.

PART SECOND.

THE fourth day came and still the missionary continued his wearisome labor in the zayat. The old water-bearer had become a sincere inquirer,—a timid, but true believer. The self-confident philosopher had almost ceased to cavil. Fresh inquirers had appeared, and the missionary's heart was strengthened. Still his thoughts turned to the stern sah-ya and his little boy, as he murmured, repeatedly, "The one shall be taken, and the other left." While these desponding words were upon his lips, the very child who was in his thoughts sprang up the steps of the zayat, followed by his grave, dignified father. Above the showy folds of his new Madras turban, he carried a red lackered tray upon which was a cluster of golden plantains. Placing the gift at the missionary's feet, he drew back with a pleased smile of boyish shyness; while the man, bowing courteously, took his seat upon the mat.

"You are the foreign priest," he remarked civilly, and more by way of introduction than inquiry.

"I am a missionary."

The stranger smiled, for he had purposely avoided the offensive epithet, and was amused and conciliated by the missionary's frank use of it. "And so you make people believe in Jesus Christ?"

"I try to."

The visitor laughed outright, then, as if a little ashamed of his rudeness, he composed his features and with his usual courtesy, resumed, "My little son has heard of you, sir; and he is very anxious to learn something about Jesus Christ. It is a pretty story you tell of that man—prettier, I think, than any of our fables." The missionary threw a quick, scrutinizing glance on the face of his visitor. He saw that the man was ill at ease, that his carelessness was entirely assumed, and that underneath all there was a deep, wearing anxiety. "Ah, you think so? To what particular story do you allude?"

"Why, that of the strange sort of being you call Jesus Christ—a great prince, or something of the sort—dying for us poor fellows, and so—Ha, ha! The absurdity of the thing makes me laugh; though there is something in it beautiful, too."

"I perceive you are an unbeliever," said the missionary.

"No; oh, no; I am a true and faithful worshiper of Lord Gaudama; but of course neither you nor I subscribe to all the fables of our respective religions. There is quite enough that is honest and reasonable in our Buddhistic system to satisfy me; but my little son"—here the father seemed embarrassed, and laughed again, as though to cover his confusion—"is bent on philosophical investigation—eh, Mounng Mounng?"

"But are you not afraid that my teachings will do the child harm?"

The visitor looked up with a broad smile of admiration, as though he would have said, "you're a very honest fellow after all."

"What if I should tell you that I do believe every thing I preach as firmly as I believe that you sit on the mat before me, and that it is the one desire of my life to make everybody else believe it—you and your child among the rest."

The sah-ya tried to smile, tried to look unconcerned; but his easy nonchalance of manner seemed utterly to forsake him when he most needed it; and finally, abandoning the attempt to renew his former tone of banter, he quietly

answered, "I have heard of a writing you possess, which by your leave I will take home and read to Mounng Mounng."

The missionary selected a little tract from the parcel on the table beside him, and gave it to his visitor. "Sah-ya," said he, solemnly, "I herewith put into your hands the key to eternal life and happiness. This active, intelligent soul of yours, with its exquisite perception of moral beauty and loveliness cannot be destined to inhabit a dog, a monkey, or a worm, in another life. God made it for higher purposes; and I hope and pray that I may yet meet you, all beautiful, and pure, and glorious, in a world beyond the reach of pain or death, and, above all, beyond the reach of sin."

At these words the boy, who had to this time sat upon his mat like a statue, his eyes fixed upon the speaker, sprang forward—

"Papa, papa, hear him. Let us both love the Lord Jesus Christ. My mother loved him; and in the golden country of the blessed she waits for us."

"I must go," said the sah-ya hoarsely, attempting to rise.

"Let us pray," said the missionary kneeling down.

The child laid his hands together, placing them against his forehead, bowed his head to the mat, and the father remained seated. Gradually, as the fervent prayer proceeded, his head drooped a little; and it was not long before he placed his elbows on his knees, and covered his face with his hands. As soon as the prayer was ended, he rose, bowed in silence, and with his child walked away.

Day after day went by, the sah-ya, as he passed the zayat, always saluting its occupant respectfully, but evincing no disposition to cultivate his acquaintance farther. He was accompanied by the child less frequently than formerly, who sometimes paused for a moment to ask for a book, or exchange a word of greeting. Meanwhile that terrible scourge of eastern nations, the cholera, had made its appearance; and came sweeping through the town with its usual devastating power. Fires were kindled before every house, and kept burning night and day; while immense processions continually thronged the streets, with gongs, drums, and tom-toms, to frighten away the evil spirits, and so arrest the progress of the disease. The zayat was closed for lack of visitors; and the missionary and his assistants busied themselves in attending on the sick and dying. One night he was aroused from his slumbers by the calls of faithful Ro Shuay-bay.

"Teacher, teacher, you are wanted."

"Where?"

The man lowered his voice almost to a whisper and sending the volume of sound through the crevice in the boards said, "At the sah-ya's."

Here the missionary found the veranda thronged with relatives and dependants, and from an inner room came a wild wailing sound, which told that death was already there. No one seemed to observe his entrance; and he followed the sound of woe until he stood by the corpse of a little child.

"He has gone up to the Golden City, to bloom forever amid the royal lilies of paradise," murmured a voice close to his ear.

The missionary turned abruptly, and saw a middle-aged woman, holding a palm-leaf fan to her mouth.

"He worshiped the true God," she continued, suffering the individuality of her voice to glide away in the wail of the mourners, and occasionally slurring a word which she dared not pronounce distinctly—"He worshiped the true God, and trusted in the Lord our Redeemer—the Lord Jesus Christ; he trusted in him; he called and he was answered; he was weary—wearied and in pain; and the Lord who loved him, he took him home."

"Was he conscious?"

"Conscious, and full of joy."

"What did he talk of?"

"Only of the Lord Jesus Christ, whose face he seemed to see."

"And his father?"

"His father! Oh, my master, my noble master! he is going too. Come and see him."

"Who sent for me?"

"Your handmaid, sir."

"How dared you?"

There was a look such as might have been worn by the martyrs of old upon the woman's face, as she expressively answered, "God was here."

