

The Signs of the Times

Free Public Library
Reading Rooms
Aug 20 1882

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

VOLUME 8.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 23, 1882.

NUMBER 8.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post Office at Oakland, Cal.

OUR PRAYERS.

ART thou not weary of our selfish prayers,
Forever crying, "Help me, save me, Lord!"
We stay fenced in by petty fears and cares,
Nor hear the song outside, nor join its vast accord.

Is not the need of other souls our need?
After desire the helpful act must go,
As the strong wind bears on the winged seed
To some bare spot of earth, and leaves it there to grow.

Still are we saying, "Teach us how to pray."
O teach us how to love, and then our prayer
Through other lives will find its upward way.
As plants together seek and find sweet life and air.
—Selected.

General Articles.

Constitutional Amendment.

BY ELD. W. H. LITTLEJOHN.

TURNING from the secular phase of this subject, let us regard it for a moment from the religious stand-point.

Is there anything in the purpose itself which is worthy of the cost at which alone it can be realized? In other words, since the object aimed at is ostensibly that of bringing the nation up to the point of a general regard for the first day of the week as a Sabbath, would such a result be one which should be profoundly desired?

We reply that this will depend altogether upon circumstances. In this case, as in the first, mere cessation from labor on that day, which is not prompted by a regard for the will and approval of Jehovah, could afford no relief to a nation which is seeking to avert divine displeasure, since there is no element in the act itself calculated to recommend it to the favor of Heaven. To illustrate: The individual sentenced to solitary confinement in the State's Prison is precluded from the possibility of laboring on the Sunday; will any one therefore argue that there is any merit in his inaction on that day? Again: The heathen nations, in common with the majority of the Christian world, have many of them regarded the Sunday as a sacred day; should we presume, therefore, that they are looked upon by the Almighty more complacently on this account? You answer No; and urge, as a reason for this reply, that they have been engaged in a false worship, and have not been actuated by any regard for the true God. Where, then, is the line? Manifestly, right here: The men who honor God by the keeping of any day must be prompted by the conviction that they are doing it in strict and cheerful obedience to a divine command.

Here, then, is the crucible in which we will try the metal of this modern movement. If, when their grand design shall be accomplished—as the result of many labors and toils—and, even though before their purpose is attained, it shall be found necessary for them to reach their object through a conflict intensely bitter and impassioned on the part of the opposition, we shall witness the spectacle of a nation bowing submissively to the law and will of God in the humble and fervent observance of a weekly rest of *divine appointment*, it will be the grandest triumph which history has recorded. No treasure of gold—we were about to say no sacrifice of life—would be too great a price to pay for so glorious a victory. Let it be understood, however, that this must be a voluntary and intelligent worship on the part, at least, of the mass of the people.

But will this be true, should our friends compass the great object of their ambition? Let us inquire once more after their intentions. What is it they advocate? The answer is, A universal regard for the first day of the week, as the Sabbath of the Lord.

But what is the authority upon which the majority of them rest their argument for the proposed observance? Is it merely pecuniary advantage? No, say they, it is out of a sincere regard for the God of Heaven, and a conscientious desire to fulfill his law. But this implies religious duty. So far, so good. It also clearly sets forth the fact that God has a law, and a Sabbath which it enforces. The appeal, therefore, must inevitably be to that law, as the proper instrument from which to instruct the people.

To that they must be brought, again and again. Its import must be patiently taught, its sacredness must be thoroughly inculcated. Let them but be satisfied by *sound logic* that the divine statute is explicit in its demands for a strict observance of the first day of the week, let them be thoroughly educated into the idea that they are under its jurisdiction, and let them be instructed that this whole movement proceeds upon this religious conviction, and you have laid a foundation which will uphold a structure of imposing dimensions and enduring character, the corner-stone whereof is the fear of God, and an acknowledgement of his presence in the affairs of men. But how is it in the case in question? Is the commandment of a nature such as to support, in every particular, the tenets presented by the reform under consideration? This is really the vital point. Let it speak for itself. It is the fourth of the decalogue which is urged. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

If this is not a Sabbath law, then there is none in existence; for, *mark it* this is the only instance in all the Scriptures in which it will be claimed by any one that we have a positive command for the observance of the Sabbath. So far, therefore, as the first day of the week is concerned, its friends have this advantage, that, if they but succeed in resting it upon this commandment, their labor is ended; for it—*i. e.*, the commandment—has no rival. All that is needed, consequently, is a clear, pointed exegesis showing that the day in question is the one, the observance of which the divine Lawgiver has required. But, unfortunately, such an exegesis would be beset with difficulties. To begin with, Who shall be able to harmonize the declaration which the commandment contains in these words, "The *seventh day* is the Sabbath of the Lord thy God: in it thou shalt not do any work," with the utterance of those who, on the contrary, say that the *first day* is the Sabbath of the Lord and must be observed as such? The divine Lawgiver—as if determined that there shall be no room for debate in regard to the day which he had in his mind—has identified it in a manner such as to leave no room to dispute. In the first place, he announces his willingness that six days of the week should be devoted to secular employment, "Six days shalt thou labor, and do all thy work:" then follows the disjunctive, "but—the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Here it is made plain that it is the "Sabbath of the Lord" upon which we are to rest.

Again passing over the intermediate space, we come to the close of the commandment, in which

he sets forth three important transactions by which that was constituted the Sabbath, and by which it may ever be recognized. He says, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." That is, the day which we are to keep as the Sabbath of the Lord is the one upon which he *rested*, which he *blessed*, and which he *hallowed*. Therefore, before the first day of the week can, with any show of reason, be kept in fulfillment of this commandment, *i. e.*, before it can be regarded as the "Sabbath of the Lord," it must be shown that, at some time, God has rested upon it, blessed, and hallowed it. But this would be a difficult task; for not only are the Scriptures silent, so far as the affirmation of this fact is concerned with reference to the first day of the week, but, on the contrary, they positively declare that it was the very day upon which Jehovah entered upon the *stupendous undertaking of making a world*. Should additional evidence be required on this point, *i. e.*, that the last day of the week, and not the first, is the one which Jehovah intended to sanctify, we have but to cite the intelligent reader to the fact that Moses, the prophets, the Lord himself, the holy women after his death, and the whole Jewish nation—in whose language the decalogue was given—are, and have been, unanimous in placing this construction upon the Sabbatic law.

Should any, however, perceiving the dilemma into which they are thrown by the effort to enforce their view in the use of the law, as it was originally given, seek relief in the position that it was so far amended in the days of Christ as to admit of the substitution of the day of his resurrection for that of God's rest at the end of creation week, we reply, If such a fact can be clearly made out, it would certainly furnish the very help which is needed just at this juncture, and without which, confusion must inevitably characterize the movements of those who feel the necessity of a Sabbatic law for the keeping of Sunday.

Let us, therefore, investigate this most important point. Is it true that the Son of God did so change the phraseology of the commandment of the Father that, from his time forward, its utterances have not only justified the secularizing of the last, but have also enforced, by the penalty of eternal death, a strictly religious regard for the first day of the week, on the part of both the Jewish and Gentile world? Now this, if accomplished, was no trifling affair, and could not have been done in a corner; since it involved the guilt or innocence, the life or death, of countless millions of men and women, whose condemnation in the day of Judgment for the violation of Sunday sanctity would turn, of necessity, upon the words of one who both had the power to change, and had brought the knowledge of that change clearly before them. Certain it is, therefore—since God does not first judge, and legislate afterward—all the light which is necessary for the proper elucidation of this subject is now to be found in his written word. To this, then, we turn; and with a profound conviction that the language of Christ was true in its largest sense, "If any man will do his will he shall know of the doctrine"—we inquire, Where is it stated, *in so many words*, that God made the amendment in question?

Should the response be returned, as it certainly must be, that such a statement is not to be found within the lids of the Bible, we answer that this is a concession which, most assuredly, will greatly embarrass our friends in the proposed reform. Sagacious men will not be slow in discovering its bearing upon the subject, and it will be very difficult to explain such an omission to the satisfaction of cautious and reflecting minds. Should it be suggested, however, that—notwithstanding the fact the change has not been set forth in so many words—it has nevertheless occurred, and is there-

fore binding, we answer: Although the transaction upon the face of it, to say the least, would be a singular one, if an alteration has really been made, the next thing to be ascertained is its precise nature. We have already seen that the first law was very explicit in its statements; and all are conversant with the fact that to it was given the greatest publicity, and that it was uttered by the voice, and written by the finger of God, under the most imposing circumstances. Now, if Christ—whose power to do so we shall not question here—has really undertaken the task of adding to, or taking from, this most sacred precept, will some one furnish us with an *authentic copy* of the statute, as amended? Now this is a reasonable and just request. To declare simply that a change has occurred, without making known precisely what that change is, is but to bewilder and confuse. Conscious of this fact, the State is always extremely careful to give to its citizens—in the most public manner—every variation which is made in its enactments, lest the loyal man should be incapable of proving his fidelity by obedience, or the disloyal justify his violation upon the plea of necessary ignorance. Shall man be more just than his maker? Shall Christ—who, in every other respect, has, in matters of duty, furnished us with line upon line, and precept upon precept—be found, at last, upon this most important point, to have been unmindful of the highest interests of his followers? Most assuredly not. He that never slumbereth nor sleepeth, He that knoweth the end from the beginning, He who hath said, "Where there is no law there is no transgression," has certainly never required his people to occupy a position in the face of their enemies so extremely embarrassing as that in which they would be compelled to ignore the plainest dictates of reason and Scripture, by seeking to condemn in the world a practice which is not necessarily immoral in itself, and against which there is no explicit denunciation of the Bible. Who, then, we inquire again, will furnish us from the sacred page the precept so remodeled as to meet the exigencies of this case? Is it *larger* or more *condensed* than before? Does the first clause read, "Remember the Sabbath day, to keep it holy?" If so, it is well. Is the second in order expressed in these words, "Six days shalt thou labor and do all thy work?" This, again, is good. But how is it with the third, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work?" Here, unquestionably, the change must begin. Who among us, therefore, can produce the divine warrant for a reading of this passage which shall make it harmonize with the keeping of Sunday? Who dare declare, upon his veracity, that he has ever discovered in the sacred word an instance in which it has been so re-written as to read, "But the *first* day is the Sabbath of the Lord thy God; in it thou shalt not do any work?"

Furthermore, passing over the instructions in regard to sons, daughters, stranger, etc., what has the pen of the divine remodeler done with the *reason* of the commandment as found in the words, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it?" Has that been stricken out altogether? Or, is there a glaring inconsistency in the remodeled statute, by which it is made to state that the *first* day of the week, instead of the *seventh*, is now the Sabbath of the Lord our God, because of the fact that in the creation of the world, God rested upon, blessed, and hallowed, the latter? These are weighty questions. Upon them, virtually, turns the issue of an amended law. For, to amend, is so to change or alter as to vary the duty of a subject; and if no one is capable of informing definitely and particularly in regard to the precise variations of the phraseology, then, of course, no one is able to decide just how far our course of action should deviate from what it has been hitherto, in order to meet the demands of the divine will as now expressed, in a rule which has never been seen, and which no hand would venture to trace with any claim to exactitude. Who, then, we inquire again, is sufficient for this task? Not one among the millions of Protestants who are so earnestly clamoring for the sanctity of the day in question, will seriously lay claim to the ability to perform that which would at once elevate him to a position—in view of the relief which it would bring to thousands of troubled minds—more exalted than that of any saint or martyr who has ever lived.

Nor is this all; behind all this pretentious claim

for an amended law are very many indications of a wide-spread conviction—though undefined and hardly recognized by the individuals themselves—that the fact upon which they place so much stress, is after all, one in regard to which there are serious doubts in their own minds. As an illustration of this, we have but to call attention to two things. First, on each Lord's day, so-called, thousands of congregations—after devoutly listening to the reading of the fourth commandment of the decalogue, word for word, syllable for syllable, letter for letter, precisely as it was written upon the table of stone by the finger of God—are in the habit of responding with solemn cadence to the utterances of the preacher, "O Lord, incline our hearts to keep this law." Now this prayer means something, or nothing. It is either an expression of desire, on the part of those employing it, for grace to enable them rightly to observe the commandment as it reads—seventh day and all—or else it is a solemn mockery, which must inevitably provoke the wrath of Heaven. These people, therefore, judging from the most charitable standpoint, are witnesses—unconscious though they may be of the fact—of a generally pervading opinion that the verbiage of the fourth commandment has not been changed, and that it is as a whole as binding as ever. Second, nor is it simply true that those only who have a liturgy have committed themselves to this idea. It is astonishing to what extent it has crept into creeds, confessions of faith, church disciplines, and documents of a like nature. But among the most striking of all evidences of its universality, when properly understood, is the practice of nearly all religious denominations, of printing, for general distribution among the Sunday-school scholars, verbatim copies of the decalogue, as given in the twentieth chapter of Exodus. Yet this practice would be a pernicious one, and worthy of the most severe censure, as calculated to lead astray and deceive the minds of the young, if it were really true that this code, in at least one very important particular, failed to meet the facts in the case, as it regards present duty. In view of these considerations, a change of the base of operations becomes indispensable. A commandment, altered in its expressions so as to vary its import, and yet no one acquainted with the exact terms in which it is at present couched—and all, in reality, being so skeptical upon the point that even its most ardent advocates reason as if it had never occurred—would certainly furnish a foundation altogether insufficient for the mighty superstructure of a great reform, which proposes, ere the accomplishment of its mission, to revolutionize the State.

Prominent Bible Doctrine.

If Christian professors were rightly instructed in reference to the coming of our Lord, we believe that much of the indifference and worldliness which at present prevails, would be put away. How could they regard Christ's appearing as certain, and the momentous event (as far as the best students of prophecy can ascertain) as near at hand, and yet be unconcerned and negligent? Belief in the truth of this doctrine, if, indeed, it is not allowed to swallow up their interest in other important doctrines, must have a salutary effect upon their minds. It must inspire them with a spirit of watchfulness and prayerfulness and holy expectation, and lead them to live in a state of constant readiness. And convinced of the terrible judgments that will come upon the ungodly, they would be led to increased fidelity and earnestness in the discharge of their obligations to a sin-blighted world. This great truth, therefore, should have due attention from every Christian teacher. Let none henceforth ignore this truth, or pass it by in silence. And let none, either through ignorance or prejudice, oppose it; but let all search the Scriptures that right views of this doctrine may be discovered, and when discovered, spread far and wide.

But there is a great tendency amongst some to try to fasten the charge of heresy on any who may venture to advocate views of Christian doctrine different from those which they have been taught in early life. But though we may get outside the theology of the sects, if we are still in the company of Isaiah, and Jeremiah, and Jesus, and Paul, what matter? Though we may get out of the beaten path a little, and walk in a way in which but few are found, if we are led there by light of reason and the light of divine revelation, what matter? Better hold the truth in company

with the few than cling to error in company with the many. The truly wise, from the beginning until now, have been in the minority. The fact that the greater part of Christendom may believe certain doctrines does not stamp them as infallible.

Because some students of prophecy have been foolish enough to fix the date of the second advent, and time has proved that they were wrong, many sneer at the subject and try to turn it into ridicule. But is this wise? Is it not indeed trifling with what is sacred? Christ declares that he will come again, but with equal plainness he declares that the day and the hour of his coming are unknown. Should the great truth, therefore, be sneered at or openly denied, because some, from various prophecies and signs of the times, have erred in trying to fix the time of his coming? But let it be remembered that to question or deny the second advent is a far graver error, and one attended with far more evil consequences, than the one which excites so much ridicule. They make merry with the blunders of a few writers who have given dates (and they are but few who have done this); but they make blunders themselves much greater and far more inexcusable.