In the next apartment lay the noble figure of the sah-ya stretched upon a couch, in the last stage of the fearful disease.

"It grieves me to meet you thus, my friend," remarked the visitor. The sah-ya made a gesture of impatience. His fast stiffening lips stirred, but could convey no sound; there was a feeble movement as though he would have pointed at something; but his half-raised finger wavered and sank back again, and a look of dissatisfaction, amounting to anxiety, passed over his countenance. Finally, renewing the effort, he succeeded in laying his hands together, and with difficulty, lifting them to his forehead, and then quietly and calmly closed his eyes.

"Do you trust in Lord Gaudama at a moment like this?" inquired the missionary, uncertain for whom the act of worship was intended. There was a quick tremor in the shut lids, and the poor sah-ya unclosed his eyes with an expression of mingled pain and disappointment, while the death-heavy hands slid from their position back upon the pillow. "Lord Jesus, receive his spirit," exclaimed the missionary solemnly. A bright, joyous smile flitted across the face of the dying man, even seeming to shed light upon the glazed eyes; a sigh-like breath fluttered his bosom for a moment, the finger which he had before striven to lift, pointed distinctly upward, but now fell heavily across his breast, and he was no more.

"You had better go now," whispered the woman; you can do no further good, and may receive harm."

"And who are you that you have braved the danger to yourself, of bringing me here?"

They drew near the body of the child, which had been left for a moment alone.

"See!" said the woman lifting the cloth, reverently. A copy of the Gospel of Matthew lay on his bosom.

"Who placed it there?"

"He did, with his own dear little hand," and the woman's voice gave expression to one swell of agony, and then died away in a low wail, like that which proceeded from the adjoining room. Presently she resumed, "I was his mother's nurse. She got this book of you, sir. We thought my master burned it, but he kept it and may be studied it. Do you think he became a true believer?"

"To whom did he pray at the last moment?"

"To the Lord Jesus Christ—I am sure of that. Do you think the Lord would receive him, sir?"

"Did you ever read about the thief who was crucified with the Saviour?"

"Oh, yes; I read it to Mounng Mounng this very day. He was holding his mother's book when the disease smote him, and he kept it in his hand until just before he died."

"The Lord Jesus Christ is just as merciful now as he was then. Where did you become acquainted with this religion?"

"My mistress taught me, sir, and made me promise to teach her baby when he was old enough, and to go to you for more instruction. But I was alone and afraid. I sometimes got as far as the big banian tree on the corner, and crawled away again trembling so with terror that I could scarcely stand upon my feet. At last I found out Ro Shuay-bay, and he promised to keep my secret, and gave me books, and explained their meaning, and taught me how to pray, and I have been getting courage ever since. I should not much mind now, if they did find me out and kill me."

When the missionary again resumed his labors at the zayat his hearers were widely scattered in the jungles, in far off towns, and in that other place, whence no traveler returns. His last hopeful inquirer, the priest, and the poor old water-bearer, were all dead; and the philosopher fled away they knew not where; but the missionary's heart swelled with joy as he thought that a few at least had been gathered into the fold of Christ, before they were swept away by the fell destroyer.—*Abridged from Memoirs of Adoniram Judson.*

THE CAUSE IN CALIFORNIA.

IN company with Eld. Rice, I left Oakland March 17, for Tulare and Fresno counties. We found our brethren in this part of the State in a discouraged condition. The abundant harvest of last season crowded out their prayer-meetings, and in various ways the enemy had come in, and the good spirit which had been received at their camp-meeting was in a measure lost. The course of Eld. Wood, and other circumstances combined,

had caused a state of feeling not conducive to spiritual prosperity.

Our meetings commenced Friday night, and continued, with three meetings a day, until Tuesday night. Nearly all the friends within a circle of eight miles attended these meetings. The Spirit of God helped in preaching, and in uniting hearts. The following Sabbath and Sunday we also spent at this place, and we left our friends much encouraged, with a good outside interest.

We also visited Fresno, and Church's Colony. Eld. Rice will remain in this section until the camp-meeting.

Upon returning to Oakland, we found the interest much increased under the labors of Eld. Corliss. The church has been revived and encouraged. One sister fully embraced the truth in these meetings. Six were baptized April 2. Some of these cases are very interesting. An English sea captain's wife, who accompanies her husband at sea, embraced the truth through the ship missionary work, and united with the San Francisco church on Sabbath morning, and was baptized with the others in Oakland in the afternoon. Another was an educated Swiss, who was raised in the Catholic church, understands several languages, and has traveled extensively. He has passed through sore trials and temptations over religious matters. He related that on his passage from Africa to South America he seriously contemplated committing suicide. He left the Fiji Islands on the ship *Panonia*, where he found our publications. In these he found the light which satisfied his mind, and embraced the truth. Arriving in San Francisco, he sought the Seventh-day Adventists and requested baptism. Another, who has been connected with our job printing office much of the time for a couple of years, and much valued for his ability, was, some time in the past winter, induced to sign the anti-whisky pledge, and subsequently, the "teetotal" pledge. To overcome his appetites, he found it necessary to rely upon the Lord for help, and thus, step by step, he fully embraced the truth and was baptized. Other cases of interest might be mentioned.

Bro. Briggs has just arrived from Newcastle, Placer Co., a new field, where he has been laboring a short time. He reports a company of thirteen there, with meetings established and a Sabbath-school organized. He also reports progress in the work in Nevada City.

The special calls for labor which I have received since coming upon this coast are more than ten faithful ministers could fill. The result of the missionary work in California is seen both upon land and sea; and from the islands of the sea, we learn of fruit from the missionary work. To God be all the praise. S. N. HASKELL.

NEWCASTLE.

At the close of the last sermon which I preached at Nevada City, an active old gentleman stepped up to me and made known his firm determination to henceforth keep the seventh-day Sabbath of the Most High. This brother was thirty years old, and a married man, at the time of the great shower of falling stars of 1833. Matt. 24: 34. He was the thirteenth individual in that place, who had taken hold of the commandments of God this winter, making a total of thirty commandment-keepers in that vicinity.