The second coming of Christ is taught in various promises that are given to the church; it is clearly intimated in many of the threatenings to the wicked; and it is published in a multitude of prophecies. Persons who have not given attention to this subject have no idea of the great prominence which is given to it in the Holy Scriptures. They overlook, it may be unwittingly, numerous passages which refer to it.—*Rev. Silas Henn, England.*

"In Everything Give Thanks."

PERHAPS there is no command in the Bible that puts Christians more to the test than this. Life at best has much work and many burdens. By far the majority in the world, whether in the pulpit or the pew, the shop or the home, labor early and late with little compensation. For the mother it is the old round of daily care, the turning of dresses inside out, planning, hoping, working after the children are asleep; for the father it is the constant work at the bench, on the farm, or over the counter, amid the wearing competition of business, till the brain whirls and he longs for a place where he can sit alone for a moment and commune with himself. Life is not the rosy thing he looked out upon when he was a boy. He hardly finds time to look at a paper to see what the great busy world is doing around him. He is trying to do his duty. But is he giving God thanks? Is life a psalm of praise to him? Is he thankful for each day with its dark hours and struggles?

Perhaps we are in work that is thoroughly uncongenial as well as confining; and yet do we carry a merry heart that doeth good like a medicine? Perhaps we are with those who fail to appreciate our ability or effort. We find the world grasping and each one living for himself. Others step in to fill the places we hoped to obtain. Sickness, death even, comes to those who are dear to us; yet do we take all as from one who knows the end from the beginning, and do we in everything give thanks?

We are perhaps conscious of having made a failure on some public occasion where we had hoped to do ourselves great credit. Are we content to leave this with God if we have done our best? It is easy to be thankful for the successes of life, but it is poor Christian living that is not thankful amid its ills.

What a world this would be if Christians lived up to this high privilege, command even, to be constantly thankful. In such a state of mind there is no gloom, no fault-finding with the place where God puts us; no irritability, no envy that another has succeeded, no distrust, but sunshine and peace and hope. Let us take this for our motto, for one week at least; "In everything give thanks." It will be a short, blessed week, and God will be honored.—*Congregationalist.*

NO TIME FOR DOUBTS.—When Dr. Marshman was a young man, and at home, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years' residence and labor there, William Jay said to him—"Well, Doctor, how about doubts and fears?" "Haven't had time for them," was the answer.

"REJOICE in the Lord always."

The Lord's Prayer. Matt. 6:9-13.

"OUR FATHER." "Not your Father alone, or mine, especially, but the Father of all the nations on the face of the earth. Acts 17:26; Rom. 8:15-17. "Who art in Heaven." God has a home; he who has implanted a love of home in our hearts, certainly has a home of his own. See 2 Chron. 6:21, 30. "Hallowed be thy name." Reverence for God and all his attributes is one of the most important elements of worship and devotion. See Lev. 22:32.

"Thy kingdom come." The kingdom here especially referred to, is the kingdom of glory, to be established upon the earth made new. See 2 Peter 3:13; Isa. 65:17; Rev. 21:1. "Thy will be done on earth as it is in Heaven." Never will this petition be realized to its full extent till the earth is made new. See Rev. 21:1-5; Isa. 65:17-25. "Give us this day our daily bread." God alone can give us fruitful seasons and rebuke the destroyers of the fruits of the earth. He can keep us alive even in famine. Mal. 3:11; Isa. 33:16. We should not be over-anxious about to-morrow's supply. See Matt. 6:34. "And forgive us our debts as we forgive our debtors." Here is the most difficult and hazardous of all petitions. Who would dare to even think or speak evil of any one, after making this petition to God. Often it is as if one would say, Let others attack me in my reputation and my estate, as I have dealt with theirs. What a terrible state of things would presently be inaugurated if God would literally answer this prayer. See Matt. 7:12. When making this petition we should not forget to ask for help to love our enemies.

"And lead us not into temptation." Here is where so many fail; they feel strong in themselves, and when tried by tempting baits they are trapped at once; defalcations, covetousness, lust, and all varieties of wickedness have each a trap or snare peculiar to themselves; and these are God's detectives. Reader, let us pray, that we may be forewarned, to detect the snare and flee the first appearance of evil. 2 Peter 2:9.

"But deliver us from evil." If all would daily and hourly present to God this petition, how many dreadful accidents by land and sea would be avoided, and how many lives of holiness would be, instead of the moral wrecks we see, everywhere in this world. See John 17:15.

"For thine is the kingdom, and the power, and the glory forever. Amen." See Rev. 5:13, 14.

Let us daily present this sublime, comprehensive prayer slowly, carefully, reverently, grasping as far as possible its far-reaching, elevating spirit, concentrating all our powers upon each petition.

JOSEPH CLARKE.

Manners and the Bible.

THERE is no "model letter-writer" comparable to the New Testament. Let a young man study the letters of St. Paul, and it will have an infinitely better effect on his style than the letters of Lord Chesterfield, and this quite apart from the effect of their moral and spiritual influence. The mere intellectual atmosphere of them will be elevating and refining to an astonishing degree.

And here we may remark on the influence of the Bible on mere manners. It invariably makes its readers more courteous and polite, and just, too, in proportion to the degree in which they are imbued with its spirit and teaching. Let a rough boor become converted, and let him begin to read and love his Bible, and he grows upward toward the gentleman from that hour. "The entrance of thy words giveth light; it giveth understanding unto the simple." It cannot be otherwise, because the Bible brings his mind perpetually into "good society." He may be wholly cut off from this in the actual world—though a religious poor man has here an advantage over his irreligious compeer, for, at any rate, on Sundays he comes into contact with superior society in at least the pulpit of his church or chapel—but when he reads his Bible he is brought into the society of the highest and most refined minds that ever existed. And how can it but be that all this should, perhaps insensibly, but at the same time very certainly, elevate, polish, and refine? "He that walketh with wise men shall be wise;" or, as the Persian proverb beautifully expresses it, "Even the pebble will become fragrant if it lie beside the rose;" and he that thus enjoys the society of gentlemen can hardly fail to become one too.

Experience has shown this: other things being equal, as the acquaintance of men with their Bible, so their mien and manners in regard to the standard of mere gentility. Does a parent wish to introduce his child into "good society?" Let him introduce him into a love of his Bible. Are young men and young women ambitious of self-culture even in regard to manners? And would they like to enter a good school of deportment? Let them enter into the society of the characters of the Bible.

But does some sharp reader say, How is it, then, that instances of discourtesy occur among professing Christians? My reply is, first, that it is one thing to be a professing Christian, and another thing to be a real and worthy one; secondly, that it is quite possible to be a truly converted one, and yet be very far from being a model or a winsome one; thirdly, that even in the case of an uncourteous Christian, depend upon it the man's native bearishness would have been vastly more bearish if he had not been a Christian. In such a case, it is not the Christianity of the man that is to blame, but rather his defect of it. He is a defective Christian because he has neglected the special duty "to put off concerning the former conversation the old man"—in his case, that very ugly old man—and to put on by self-discipline, culture and prayer, gentleness and courtesy, and all the other graces of the new man.

Christianity recognizes the fact that Christians have faults. But it does not allow them, and it urges us to correct them. "I speak this to your shame," said St. Paul to Christians. And there is much now that may be spoken to our shame; and we fear that want of courtesy and true graciousness is very conspicuous under this category. But when the Spirit of God says to us by St. Peter, "Adorn the doctrine of God your Saviour in all things," sure we are that he would have us specially remember that exhortation which he gives by the same apostle—"Be courteous."—*From Winsome Christianity, by the Rev. Richard Glover.*

John Bunyan as a Preacher.

THE world-wide fame of Bunyan as a writer has somewhat thrown into the shade his character as a preacher, but it is not less true that in the latter capacity he was distinguished by rare gifts and extraordinary success. When Charles II. once asked Dr. Owen (one of the greatest divines of that age), "How a learned man, such as he, could sit and listen to an illiterate tinker?" Dr. Owen replied, "May it please your Majesty, could I possess that tinker's gift for preaching, I would most gladly relinquish all my learning."

Bunyan often preached in the open air for the very good reason that the only available buildings were much too small to accommodate the crowds that flocked to hear him. His friend, Charles Doe, says: "When Mr. Bunyan preached in London, if there were but one day's notice given, there would be more people come together to hear him than the meeting-house would hold. I have seen, to hear him preach, by my computation, about twelve hundred at a morning lecture by seven o'clock on a working day, in the dark winter time. I also computed about three thousand that came to hear him one Lord's day in London, at a town's end meeting-house, so that half were fain to go back again for want of room, and then himself was fain, at a back door, to be pulled almost over people to get up stairs to his pulpit."

Even during his twelve year's imprisonment in Bedford Jail he was not altogether debarred from preaching. By the favor of the jailor he was allowed to leave the prison; not merely to visit his family, but to undertake longer journeys to London, Reading, or elsewhere. It is said that during this period he visited the latter town and preached, disguised as a carter with a whip in his hand. Once when absent from jail he became so uneasy, that though the time had not arrived at which he had promised the jailor to return, he resolved to do so at once. As the hour was late, the jailor was surprised to see him and complained of being called out of his bed to re-admit him. But one of his enemies, suspecting the lenity with which Bunyan was treated, arrived shortly after, and demanded to know whether the prisoners were all safe. Being assured that they were, he went on to ask whether Bunyan was in custody. "Yes," was the reply. "Let me see him." Bunyan was called and appeared in reply to the sum-

mons. When the inquisitor had departed, the jailor said to his prisoner: "You may go out when you will, for you know better when to return than I can tell you."

His vigorous Anglo-Saxon words, his intense earnestness, his command of Scripture illustration, his graphic description of the terrible consequences of sin, and his eloquent setting forth of the peerless glories and attractions of the Saviour of sinners, gave him, under God, ready entrance to the heart of his hearers. "Whoso can speak well is a Man," said Martin Luther, and seldom has the saying been more finely exemplified than in the case of Bunyan.—*Christian Herald.*

A Few Vulgarisms.

ASKING questions, private and personal, is one vulgar habit, and telling your own business, which no one wants to hear, is another. Asking the cost of a present that has been made to you; "pumping" a servant to hear what has been given by way of parting vail; loud talking in public; hard staring at table, insolent disrespect to husband, wife, sister or brother; showing temper in trifles and making scenes in public; showing an embarrassing amount of fondness and making love in public; covert sneers, of which people can see the animus if they do not always understand the drift; persistent egotism, which talks, itself, itself, itself, only itself, and cannot even feign the most passing interest in another; detraction of friends and it may be of relations—a husband telling of his wife's unpleasantness, a wife complaining of her husband's faults; the bold assumption of superiority, and the servile confession of infinite unworthiness; all these are signs and evidences of vulgarity—vulgarity of a far worse type than that which eats its fish with a steel knife, and says "you was" and "each of the men were." In fact, true vulgarity resolves into that central point of evil—selfishness. The unselfish can never be really vulgar. They may be uncouth, but they cannot be more; while the best top-dressing of manner to be found in the whole world cannot make the substance refined, where that one foul canker of egotism and indifference to others lies at the heart of things.—*Ex.*

THE tendency of the church to fondle and pet persons brought from the lowest depths of wickedness, more than they do those who have never fallen into such disgrace, and thus to put a price on infamy at the expense of respectability, is thus commented on by a writer in the *St. Louis Evangelist*: "When Paul remembered his past sins of persecuting the church of Christ, he said he was not meet to be called an apostle. He did not think his sin was any credit to him. He confessed his sins with tears hot with repentance. He never referred to them with smiles and jokes, aiming to create laughter. He never hinted that he was a better preacher because he was such a bad sinner. Many of our modern reformers do these things, and many Christian people endorse them by listening to them and laughing at their rehearsals of drunkenness and dishonesty.—*Selected.*

As a lady and her daughter were passing out of the church door the child bade good-bye to a very poorly dressed little girl. "How did you come to know her?" inquired the surprised mother. "Why, you see, mamma, she came into our Sunday-school alone, and I made a place for her on my seat, and I smiled, and she smiled, and then we were acquainted." It would be a good rule for grown-up people in church. If you are in first, and a stranger enters, make room for him and smile, and then he will smile, and you will be acquainted.—*Sel.*

IT is a great deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. The light will be its own witness. Light-houses don't ring bells and fire cannon to call attention to their shining; they just shine.—*Moody.*

A CERTAIN preacher was very warmly commended by one of his hearers: The flattered man was pleased, but he was taken down a peg when the flatterer added: "I don't believe in any preaching at all; and yours comes as near to none as any I have ever heard."

Thoughts on Daniel.

BY ELD. U. SMITH.

CHAPTER IX.—THE SEVENTY WEEKS.

VERSE 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The angel now gives to Daniel the event which is to mark the commencement of the seventy weeks. They were to date from the going forth of a commandment to restore and build Jerusalem. And not only is the event given which was to determine the time of the commencement of this period, but those events also which were to transpire at its close. Thus a double test is provided by which to try the application of this prophecy. But more than this, the period of seventy weeks is divided into three grand divisions, and one of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If now, we can find a date which will harmonize with all these events, we have, beyond a doubt, the true application; for none but that which is correct could meet and fulfill so many conditions. Let the reader take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. First, we are to find at the commencement of the period, a commandment going forth to restore and build Jerusalem. To this work of restoration seven weeks are allotted. As we reach the end of this first division, seven weeks from the commencement, we are to find, secondly, Jerusalem, in its material aspect, restored, the work of building the street and the wall fully accomplished. From this point, sixty-two weeks are measured off; and as we reach the termination of this division, sixty-nine weeks from the beginning, we are to see, thirdly, the manifestation, before the world, of Messiah the Prince. One week more is given us, completing the seventy. And, fourthly, in the midst of this week, the Messiah is to be cut off, and cause the sacrifice and oblation to cease; and, fifthly, when the last week of that period which was allotted to the Jews as the time during which they were to be the special people of God expires, we naturally look for the going forth of the blessing and work of God to other people.

We now inquire for the date which will harmonize with all these particulars. The command was to include more than mere building. There was to be restoration; by which we must understand all the forms and regulations of civil, political, and judicial society. When did such a command go forth? At the time these words were spoken to Daniel, Jerusalem lay in complete and utter desolation, and had thus been lying for seventy years. The restoration pointed to in the future, must be its restoration from this desolation. We then inquire, When and how was Jerusalem restored after the seventy years' captivity?

There are but four events that can be taken as answering to the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the re-building of the house of God, B. C. 536. Ez. 1:1-4. 2. The decree of Darius for the prosecution of that work which had been hindered, B. C. 519. Ez. 6:1-12. 3. The decree of Artaxerxes to Ezra, B. C. 557. Ezra 7. 4. The commission to Nehemiah from the same king in his twentieth year, B. C. 444. Neh. 2.

Dating from the first two of these decrees, the seventy weeks, being weeks of years, 490 years in all, would fall many years short of reaching even to the Christian era; besides, these decrees had reference principally to the restoration of the temple and the temple-worship of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, "to restore and build Jerusalem."

These made a commencement of the work. They were preliminary to what was afterward accomplished. But of themselves they are altogether insufficient, both in their dates and in their nature, to meet the requirements of the prophecy; and thus failing in every respect, they cannot be

brought into the controversy as marking the point from which the seventy weeks are to date. The only question now lies between the decrees which were granted to Ezra and to Nehemiah.

The facts between which we are to decide here, are briefly these: In 457 B. C., a decree was granted to Ezra by the Persian emperor, Artaxerxes Longimanus, to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure to beautify the house of God, procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original this decree is given, not in Hebrew, like the rest of the book of Ezra, but in Chaldaic (or Eastern Aramaic), the language then used at Babylon; and thus we are furnished with the *original* document, by virtue of which Ezra was authorized to restore and build Jerusalem.