I returned from Nevada City to Newcastle March 21, and resumed my labors here. The words spoken seemed to be blessed in this place. A company of thirteen Sabbath-keepers has been organized. Two of these, however, signed the covenant at Auburn last summer, and some of the others were more or less interested in matters pertaining to present truth. E. A. BRIGGS.

GLEANINGS FROM THE EASTERN FIELD.

ALABAMA, *Bladen Springs*.—Eld. C. O. Taylor reports a two-days' meeting with good attendance and good interest. Several expressed themselves favorable to the truth, and some acknowledged that they felt condemned for working on the previous Sabbath. Good results are looked for.

MINNESOTA, *Stee Prairie, Todd Co.*—Bro. John I. Collins, March 14, writes: Commenced meetings here about three weeks ago. The Lord has blessed the effort. The attendance has not been large, but the hearers are very regular and attentive. The school-teacher, an influential young man, and his wife, and a few others, have begun to keep the Sabbath. Nearly all who have attended the meetings are convinced of the truth,

and I think others will obey when they are fully tested.

JORDAN, *Scott Co.*—Bro. J. W. Moore says: I have found, scattered through this part of the country, within a radius of twelve miles from here, seventeen Sabbath-keepers; and all of them except two have embraced the truth by reading, and previous to my coming had never heard a sermon on present truth. All but two of the families supposed that they were the only Sabbath-keepers in this section of country. I am making an effort to get our publications introduced into these families.

MICHIGAN, *Newark, Gratiot Co.*—Bro. L. A. Kellogg reports that he has closed a series of meetings there, and adds: The result was good, as those who had accepted the truth plainly saw the weakness of their former positions. I then spent a few days in visiting and encouraging the friends, and listening to opposition discourses. Seven have taken a firm stand for the whole truth, and others are deeply interested.

IOWA, *Traer, Tama Co.*—Bro. J. D. Pegg says of the meetings there: Ten or fifteen are now keeping the Sabbath as the result of our labors here. We hope to organize a class and a Sabbath-school.

Bro. C. A. Washburn, writing from Decatur county, gives the following important testimony: I have noticed in this church, as in others, that those who take our papers, and read them, are growing stronger in the truth; while those who do not, are growing weaker, and are dropping off by the way.

Temperance.

WHAT SHALL WE DO FOR CHRISTOPHER?

WHAT shall we do with him? This is a question which presses for answer just now, and you, Mr. Editor, must help us to an answer soon. Christopher is our boy, and if you can not help us in respect to him, what are you good for, Mr. Editor?

The trouble is this: There is a band numbering three hundred, formed in our town, of men who were well nigh ruined by drink. They all started as moderate drinkers. They had no thought of ever becoming otherwise than moderate drinkers. They cannot tell now when they became otherwise than moderate drinkers. Nor can their acquaintances tell. They passed insensibly through moderate drinking until they found themselves in drunkenness. And all along they believed in moderate drinking and in those who advocated moderate drinking, and were associated with such. But having gone thus by insensible degrees down the stream until they have found themselves in the rapids, they see no way but to keep out of the stream altogether. They have banded themselves together not to drink intoxicants, and to help each other not to drink. Their case, many of them artisans of all classes, and professional men, most of them having families sadly stricken by their drinking, appeals to the tender sympathy of all Christian people. But here is a great difficulty. The saloons are still open. These three hundred men are surrounded by the great army of moderate drinkers, both those who think themselves so, and those who are so. This band with good intentions now are tempted constantly to think that they might safely form the company of those who have not yet fallen into drunkenness—those who praise and practice moderate drinking. Then there is this great army itself of moderate drinkers, all of whom preach, and most of whom think, that they practice moderate drinking, and none of whom expect to go down the stream into drunkenness. For the sake of these two classes, the most of the Christian people of this town have decided themselves to join together; also to touch, taste or handle no intoxicants.

They do this in the spirit of Paul, because, so far as they can see, moderate drinking of intoxicants, as an example, if not otherwise, is very apt to cause their weak brother to offend. And they are combining their influence and effort to persuade all the army of moderate drinkers, and especially the young men, to take this same position as right and safe for themselves, and best for the good of others.

Now, here is the trouble with our Christopher. He has just come home, and says that all the

young men of his set say that this movement is "fanatical;" that "the statement that moderate drinking leads to drunkenness is atrocious;" that the only difficulty with the drunkards is, that they did not have self-control enough to remain moderate drinkers: and that just what is needed is to set the example constantly of the temperate and moderate use of wine, beer, etc., and to teach that moderate use constantly.

Now, Christopher is no sneak. He does not see why this moderate drinking should retire into privacy. He thinks that just where the public—the cold, and the hungry, and the weary—are furnished with entertainment at the restaurant, the coffee-house and the saloon, the example of the temperate user is needed. Why should not two young men sip their wine and beer together in the restaurant or the saloon, practice self-control, and illustrate, right in the presence of all, the beauties of moderation? Why not? We tell him that this moderate drinking was preached in this country seventy-five years ago, but in practice it was found to eventuate in drunkenness extensively, and that this has been the history of moderate drinking; that it eventuated in, and was lost in, drunkenness. But he insists that it is absurd to say that moderate drinking leads to drunkenness; the drinking has ceased to be moderate long before the drunkenness ensues, and he glibly quotes good Dr. Crosby to this effect. And here is the source of the present dilemma with our boy and his set. They, in common with many of us, value and admire the able chancellor. They have heard us who know him, praise him. They are prepared to hear favorably what he says. But just now copies of a lecture by him are being circulated assiduously through the saloons of this town to endeavor to thwart this movement, which has already diminished their patronage, and just now his argument is in the mouth of every one there and thereabouts. We are sorry for this, for we know that this is not what the good chancellor intended. And we are sure if he could see the effects right here among the young men, he would be sorry, too. But we are most sorry on account of our Christopher and his companions. What shall we do for Christopher?—E. L. Hurd, Pres. of Blackburn University, in *Ex. and Chronicle*.

ANOTHER WARNING TO MEAT EATERS.

A NEW YORK paper in a recent issue, states: "Fifty million worms in the muscles of a living man, was the diagnosis two physicians made of the case of a patient in Bellevue Hospital, last week. The man was a butcher, nineteen years of age, who obtained admission to the hospital to be treated for rheumatism, from which he was supposed to be suffering. As the ordinary symptoms of that disease were not apparent, a careful examination of the patient was made, and ultimately a small portion of muscle was extracted from his shoulder, and placed under a microscope. It was found to be full of the worms called trichinae, and the disease had been contracted by eating small portions of raw, diseased meat. Medical treatment failed to effect a cure, and the patient died from exhaustion, on December 6. A post mortem examination by the two professors, revealed the fact that over fifty million of these minute creatures had existed in the body of the miserable man. The case recalls that mentioned in Acts 12: 23."

This quotation does not say what kind of raw, diseased meat was used, but it was probably pork, as the trichinae is more often found in this than any other kind of meat. It is sometimes in beef. It may be in fowls, or in any animals (even fish) which consume diseased flesh. The only safety, then, is a total abstinence from flesh eating, or in having the worms well cooked. (And who wants to eat cooked worms, if they are dead?)

WM. PENNIMAN.

"TAKE a cigar," is a pleasant invitation to almost every man. This politeness, however, is very expensive. The smoker of cigars who does not spend more than one dollar a week for "the weed" is a very rare specimen of man. Let us consider what that amounts to. In six months, \$26. Bring that in as capital every six months, at seven per cent per annum, compound interest, and in fifty years it will be \$22,423.98. That much for one man. Now figure on (say) a million men who indulge in cigars, and see what an immense amount of men's possible profits ends in smoke.—*Alta*.

The Home Circle.

I DO NOT LIKE TO HEAR HIM PRAY.

I do not like to hear him pray
Who loans at twenty-five per cent.
For then, I think, the borrower may
Be pressed to pay for food and rent;
And in the book we all should read,
Which says the lender should be blessed;
As sure as I have eyes to read,
It does not say take interest.

I do not like to hear him pray
On bended knee, about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour.
I'd rather see him go to mill
And buy the luckless brother bread,
And see the children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray:
Let blessings on the widow be,
Who never seeks her home to say,
"If want o'ertakes you come to me."
I hate the prayer, so loud and long,
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And does not for his sufferings feel.

I do not like to hear her pray,
With jeweled ear and silken dress,
Whose washerwoman toils all day,
And then is asked to work for less.
Such pious shearers I despise;
With folded hands and face demure,
They lift to heaven their angel eyes,
And steal the earnings of the poor.

LETTIE'S TRIAL.

"I DON'T know what to do about it," said Lettie Lindsay, looking at her open pocket-book with a very disconsolate face.

"About what?" asked her little sister Janie, looking up from her seat on the rug before a glowing coal fire.

"About going to Thomas's concert to-night with the Masons. Bertha has written to me that she and John are going, and if I want to go with them I must get my ticket at once. You know Bertha and I agreed to save all our money to go to hear Thomas, and now he has come, and I can't go."

"Why not? You have ever so much money in there," said Janie, stretching her little neck to peep over the edge of the pocket-book.

Lettie sat down on the rug and emptied the contents of the book in her lap. Then she carefully counted the money, and laid it in two separate piles.

"No, it won't do," she said, shaking her head sorrowfully.

"Why, Lettie! there's a lot of money there!" cried Janie, looking at her sister with wide-opened eyes.

"This is my housekeeping money. To last till papa comes back," Lettie answered, putting her hand on the large pile of notes.

"But the other is yours, and there's a dollar-note, and one, two, three fifty-cent notes, and three ten-cent notes. Are the tickets three dollars, Let? Oh, I have a quarter, you know! I'll run and get it for you, and you can go, after all."

"No, no! Sit still, Janie," cried Lettie, holding her little sister down, and laughing, though her eyes were full of tears. "The tickets are only a dollar; but I have promised. I must do something else with two dollars and a half of this. Thank you, dear, but your precious little quarter will not help me. No, no, I can't go."

"O Lettie! I'm sorry, because I know you do want to go very much. But then, if there's something you like better still, and you mean to spend your money in that—it's just as good, isn't it?"

"Ye-yes," said Lettie, absently. Then—"I wonder if she could wait. Maybe to-morrow papa will come, and I know he will give me a dollar to make it up. I think I'll do it."

She got up, walked slowly to the door, opened it, and stood hesitating in the doorway.

"O Let," remonstrated Janie, turning round from the book into which she had again plunged, "don't keep the door open, please. The front door is open too, and it's so cold. Ugh! It's going to snow, I believe. Cold shivers are running all over me."

"Yes, it's bitter cold," said Lettie, suddenly stepping into the hall, shutting the door first, then closing her pocket-book with a snap and dropping it in her pocket.

"Johnnie," she said in a quick, decided

tone, advancing toward a boy of about fourteen, who was dancing about on the front porch with his hands in his pockets, keeping himself warm by the exercise, "please tell Bertha I'm ever so much obliged to her for sending, but I can't go to-night. I hope she and you will have a good time."

"I s'pose Bertha will. I'd rather go to the circus," said Johnnie, carelessly. "I wish you were going, Miss Lettie, there'd be some fun then."

Lettie tried to laugh, but it wasn't much of a success. "I'm very sorry I can't go," she said. "Listen to the 'Midsummer Night's dream,' for me Johnnie. You can hear the fairies laughing and talking in those sweet little violins, they say. I'm sorry you won't come in and warm you."

"Haven't time. Bert said I must hurry and get good seats. Good-bye." And he dashed off down the steps, leaving Lettie to close the door and walk sorrowfully back toward the sitting-room. But as she put her hand on the door knob, a great tear came splashing down her cheek, and she turned and ran up stairs to her own room.

Poor little Lettie! She was only sixteen—a child still, though she had been her father's housekeeper and Janie's "sister-mother" now for three years. And this was a great disappointment to her, for music was her passion,—the greatest charm and happiness of her quiet busy life,—and she had long looked forward to hearing "Thomas's Orchestra," as the greatest pleasure that could be afforded her. If she had only known sooner that he was coming, she could have had the money; but she had heard nothing of it till Johnnie arrived with his message, and so she could not go.