Thirteen years after this, in the twentieth year of the same king, B. C. 444, Nehemiah sought and obtained permission to go up to Jerusalem. Neh. 2. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river, to help him on his way to Judah, and an order to the king's forest for timber for beams, etc. When he arrived at Jerusalem, he found rulers and priests, nobles and people, already engaged in the work of building Jerusalem. Neh. 2:16. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. Neh. 6:15.

Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. Dan. 6:8. Such was the document given to Ezra; but Nehemiah had nothing of the kind, his commission being only verbal. If it be said that the letters given him constituted the decree, then the decree was issued, not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down and the gates thereof burnt with fire. Neh. 1. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, nor that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be a decree, because the object of his request was that he might *build* the city, it is sufficient to reply as shown above, that gates and walls had been built previous to his going up; besides, the work of building which he went to perform was accomplished in fifty-two days; whereas, the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah which was not embraced in the decree to Ezra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chapter 9:9, of his book, that he con-

sidered himself fully empowered to proceed with the building of the city and the wall; and it is evident that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing word of that prayer in which he says, "Should we *again* break thy commandments, and join in affinity with the people of these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

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

7. Will these dates harmonize if we reckon from the decree of Ezra? Let us see. In this case, 457 B. C. is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux, *Connec.*, vol. i, p. 322, says: "In the fifteenth year of Darius Nothus, ended the first seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, *just forty-nine years* after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus.

So far we find harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from B. C. 457, they end in A. D. 27. And what event then occurred? Luke thus informs us: "Now when all the people were baptized, it came to pass that Jesus also, being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven, which said, Thou art my beloved son; in thee I am well pleased." Luke 3:21, 22, margin A. D. 27. After this, Jesus came "into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" *The time* here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come; and with his own lips he announced the termination of that period which was to be marked by his manifestation.*

* Luke declares that Jesus "began to be about thirty years of age" at the time of his baptism; Luke 2:23; and almost immediately after this he entered upon his ministry. How, then, could his ministry commence in A. D. 27, and he still be of the age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian Era, that is, before the year marked A. D. 1. The mistake of dating the Christian Era something over three years this side of the birth of Christ, instead of dating it from the year of his birth, as it was designed to be, arose on this wise: One of the most important of ancient eras was that reckoned from the building of the city of Rome—*ab urbe condita*, expressed by the abbreviation A. U. C., or more briefly U. C. In the year which is now numbered A. D. 532, Dyonisius Exiguus, a Scythian by birth and a Roman Abbot, who flourished in the reign of Justinian, invented the Christian Era. According to the best evidence at his command, he placed the birth of Christ in the year U. C. 753. But Christ was born before the death of Herod; and it was afterward ascertained on the clearest evidence that the death of Herod occurred in April U. C. 750. Allowing a few months for the events recorded in Christ's life before the time of Herod's death, his birth is carried back to the latter part of U. C. 749, a little over three years before A. D. 1. Christ was therefore thirty years of age in A. D. 27. "The Vulgar [common] Era began to prevail in the West about the time of Charles Martel, and Pope Gregory II. A. D. 730; but was not sanctioned by any public Acts or Rescripts, till the first German Synod, in the time of Charolomanus, Duke of the Franks, which, in the preface, was said

Here again is indisputable harmony. But further: the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross; and there they did virtually come to an end, though the outward observance was kept up till the destruction of Jerusalem A. D. 70. After threescore and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read, And after threescore and two weeks, in the midst of the seventieth week, shall Messiah be cut off and cause the sacrifice and oblation to cease. Now as the word midst here means middle, according to an abundance of authority which we might produce, if necessary, the crucifixion is definitely located in the middle of the seventieth week.

The Sabbath-School.

The Infirm Woman Healed.

LUKE 13: 10-17.

We take the following paragraph from Scott's comments on this scripture:—

"This woman must have attended the worship of God with great difficulty, as she was so bowed together, that she 'could in no wise lift up herself,' but was forced to go almost double. The calamity under which she had so long labored, would in general have been considered as a very remarkable disease, arising from some known or unknown natural cause; but it was at that time justly ascribed to an evil spirit; so that in fact 'Satan had bound her eighteen years.' Our Lord, seeing her in this afflicted state, called her to him, and by his word, attended with the laying on of his hands, immediately restored her; and, being made straight, she glorified God before all, for this most desirable and unexpected deliverance. But the ruler of the synagogue, who evidently hated the doctrine, and envied the honor of Christ, yet attempted to veil his enmity with the appearance of singular piety, told the people in anger, that they ought to come for healing other days, and not on the holy rest of the Sabbath; as if the woman had come to the synagogue on purpose for a cure; or as if a word and a touch, attended with so powerful and beneficent an effect, could break the Sabbath! The malice and hypocrisy of the man were therefore evident, and our Lord severely rebuked him; showing, that none, even of the Scribes and Pharisees, scrupled to water their cattle on the Sabbath-day, though it was attended with some labor, and was necessary only to preserve the animals from the uneasiness of a day's thirst, or the owner from some temporal loss which might result from it; and could it then be questioned, whether it were right to relieve a rational creature, a descendant of Abraham (probably an heir of his faith), from her long-continued calamity, on that holy day; even if it had been effected by labor? This reply was so satisfactory and conclusive, that it silenced and put to shame the ruler, and all the other adversaries of Jesus, and caused the people to rejoice in his glorious miracles, as so many proofs of his being the promised Messiah."

Notice how the ruler of the synagogue tried to stir up popular feeling against Jesus. Although Jesus and the woman were the only parties to the transaction, and had there been any guilt, he alone was responsible, yet the ruler did not reprove him, but "said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath-day."

The reader will also notice how adroitly Jesus vindicated his action; taking the Pharisees on their own ground. On the ground that they were forbidden to bear a burden on the Sabbath-day, they could not carry water to a thirsty animal, but could "loose" it and lead it to the water. Christ's argument, then, was: If it is allowable to loose a beast on the Sabbath-day, and lead him to water, that it may not suffer even for one day, how much

to be assembled 'Anno ab incarnatione Dom. 742, 11 Calendas Maii.' But it was not established till the time of pope Eugenius IV. A. D. 1431, who ordered this era to be used in the public Registers; according to Mariana and others.—Hales' Chronology vol. i, pp. 83, 84. See also "Life of our Lord," by S. J. Andrews.

more allowable must it not be, that this woman who has been bound, and suffering, for eighteen years, should be loosed from this bond on the Sabbath? The argument was unanswerable, and convicted them at once of hypocrisy. As showing the completeness of their defeat, the Vulgate in this instance, affords a good commentary. The word for "they were ashamed," is *erubescerant*, "they began to grow red in the face, to blush."

Thoughts on John 10: 27-29.

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." This scripture should fill every follower of Christ with encouragement. So long as they hear his voice, and follow where it leads, they are safe. No one, not even Satan, can snatch them away. God is "greater than all." Though trials and temptations may come, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation provide a way to escape, that ye may be able to bear it." 1 Cor. 10: 13. Christ also says: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33. And to strengthen the assurance, he adds: "I and my Father are one." When both the Father and the Son unite for man's salvation what confidence may we feel!

But while we gain courage from the fact that he is "able to save them to the uttermost that come unto God by him," we are not to be presumptuous. Jesus said, "No man is able to pluck them out of my Father's hand," but he did not say that no man could take himself out. This scripture has been perverted, and made to teach that no follower of Christ can fall away. That this view is incorrect, is shown by many passages. We are exhorted thus: "Hold that fast which thou hast, that no man take thy crown." Rev. 3: 11. We are told also: "He that shall endure unto the end, the same shall be saved." Matt. 24: 13. For positive testimony, see Heb. 6: 4-6. Our Lord says also: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 6. See also Rev. 4: 2-5; 3: 16.