For a little while Lettie sat down in her rocking-chair and cried heartily. Then suddenly there flashed into her mind some words she had been reading a day or two before, "The Lord loveth a cheerful giver." She started up, wiped away her tears, and flew to the basin to wash her face, saying energetically, "I won't cry any more. I won't be such a baby. 'A cheerful giver!' Was there ever such a *doleful* giver as I am? It's wicked to grudge charity as I am doing. I'll try to give cheerfully, and then I shall be blessed as well as poor Mrs. Johnson."

Lettie's father was not a rich man, but his brother John had, as little Janie said, "more money than he knew what to with," and no children to spend or save for. He was a very busy man though, and rarely paused in his work long enough to enjoy the pleasures his money might buy.

On this cold wintry afternoon, when light flakes of snow began to drift slowly down out of the gray sky, Uncle John, wrapped in his furled coat and carrying his gold-headed cane, came walking rapidly down a narrow business street in the city. A cart going into a coal-yard blocked his way for a moment, and just then he caught a glimpse of a familiar little figure darting out of the yard, and springing hurriedly past the great trampling horse and the heavy wheels. There was the little gray hat with its black velvet trimming, the jaunty but plain gray jacket, and the black alpaca dress that walked up the aisle of the church and sat in his brother's pew every Sabbath. Yes, and under the hat he caught a glimpse of a pleasant, rosy little face, with very blue eyes and short, light waving hair. It was his niece Lettie. She did not see him, however.

Great snow flakes were drifting over her hat and her cloak, and into her eyelashes, and she ran past in breathless haste, brushing them off and laughing a little as they fell faster and faster, and her cheeks turned a fresher bright red under their cool kisses.

Uncle John turned and watched her, and frowned angrily as he muttered, "A pretty place for that child. I suppose Henry hadn't foresight enough to buy his winter's fuel in the summer, and she's obliged to run about after it in this weather."

If "foresight" meant ready money, it's very probable poor Mr. Henry Lindsay hadn't it; but Lettie was not here on her father's business now.

"I'll just go and see what she was about," said Uncle John. He stepped into the small office in the coal yard; and the merchant with whom he dealt himself, rose up and bowed with great respect. "What was my niece doing here just now, Mr. Cook?" asked Uncle John.

"Your niece? I did not know that she had been here, sir," said Mr. Cook, looking puzzled.

"That little girl with light hair who just went out."

"Oh! the young lady came to leave an order. Here it is, sir. 'One-half ton of coal for Mrs. Mary Johnson, No. 745 Blank Street, \$2.50.' I'm just going to send it off."

"Humph. 'Mrs. Johnson.' What does that mean?" mused Uncle John. "Did she pay for it?"

"Yes, sir. And now I come to think of it, I suppose she paid for it with her own money. Mrs. Johnson, I happen to know, is wretchedly poor. She comes with a basket sometimes to buy half a bushel of coal. You may depend that it is your sweet little niece's charity."

Little Janie running merrily over the snow to school the next morning, was stopped by her Uncle John. He was always kind to the children, though a little rough sometimes.

"Here, puss! Who is Mrs. Mary Johnson, 745 Blank Street?" he asked, shaking her little hand heartily.

"Oh, she's a poor woman. She sews and does things. She's *awful* poor," said earnest little Janie.

"Humph! And Lettie has been paying \$2.50 for coal for her, has she?"

"Oh, *has* she?" cried Janie with great eyes. "There! That's what she did with her money, and she couldn't go to hear Thomas! Well, I never!"

"Neither did I," said Uncle John, drily; and he walked on slower than usual, musing a little and shaking his head occasionally. "No, I never did!" he said to himself. "I never denied myself to give to others as this child has done. I call myself a Christian, and subscribe to a dozen charities 'out of my abundance,' but 'she hath cast all she had.' The child has taught me a lesson."

"Papa won't come to-day," said Lettie turning away from the window with a little sigh, as the sun set and the night began to close in. "So I won't hear Thomas to-night either. Well, Janie, we'll have a little 'sing' now and roast some apples and go to bed early. Or no—let's go into the kitchen and stew some molasses for your cold. Kate has a good fire there." They went dancing through the cold hall, and there was Kate at the door admitting Uncle John.

"Hallo! young people. I've come for you both. There's your Aunt Lucy in the carriage waiting for you. Go put on your hats and come home to supper with us, and then we are going to hear Thomas, and the little fiddles. Hurry!" he cried.

"Oh, you dear Uncle John! Am I going too? Isn't it nice! Oh, I'm so glad!" exclaimed Janie joyfully. But Lettie could only clasp her hands and catch her breath in a speechless ecstasy.

She could not thank her uncle, and all that wonderful evening as she sat listening to lovelier music than she had ever dreamed of, her face glowed with the happiness that could not find words, and her uncle understood that bright sweet look now.

"I've given Cook an order to supply Mrs. Johnson with coal all winter, Lettie," he said abruptly, as they stood round the parlor fire at Uncle John's after the concert. Lettie looked up in surprise. Uncle John nodded and smiled.

"Your friend Mrs. Johnson, 745 Blank Street. Ah, do you know now?" as Lettie's cheeks flamed and her eyes opened wide.

"Oh, thank you, uncle! How good you are!" she said catching his hand in both hers.

"Nonsense, it is 'out of my abundance,' child. And you shan't miss any more of Thomas's concerts," he stooped to whisper now, "but I'll keep your secret, if Janie will."

"Oh, thank you, uncle," whispered Lettie again, and as she pressed his hand to her soft cheek he felt the happy tears that were falling from her eyes.

"It is more than I deserve," thought Lettie humbly, as she lay awake that night thinking over her happy evening, "for I was not quite 'a cheerful giver.' And I wonder if I could have borne it patiently if I had not heard Thomas at all? I hope so. And hope I shall not be spoiled by this happiness, for I must not expect a reward for all the little trifling good things I do. No, no! I didn't deserve it. It is only God's goodness to me. But oh, I'm so glad, for me and for poor Mrs. Johnson."—*Christian Weekly*.