The case, then, stands thus: So long as we hear the voice of Christ, and are content to follow him, trusting him humbly and implicitly, no harm can befall us; his strength will enable us to repel all attacks; but when we begin to trust ourselves, we take ourselves out of his hands; or refusing longer to listen to his voice, we are cast out. Let us all heed the words of the apostle Paul: "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." E. J. W.

Jesus at the Feast of the Dedication.

It was now near the end of Khislev—the cold month—equivalent to part of our November and December. The twenty-fifth of the month, which, according to Wieseler, fell this year, on the 20th of December, was, with the next seven days, a time of universal rejoicing; for the Dedication Festival, in commemoration of the renewal of the temple worship, after its suspension under Antiochus Epiphanes, was held through the week.

Jesus, ever pleased to mingle in innocent joys, and glad to seize the opportunity for proclaiming the new kingdom, which the gatherings of the season afforded, once more returned to Jerusalem to attend it. He had been in the neighborhood since the feast of tabernacles, nearly three months before, and this visit would be the last, till his final entry, to die.

The weather had been wet and rough, so that he was fain to avail himself, like the crowds, of the shelter of the arcade running along the east side of the temple inclosure, known as Solomon's porch, from a fragment of the first temple, left standing by Nebuchadnezzar.

The rain drove the people from the open courts, and Jesus, like others, was in the porch, apparently without his disciples. The time was fitted to wake the old temptation of ambition, had it had any charms. How easily might he eclipse the hero of all this rejoicing, and by his supernatural powers achieve victories, compared with

which those of Judas Maccabæus would be nothing! But he had far nobler aims.

The Pharisaic party, themselves, may have had such secret thoughts in connection with him. Be this as it may, they now suddenly came and began to ask him if he would not, at last, relieve their minds by some direct and express declaration whether he were the Messiah or not. "We have waited long and anxiously," said they, "for some decisive word. If thou art the Messiah, tell us openly."

"I have already told you," answered Jesus, "both by the witness of the miracles I have done in my Father's name, and in words, but you have not believed me, because, as I said not long ago, you are not my disciples, or, as I love to call them, my sheep. If you had been, you would have believed in me. You may, yourselves, see that you are not of my flock, for those who are so, listen to my voice, and I know them, and they follow me, as sheep know and listen to the voice of their shepherd, and are known by him, and follow him. Nothing, indeed, can be more close and abiding than my relations to them, for I lead them not to mere earthly good, but give them eternal life, and am their shepherd hereafter as well as here; taking care that they shall never perish, and that no one, even beyond death, shall snatch them out of my hand. Moreover, being in my hand, they are, in effect, in that of my Father, for he is ever with me, and works by me. He gave them to me at first, and he still guards them, nor can any one snatch them from his hands, for he is greater than all the powers of earth and hell. Wonder not if I speak of their being both in my Father's hands and in mine, for I and the Father are One."

The excitable, fanatical crowd had listened patiently till the last words, which seemed the most audacious blasphemy—a claim of essential oneness with the Almighty. In a moment they were once more scattered in search of stones, with which to kill him, for what they deemed his crime, and presently gathered round him with them, to fell him to the earth. But Jesus remained undismayed. "I have done many great works of mercy," said he calmly, "which show that the Father is with me, because they could only come from the presence of his power. They are enough to show you that he thinks me no blasphemous. For which of these mighty works will you stone me?"

"We would not think of stoning thee for a good work," answered the crowd; "it is for your blasphemy—that you, a man, should make yourself God."

"Is it not written in your law," replied Jesus, "of the rulers of Israel, the representatives and earthly embodiments of the majesty of Jehovah, your invisible king, 'I said ye are gods?' If God himself called them gods, to whom this utterance of his came,—and you cannot deny the authority of Scripture,—how can you say of me,—whom the Father has consecrated to a far higher office than ruler, or even prophet—to that of Messiah; and whom he has not only thus set apart to this great office, but sent into the world clothed with the mighty powers I have shown, and the fullness of grace and truth you now see in me,—that I blaspheme, because I have said I am God's Son? Your unbelief in me, which is the ground of the charge, would have some excuse if I did not perform such works as prove me to have been sent by my Father. But if I do such works, then believe them, if you will not believe me; that you may thus learn and know that what I have said is true—that the Father is in me, and I in the Father."

They had waited for a retraction, but had heard a defense. Instantly hands were thrust out on every side to lay hold on him, and lead him outside the temple to stone him; but he shrank back into the crowd, and passing through it, escaped.—Geikie.

If a teacher is questioning a scholar about the scholar's personal feelings or history, he may properly ask a question without knowing what answer to expect. But if the question is about the lesson of the day, or about any great truth or doctrine, the teacher ought to have in mind the answer he looks for, before he shapes the question; and then the question ought to be so shaped as to bring just that answer—as the only proper one. Nine times out of ten, a poor answer is evidence of a poorer question, in a Sunday-school class.—S. S. Times.

A good teacher is always a good learner.

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 23, 1882.

Promises to Israel.

In our former articles we noticed *to whom* the promises were made, namely, to the seed of Abraham, without regard to their birth or nationality; also the *time* and *manner* of their fulfillment. We will now briefly examine the promises themselves, that is, the subject matters promised, and this examination will confirm the conclusion to which we arrived in the previous articles.

1. *The Land.* The promise of the land cannot be fulfilled under the old covenant, for, (1) They forfeited all claims under that covenant. (2) That has passed away and been superceded by the new. (3) It is an offense against the new covenant, or the gospel, to revive or "build again" the old. Gal. 2:18. (4) The priests, or mediators, of that covenant, could not take away their sins, Heb. 10:1-4, and, therefore, they could not recover under it, what they lost by transgression. These points are sufficient to settle the question.

And this is confirmed by the word of the Lord who gave as a reason for making a new covenant with them, that they had broken the other. Although he had promised to be their God, and that they should be to him a peculiar treasure above all people, yet by reason of their rebellion, he could not consistently perform his promise, and so he "regarded them not." As transgressors of his law, they were not *peculiar*; they were not *holy*; but were like other sinful nations. *And if they had any claim under that covenant, it could not have been abolished without infringing on their rights.* Surely, it is plain enough that, to secure the land, they must comply with the conditions of the new covenant, the only one that can possibly convey a good title to the inheritance.

And what is the inheritance, or land, promised under the new covenant? As the original promise was made to Abraham and confirmed in Christ, we must look to both for an answer to this question; for Christ is mediator and first heir, and it can only be received through him, and, of course, under the covenant of which he is the mediator.

To Abraham was promised a land for an everlasting possession; and circumcision was instituted as a token of this covenant. Now, our opponents assume that a certain part of the earth in its present form and condition must be conferred on his descendants to meet the promise; as the promise, they say, embraced *only the land that he saw*; but he did not see all of the present earth, nor any of the new earth. What he saw will doubtless be given to him, but not that only, nor in the condition in which he saw it. Of this promise, Paul says, "For the promise that he should be the *heir of the world* was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Then Abraham is heir of the world. "By faith he sojourned in the land of promise, as in a strange country," as other faithful ones, who, with him, "confessed that they were strangers and pilgrims *on the earth.*" Heb. 11:9, 13.

Again, Christ is the seed to whom the promises were made; Gal. 3:16. He is the heir of the world, and the Father has promised to give to him "the uttermost parts of the earth for a possession." Ps. 2:8. As he is the heir, so his people are "joint-heirs" with him; and by reason of this joint-heirship with Christ, "the meek shall inherit the earth." To *inherit* is to receive by *heirship*; but there is no promise or heirship by which we can receive the earth, except that to Abraham; and Christ is heir as Abraham's seed. Hence, the Abrahamic promise embraced "the earth," even to its "uttermost parts." The land which the children of Israel possessed under Joshua, is shown in Heb. 3 and 4, to be typical of the true rest which remains to the people of God.

If we look at the terms *seed* and *token*, as used in the covenant with Abraham, we shall find that in the New Testament there is a change from their outward and apparent to their real and more extended signification. The seed of Abraham was supposed to be only his literal posterity; but now we learn that "there is neither Jew nor Greek, there is neither bond nor free, there is neither

male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29. And so also of the token: that is no more circumcision which is outward in the flesh, but circumcision is that of the heart, in the spirit, and not in the letter. But if these terms are thus enlarged, and all admit that they are, there is no incongruity in having the land itself enlarged in like manner.

In Rom. 4:11, the token, circumcision, is entitled a sign and seal. Eph. 1:13, 14, says, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." We here learn that the inheritance, already purchased, is yet to be redeemed, and we receive the token, earnest, or assurance, thereof until its redemption. The sign reaches no further than to the thing signified; and we have the earnest or assurance reaching to the point of realization, but it would be no assurance beyond that point. But as the earnest reaches to the redemption, it is clear that our inheritance cannot be fully realized till the purchased possession is redeemed. This proves conclusively that the earth renewed, or new earth, is the subject of the promise of the Abrahamic covenant. And Jesus, the heir and mediator, is now ministering for individuals of both dispensations, or for transgressions under both covenants, that "they which are called might receive the promise of *eternal inheritance.*" Heb. 9:15. All who lived under the first covenant were transgressors; of course, they forfeited the promised blessings of that covenant. But Jesus secures to the faithful among them an eternal inheritance—not a mere temporal possession; and not under the curse as it is at this time, but redeemed. So that the hope of all is now made to rest on the promise of "an inheritance incorruptible, undefiled, and that fadeth not away." 1 Pet. 1:4. As before said, *to inherit is to possess through heirship*; and if we receive an inheritance redeemed, incorruptible, and undefiled, these conditions must necessarily be attached to the possession named in the will. This will is the Abrahamic covenant; Jesus is its "testator" and mediator: the earth redeemed from the curse is the promised possession; and the faithful in Christ, of every tongue and nation, are the heirs.

2. *The Kingdom.* A few remarks only are required on this subject. It will be remembered that the promises of the kingdom to the descendants of Jacob were conditional, and that they were forfeited under the old covenant; and the kingdom can now only be obtained by obtaining an interest in Jesus, the son and heir of David. See Ps. 89:20-37. The fact that they forfeited and lost their right to the kingdom is stated directly by the Saviour, in Matt. 21:43: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And again, it is said that the poor of this world, rich in faith, are "heirs of the kingdom which God hath promised to them that love him." James 2:5.

Poverty of spirit and love to God, not birth or natural descent, are the requisites to heirship of the kingdom. And to the righteous of "all nations" the King will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

What Is Sin?

A WRITER in a professedly religious paper gives his opinion of Bible truth in the following words:—

"That wickedness or righteousness will only be determined by the gospel, and not by the law, especially to the people of the gospel age, I think is clearly shown by the Scriptures."

The writer is a man of some learning, and has spent many years in the ministry, yet prejudice has so blinded his mind that he cannot see the force of the simplest and plainest expressions in the New Testament. John says: "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3:4. And Paul's language is explicit and unmistakable in its import. Of his own experience he said: "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. And again he said: "By the law is the knowledge of sin." Rom. 3:20. No man ever sincerely comes to Christ—no man is ever genuinely converted—unless he is truly convicted of sin, and is thus made to feel his need of a Saviour. This conviction is *only* by the law, for "sin is transgression of the law," and "by the law is the knowledge of sin," and Paul says that without the law he would not have known that

he was a sinner. In these New Testament evidences is found a complete vindication of the words of the Psalmist: "The law of the Lord is perfect, converting the soul." Ps. 19:7. The conversions of antinomianism are all spurious. The preaching of no-lawism is not the preaching of the gospel of Christ; it is a perversion of the gospel.

The context of the words quoted from Rom. 3 shows that we are not mistaken in referring them to the law of God, the ten commandments.

1. It is a law by which no flesh shall be justified. Verse 20. This is not the law of Christ, or the gospel for justification comes only by the gospel. There is no justification in a broken law, especially if the law is "holy, and just, and good" It only condemns—proves the transgressor a sinner, and thus leads him to seek a Saviour from his transgressions and the curse. See Gal. 3:12-24.

2. It is a law of which the sinner cannot avail himself in having the "righteousness of God" conferred upon him. Verse 21.

3. It is a law which is not made void, but established by faith. Verse 31. It is thus shown to be distinct from faith, or the gospel, for, "The law is not of faith." Gal. 3:12.

4. It is the law which was given to the Jews, of which Paul says: "Unto them were committed the oracles of God." Verse 2. Of these Stephen also spoke when he said that Moses received at Mount Sinai "the lively oracles to give unto us." Acts 7:38.

5. This law has jurisdiction over all, for it is distinctly shown that if these oracles given to the Jews were made of no effect, God could not judge the world. Rom. 3:2-6. Both Jews and Gentiles have transgressed it, and all the world are by it proved guilty before God. Verses 9-19.

Paul also taught "repentance toward God;" for repentance is of sin, and sin is transgression of the law, and the law of God we have all transgressed; "and faith toward our Lord Jesus Christ;" for Jesus Christ is the mediator between God and man; the only way of salvation from sin. And the last warning message of this dispensation—"The true advent message," or "present truth"—says: "Here are they that keep the commandments of God, *and* the faith of Jesus." They honor both the Father and the Son, in the law and the gospel. They believe in genuine repentance as well as a living faith.

The relation of the gospel of Christ and the law of God is exactly the relation of the pardon of a Governor, and the statute of a State. No one would ever dare to say that the law of the State was abolished to give room for the pardon of the Governor, or that the pardon makes void and supersedes the statute. It is reserved for professed teachers of the gospel—for the preachers of religious antinomianism—to utter such absurdities. And, oh, shame! this they call the gospel of Christ. Surely the perils of the last days are come, and covenant breakers with an abundant profession of godliness, deny the power thereof, and are striving to remove its very foundations. Ps. 11:3. "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

The "Hour of Judgment," and the "Day of Judgment."

THE following article we published in 1875, to meet the inquiries of a young friend who was diligently studying the doctrines of the Bible. For the benefit of other students we republish it, though we hope and trust that the cautions to young ministers are not called for now as they were then:—

Instances not a few have been found where brethren have made calculations on the proportionate length of these two periods, and the result has always been that they have ascertained, *to their own satisfaction*, just when the Third Angel's Message will close! They first take for granted that the day of Judgment is just 1,000 years in length, and dividing this sum by twenty-four, to find one hour of the day, and commencing the hour in 1844, they easily determine the time when the hour will expire.

The day of Judgment "covers more than the period during which the saints assist in judging the world. It includes the execution of the Judgment, or the destruction of the wicked." This is an important part of the work of the Judgment day. On this point we offer the following extract as decisive:—

"An effort has been made to maintain the Age to Come by first assuming that the day of the Lord is iden-

tical with the 1000 years of Rev. 20, and then quoting Zech. 14, to show that a certain series of events will transpire on the earth during the 1000 years, because they transpire 'in that day.' But the day of the Lord is more than 1000 years in length; it both commences before, and reaches beyond the 1000 years of Rev. 20. Peter does not give the length of that day, as has been inferred from 2 Pet. 3:8, 9. He there refers solely to the faithfulness of God, saying that his longsuffering withholds the execution of his judgments on the scoffers; yet this is no evidence of slackness, as his promise is assure 1000 years hence as if fulfilled to-day. With man, haste is necessary to the performance of his promise, as his life is but a hand-breadth; but not so with God, who is 'from everlasting to everlasting.'

"The day of the Lord commences before the second advent. It has been shown that the voice of God shakes the heavens and the earth before the Saviour comes. And Isa. 2 shows that they are shaken in that day. 'Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.' Verses 10-12. 'In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.' Verses 20, 21. Also chap. 13:6-13. The great battle is in that day. Eze. 13:5; Rev. 16:14. It is frequently called the day of the Lord's anger, the day of his wrath, etc. And as in the seven last plagues 'is filled up the wrath of God,' Rev. 15:1, and the battle of that day is under the seventh plague, and the voice of God shakes the heavens and the earth in that day before the advent, it appears that that day commences with the pouring out of the plagues, at the close of 'the day of salvation.' And therefore it commences before the 1000 years of Rev. 20.