WE increase our wealth when we lessen our desires.

ITEMS OF NEWS.

—Telegraphy costs in England one-tenth of what it does in the United States.

—Twelve baronies in County Cork, Ireland, have been proclaimed in a state of disturbance.

—March 30, 4000 emigrants left Bremen for the United States, making 20,000 since Jan. 1.

—On the 30th ult., a man, his wife, and two children were killed by a cyclone in Randolph county, Georgia.

—Mark Firth, who recently died in England, left \$1,000,000 to various evangelical denominations to be used in Christian work.

—The validity of the constitutional amendment prohibiting the sale of liquor in Kansas has been affirmed by the Supreme Court of that State.

—Lord Beaconsfield is very low in health, and is not expected to recover. Considerable anxiety is manifested about his successor as a party leader.

—The Iowa farmers, in Convention, April 2, adopted long and strong resolutions against the barbed-wire fence monopoly, showing an intention of fighting it to the bitter end.

—At Sydney, Neb., they are clearing the town of dangerous characters. A noted cut-throat was hanged by the "vigilantes," April 3, and the chances on others are reported favorable.

—A ukase has been promulgated in St. Petersburg creating a temporal council from among the people, one member from each of the 228 city districts, to assist the commandant of the city council.

—Daniel W. Gantley, who served in the war of 1812, died in Athens, N. Y., recently, aged 94. He is supposed to have been the last survivor of the famous New York Hussars, a famous corps in their day.

—In Manchester, England, a seven-story warehouse filled with valuable cotton goods, was burned the 29th ult. The loss is estimated at £80,000. One fireman was killed and two others dangerously injured.

—The round-house of the Utah and Northern Railroad, at Logan, was burned down on the night of April 1. There were five locomotives in it at the time, which were also destroyed. The loss is about \$60,000.

—The Crown Princess Victoria has received an anonymous letter, declaring that Prince Frederick William will be murdered during the ceremonies at St. Petersburg. The letter bears the Berlin postmark.

—The Australian steamer *City of New York*, about which much anxiety has been felt, arrived in San Francisco Sunday evening, April 3. She was detained twelve days on the open sea by an accident to her machinery.

—Four natives belonging to Colonel Flatters' mission of exploration for the Trans-Sahara Railway, arrived at Onargla on Monday, March 28, bringing details of the most complete annihilation of the expedition by the natives.

—Rev. Dr. U. Gregory, who has been President of the college at Vacaville, has accepted an appointment from the Baptist Home Mission Society for Arizona. And the Vacaville college is reported to be on the "r. i. p." list.

—The Viceroy of India has a telegram from Candahar confirming the report that a rebellion had broken out at Herat, and that the place is besieged. The report is current at Candahar that Ayoub Kahn had been taken prisoner.

—Several shocks of earthquake were felt in Calistoga, Cal., March 31. The first, which was quite heavy, lasting six seconds, occurred at six in the morning. The last shock was similar to the first, and occurred at ten in the evening.

—From the mountain districts of Bohemia the immigration of the German portion of the population to America has begun to assume large proportions. The principal cause of the exodus is an intolerable political tyranny of the Czechs, who form a majority of the population.

—A reporter of the *Pacific Coast*, just returned from a trip through the southern part of San Benito county, states that crops in that section do not present a promising appearance, and unless more rain falls soon the grain produce will be light. That which was sown late is not doing well.

—The great Corliss engine, which was on exhibition at Philadelphia in 1876, has just been placed in the mammoth works of the Pullman Palace Car Company, near Chicago. It is the largest engine in the world, and weighs 350 tons. It was taken from Philadelphia in thirty-five cars.

—Secretary Blaine called the attention of the commissioners of emigration in New York to the expected arrival in the steamer *Suevia*, from Havre, of two undesirable women from Switzerland. This is a commendable step toward preventing this country being a refuge for the worst classes of Europe.

—The details of a riot at Ballyghadeyn, Ireland, April 2, are as follows: The people attacked the police, who were obliged to fire in self-defence. Two rioters were killed and thirty-two wounded, four of whom are not expected to live. One policeman was killed. Several were severely injured by stones.

—It is stated by a member of the German embassy as a fact positively known in diplomatic circles that "the present Czar is determined on war with Germany,

and preparations to that end are being pushed to the extent of ordering the stoppage of all operations in other parts of the Empire, and the movements of troops to points of concentration."

—The Court of Appeals has sustained the decision of the Queen's Bench in Bradlaugh's case, to the effect that the affirmation in Commons cannot be taken instead of an oath as in Courts of Law. Bradlaugh will appeal to the House of Lords. Rev. Henry Varley will contest Northampton against him. He says in his address to the electors: "The man who denies the existence of a divine Law-giver is unfit to legislate."

—Dispatches from Athens, Greece, dated March 31, state that "The Porte's offer is regarded as a mere juggle, and accordingly the battalions in every part of the kingdom have been ordered to prepare to march to the frontier." War between Greece and Turkey is considered inevitable, as "The Powers jointly agree to declare to the Greek Ministry their firm resolution not to intervene if the compromise is rejected."

—One of the five Nihilists to be tried for the assassination of the Czar of Russia is a woman of aristocratic connections and superior education. She and Jelahoff, chief director in the matter, "vow that the object of their operations was to terrorize the country, disarrange the machinery of the Government, and bring about, if possible, a Socialistic Republic, after the pattern of the Paris Commune." According to their confession they alone knew of the attempt to be made on the Czar's life, and the time and place. Roussakoff, the one who threw the bomb, was only informed of what was required of him on the day of the murder. "He asserts that the Nihilists latterly have had no money; that there was considerable disagreement among them, and they would probably have dispersed had their last attempt failed."

THE LATE STORMS.

THE late storms are so unusual for the season that we give more than usual space to the reports, that the reader who has not read the daily papers, may have a correct idea of the severity of the closing snow-storm of the season. The floods on the Missouri River are increasing at the time of our going to press.

—March, unusually cold nearly everywhere, was particularly severe in the highlands of Scotland. "Drifts thirty feet deep," and "walls of snow forty feet high" are spoken of. The storms were general throughout Britain, but were most severe in the extreme north.

—During a late storm at San Jose, a strange thing happened. The trees in that vicinity were covered with lizards, and some were also found lodged in the branches and stuck on the ends of lately cut limbs of trees. The lizards varied from two to four inches in length.

—Omaha, March 29.—It is impossible as yet to procure more than meager facts about the condition of towns in the Platte Valley, owing to the fact that the telegraph lines are only partially rebuilt. Three lives are known to have been lost, but it is believed a large number have perished. Loss of stock and property counts up in the hundreds of thousands.

—This morning there were about 1500 west-bound travelers on the east side of the river. Some arrived Thursday, and others Friday and Saturday, and all were growling at delay and expense.

—About 200 men, claiming to be destitute, formed a procession and marched to the commodious waiting-room of the depot, and demanded that the Union Pacific, whose tickets they held, should either forward them or furnish food during their detention. The company conceded them a free dinner and promised to feed them until they began running the trains west.

—Trains on the Union Pacific direct were resumed April 2.

—Cincinnati, March 29.—The snow-storm throughout Indiana has been generally accompanied, in many places, by strong winds. Here, the wind began last night, and the rain came this morning, changing to sleet, and then to snow, which, at 11 o'clock this evening, is still falling. In the city, it melts a good deal, forming a disagreeable slush; but on the hill-tops, it lies to a depth of four inches. At Mentor, Ohio, it is twenty inches, and at Wilmington and Millersburg, six inches.

—Dayton, March 29.—The heaviest snow-storm of the winter set in this morning, at about 4 o'clock, and has continued all day, with but little cessation, and is still falling this evening. The snow is wet and heavy and has caused great impediment to business. About ten inches have fallen.

—At Youngstown, Ohio, on the 30th of March, sixteen and one-half inches of snow fell between the hours of 5 A. M. and 3 P. M.

—St. Paul, March 30.—A Bismarck special to the *Pioneer Press* says: The Missouri broke here to-day. The lower part of the city is overflowed, and a great sea of ice and water extends for five miles. Three government warehouses on the landing are wrecked. The river rose ten feet in a few hours. It is now thirty feet above low water mark. Wood-choppers and settlers in the low lands are all washed out, and many are probably drowned. Mandarr, on the west side of the river, is under three feet of water. The greatest loss, aside from life, will be in cord-wood, thousands of loads being swept away.

—Thirty feet of water are in the channel at Yankton. The whole of the lower part is entirely overflowed, driving the inhabitants to the hills. This is the greatest flood ever known. The damage will be immense. The City of Vermillion, Dakota, is also under water up to the second story of the houses. The occupants have taken to the bluffs in boats, and will probably be landed in places of safety before morning.

—Bloomington, Ill., March 31.—It is snowing lustily to-night and has snowed all day in Central Illinois. The wind is cold and raw from the north. Many complaints are received that the winter wheat has been alternately frozen and thawed until it is destroyed. A large amount will be ploughed and reown in this, and in adjacent counties. Some fields, which were too well along to be much affected, will get through without putting in another crop. Corn in some points of Central Illinois is very scarce.

—Chicago, March 31.—The *Inter-Ocean's* special from Iowa City says: One of the severest snow-storms of the winter has been raging since nine o'clock this morning. The wind is blowing furiously and the snow is damp. Ice in the Iowa river is breaking up. The water is high, and serious damage is feared to the railroad bridge on the C. R. I. and P. Road. Some railroad timbers have been carried off.

—Erie, Pa., March 31.—Ten inches of snow have fallen. It is still storming.

—Louisville, March 31.—There was another snow-storm to-night.

—Chicago, March 31.—A general snow-storm is reported in Iowa, Minnesota, Wisconsin and Northern Michigan. The fall in the Lake Superior region is very heavy. In Chicago it is light, and only began about 2 o'clock.

—Bismarck, April 1.—The river has fallen three or four feet. About 250 people went over on the steamer *Eclipse* to-day, but could not get within three miles of the town, because of the ice. Several from the ill-fated city came on the boat. The ice is about six feet deep all over the town.

—New Orleans, April 2.—Specials to the *Democrat* report heavy frost and ice throughout this entire section last night. Early vegetables in Northern Louisiana, Mississippi and Alabama are considerably damaged, and it is feared that the peach crop is entirely cut off.

—Galveston, April 2.—Specials to the *News* report a heavy frost in the northern part of the State. The fruit crop is considerably injured.

—Madrid, April 3.—For several days a series of gales and heavy rains have swept from the ocean coasts, causing many shipwrecks and much loss of life. So severe has been the weather that for four days the mail steamers in Cadiz, Tangier, Algezars, and Gibraltar were detained.

—In Madrid the rains caused a very unusual rise in the waters of the Manzares river, which covers the valley under the Palace. The flood reached the houses and gardens of Campo Moro, in the provinces south of the capital. The authorities report an immense destruction of property in cattle and crops. Trains were stopped, telegraph posts were leveled, and several important towns in Adalusia are flooded.

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TRACTS.—16 pages, 2 cents each. Christ in the Old Testament—The Sabbath in the New Testament—The Spirit of Prophecy—The Old Moral Code not Revised—The Sanctuary of the Bible—The Judgment—Much in Little—The Millennium—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—First Message of Rev. 14—The Law and the Gospel.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 7, 1881.

THE SABBATH CHRONICLE.

WE have received the first number of a monthly of this name published in Chicago, (1511 State St.) It is small, but full of excellent matter, and very neat in appearance; Price, 50 cents a year.

SCHOOL IN OAKLAND.

PROF. ALDRICH commences another term of school in the basement of the Adventist church, corner of 13th and Clay streets, April 6. There are some favorable indications of the prosperity of this school. Several scholars are expected from abroad the coming term. We shall be much pleased if the Professor is successful in his laudable enterprise.

THE SABBATH MEMORIAL.

WE have received several copies of the *Sabbath Memorial* for July, 1880, with Supplement, containing the "Table of Days," of which we had before heard but not seen. Also, Notes on the Table of Days in the paper. This number and Supplement are not only very interesting—they are very valuable. They must be seen to be properly appreciated. Published by W. M. Jones, London; price seven pence.

The table shows that the nations of the earth retain the correct reckoning of the week, and still call the seventh day the Sabbath. We invite those interested in Sabbath literature to procure this publication. It will with pleasure be shown to all who call at the SIGNS office to see it.

GOOD NEWS FROM ALASKA.

COMMANDER GLASS, of the *Jamestown*, gives a good report of affairs in Sitka. Schools are opened and the Indians are compelled to send their children to them; the villages have been cleaned up, and the houses white-washed; the Indians are becoming industrious. Drunkenness has disappeared, as the manufacture and sale of "hoochenis," an intoxicating drink, is prohibited. This has rendered all the other reforms possible. And thus, alas! "the poor Indian" has been brought under the baneful influence of "prohibition." Here is occasion for another "calm" lachrymose essay from Dr. Crosby.

RELIGIOUS CONDITION IN LONDON.

THE following we copy from the *Christian Statesman*:-

"The religious condition of the masses must be deplorable when Earl Shaftsbury finds occasion to say, as he recently did, that there are 500,000 persons in London who never hear the gospel from year's end to year's end, and the only way to reach them with it is by special services in theatres and mission halls. He expresses his depressing conviction that the masses are spiritually ten times worse than they were twenty years ago."

ON DISCOURTEANING THE PLAYS.

THE following item from the *Christian Index*, of Atlanta, might be studied with profit by all the executives of all our large cities:-

"A few days ago, a troupe of traveling players or singers gave an entertainment in our opera house. In the course of the performance it was discovered to be grossly immodest; whereupon the police promptly ordered the curtain to fall, and the exhibition suddenly brought to a close in *medias res*, and the audience was dismissed. The performers were arrested on the spot, and marched to the guard-house, where they spent the night, and the next morning they were brought before His Honor, Recorder Milledge, who fined the proprietress of the exhibition one hundred dollars. The troupe will not be likely to visit us again, yet these same performers make their living elsewhere in the United States by the very exhibition which was so promptly arrested in Atlanta."

A BILL is now before the Legislature of New York to legalize lotteries in church fairs. The passage of this bill would be a great relief to the Roman Catholic church in New York City and other places, where fairs in which the lottery is freely used are a main reliance for raising funds. We trust the law makers of the Empire State will refuse to sanction a resort to gam-

bling for any alleged sacred purpose. Happy will it be when Christians of every name will contribute liberally of their means from a sincere desire to glorify God and do good to men, without having to be coaxed to give by an appeal to their social enjoyments, or their covetousness.—*Exchange*.

TOLERATION IN SPAIN.

THE days of the inquisition are hardly yet over in Spain, and it is found difficult to enforce the laws of toleration even after they are enacted. Not long since the Protestants opened a booth for the sale of Bibles, hymn-books and other evangelical treatises, during the progress of a fair held in honor of the Virgin in one of the villages near Saragossa. A leaded, displayed, and highly sensational column appeared in the next day's paper warning the people against this new device of the evil one, and the Archbishop, through some of the petty officials, ordered the shop to be closed. The chief of police, however, interfered, and the sale continued, carefully watched by those who considered it an open mouth to perdition. The third day a boy of about seventeen took up a book and began to read it with great eagerness. Seeing his wearied condition, those in charge invited him to come inside of the booth out of the cold and storm, and drew forth his story, which was that having been discovered reading a Bible, he had been expelled from the college where he was studying for the priesthood, and in consequence disowned by his parents. He had walked in the rain for three days, almost without food, and slept at the roadside, his one desire being to get to those who could tell him more about the gospel. As he desired to enter the evangelical school, he was placed under the care of a Bible woman, and might have had a happy home, but the police, instigated by the Archbishop, demanded his letter of authorization from his father for leaving home, without which the law forbade his residence in the city. At this juncture some distant relatives turned up and offered to take and provide for the boy, on condition of his never speaking to the Protestants, and the law at once gave him into their custody.—*Christian Union*, Feb. 23, 1881.

SPECIAL NOTICE.

UPON suggestion, W. R. Smith of Fairview, M. J. Church of Fresno, and G. W. Cody of Lemoore are requested to act as camp-meeting committee for the southern camp-meeting. Those wishing tents should immediately apply to G. W. Cody or M. J. Church so that all the arrangements may be made in season and the meetings commence on time. The usual accommodations will be furnished, and ample provision made for horses.

CAMP-MEETING COMMITTEE.

Appointments.

STOCKHOLDERS' MEETING.

PURSUANT to article 6, section 2 of the By-Laws of the Pacific S. D. A. Publishing Association, the sixth annual meeting of stockholders of said Association, will be held at the Pacific Press Office, corner of Castro and 12th streets, Oakland, Cal., Monday, April 25, at 9:30 A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

S. N. HASKELL, President.

CAMP-MEETING.

IT has been decided to hold the spring camp-meeting at Fresno, Cal. The spot selected is in the rear of the court-house, upon an elevation commanding a view of the town. It will commence April 28 and continue over two Sabbaths and first-days. The cause in all that section of the country should be well represented. Every family of our brethren should be present as far as consistent. Come prepared to remain until its close. Bring your friends and neighbors, and especially the unconverted members of your families. Also come praying for God's blessing to rest upon this meeting.

CONFERENCE COMMITTEE.

STATE QUARTERLY MEETING.

THE California State quarterly meeting of the Tract and Missionary society will be held at Oakland, April 23 and 24. This will be an unusually important meeting, and a general attendance is expected. Matters of interest to the cause in this State will be considered, such as the distribution of labor in the Conference, and advance steps in the missionary work. All directors, and as many others as is consistent, are especially invited. Come in season for this meeting and then attend the annual meeting of the Publishing Association, to be held April 25.

S. N. HASKELL, Pres.

RELIGIOUS PUBLICATIONS.

Published and for sale at this Office, and by "Review and Herald," Battle Creek, Mich.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

Thoughts on Revelation. By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00

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The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy: or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp. \$1.00

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The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy: or, an exposition of Rev. 13: 11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 35 cts.

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