"Again, the wicked are not raised till the 1000 years are finished; and Peter says the heavens and earth which are now are reserved unto fire against the day of Judgment and perdition of ungodly men; and that *in that day* of the Lord the heavens shall pass away with a great noise, and the elements melt with fervent heat. Thus we find that the resurrection of the wicked, the execution of the Judgment, and the passing away of the heavens and earth, all take place *in the day* of the Lord, but *after* the termination of the 1000 years. Therefore, again, the day of the Lord and the 1000 years of Rev. 20 cannot be identical.

"Because Peter says *a day* with the Lord *is as a thousand years*, we have no more warrant to infer that 'the day of the Lord' is just 1000 years in length than that 'the day of salvation' is of that length; and that day has already existed nearly two thousand years."—*Refutation of Age to Come*, pp. 135-137.

Granting that the day of the Lord is 1000 years in length, it would be easy to show that our view of the events of the 1000 years is incorrect. Then the advocates of the Age to Come would have the advantage of us. But when we prove that the day of the Lord, or the day of Judgment is more than 1000 years in length they lose their case, and our view is established to a certainty.

Again, it cannot be proved that the dispensations do not overlap each other, as was the case with the past and present dispensations. We do not insist on this point, but it is impossible to show that the work of the hour of Judgment of Rev. 14:6, 7, is not a part of the work of the great day of Judgment. Be that as it may, no one can possibly tell how long a period will transpire between the 1000 years of Rev. 20, and the entire destruction or "perdition of ungodly men." Therefore no one can tell how long the day of Judgment will be, and of course no one can tell what would be the length of one-twenty-fourth part of it. And thus we justify by the plain facts of Scripture the expression that "there is no time in the Third Angel's Message."

If the oath of the angel in Rev. 10:5-7, who swore that "there shall be time no longer," was fulfilled in the first message, and the time there referred to is prophetic time, as we all believe, that is a strong confirmation of our position. We therefore invite students and young ministers, among whom these speculations are generally

found, to study more concerning *the duties and the Spirit* of this message, and *let the time alone*.

The fate of other time-setters should be a warning to all the inexperienced.

The Change of the Sabbath not Taught in the Old Testament.

THE argument for the change of the Sabbath is so meager and unsatisfactory in the New Testament that those who are determined to maintain the doctrine go to the Old Testament to find additional evidence. But the kind of evidence obtained from thence is far from helping the case. One of these proofs for the change of the Sabbath from the seventh to the first day of the week is found in the fact that the law prescribed that the first-fruits of barley harvest should be offered on the morrow after the Sabbath. Lev. 23:10, 11. But there was not one word said in the law relative to this morrow after the Sabbath, having itself a Sabbatic character; and moreover it was *not a weekly* but an *annual* celebration. Whatever sacredness was to be accorded to Sunday on the strength of this type would relate to one Sunday in the year and no more: a very poor foundation for the weekly celebration of that day. It appears to have typified the fact that Christ, the first-fruits of them that slept, was to arise from the dead on the day after the Sabbath; but there is nothing indicating that this day was itself to become the Sabbath in the place of the day which preceded it, and which God called by that name. It came only once in the year, and not like the Sabbath once each week.

The second proof is like the first. Fifty days after the offering of the first-fruits of barley harvest, the first-fruits of wheat harvest were to be offered. This also was on "the morrow after the Sabbath." In this case, the law did prescribe that the day on which this offering was to be made should not be a day of servile labor. Lev. 23:15-21. But this also was done in the case of the fifteenth and twenty-first days of the first month and of the first, tenth, fifteenth, and twenty-second days of the seventh month. Lev. 23:6-8, 24, 25, 27-32, 34-36. Here are six annual Sabbaths, which would come sometimes on one day of the week and sometimes on another. They occur in the same chapter with the ones under consideration. If the day after the Sabbath, on which no servile work was to be done, was, for that reason, to be the Sabbath of the new dispensation in the place of the ancient seventh-day Sabbath, then here are six more just such Sabbaths which come sometimes on one day of the week and sometimes on another, being regulated by the day of the month. But these all were only ceremonial Sabbaths, and were in no way connected with the ancient Sabbath of the seventh day. Besides this, no one of them came weekly, but each of them came *once* each year, and no more. If the argument proves anything, it proves that in place of the ancient Sabbath we have seven new sabbaths for the gospel dispensation. But as these are *not weekly* but *annual*, the gospel dispensation has *seven* sabbaths a year instead of *fifty-two*. Such is the result of this kind of proof of the change of the Sabbath.

But in Ps. 118:24, it is said: "This is the day which the Lord hath made; we will rejoice and be glad in it." Of course this text is produced to prove the change of the Sabbath, although there is not in it any mention of any such change. In verse 22 it is said, "The stone which the builders refused is become the head-stone of the corner." This stone is no doubt the Saviour. It is claimed that he became the head of the corner by rising from the dead. But no text teaches this. He did not become the head of the corner till his ascension; for he was to be made the chief corner-stone in Sion. Thus it is said by Peter:—

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious." 1 Pet. 2:6; Isa. 28:16. The Sion where this stone was laid is thus mentioned by Paul: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem . . . and to Jesus the Mediator of the new covenant." Heb. 12:22, 24.

He did not become the head-stone of the corner till he had been made High Priest and mediator, and head of the church. Paul tells us when this was by saying that the Father exalted Christ "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, . . . and hath put all things

under his feet, and gave him to be the head over all things to the church." Eph. 1:19-22.

He did not therefore become the head-stone of the corner till he was constituted such by the act of the Father after his ascension to the heavenly Sion. The conclusion that the day on which Christ arose from the dead ought to be kept in the place of the day ordained in the commandment is therefore without the slightest authority in this text. If a literal day were intended, it must be the day of the ascension. And even then, no man could say that this new day superseded the ancient Sabbath, and released us from the obligation of the fourth commandment.

But Ps. 118 is quoted in the New Testament both before and after the resurrection of Christ, under such circumstances as to call out the mention of the change of the Sabbath if such change were taught in the New Testament. Thus the Saviour, a few days before his death, quoted the words respecting the stone which the builders refused being made the head of the corner. Matt. 21:42. He spoke of the Gentiles being chosen in the place of the Jews, and had an excellent opportunity to speak of the first day being chosen in the place of the seventh, had this psalm in this place taught such a doctrine.

But a short time after Christ had arisen, Peter preached from those words to the Jews. Acts 4:11. If Christ's resurrection had changed the Sabbath, and if this psalm taught that change, Peter had not only an excellent opportunity to set forth that change, but he was under obligation to do it, for the new day must now be kept in the place of the old seventh day. But he was silent respecting such change, and so were the enemies of the apostles throughout the book of Acts, a sure proof that the apostles never made such change either by precept or example.

"The day which the Lord hath made" is not therefore a new Sabbath to take the place of the day ordained in the commandment, but it is such a day as that mentioned by Christ in John 8:56: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." It is the whole period of the gospel dispensation in which we are to "rejoice evermore." 1 Thess. 5:16.

The sacred writers who lived at the time when this change is said to have taken place are totally silent respecting it, though they mention the Sabbath itself and the day to which it is said to have been changed, and this too in recording the very event which is said to have changed it.

1. The evangelists did not lack opportunity for recording the change of the Sabbath, were there one to record, for they had the most suitable one which it was possible to have.

2. They did not want for reasons for making this record, if this change were a matter of fact, because man's duty toward God is directly involved in it.

3. They could not be ignorant of the change if it were actually made, for the gospels were not written till some years after the resurrection, some of them being written about a quarter of a century after that event, and one of them upwards of sixty years after it. And, moreover, the evangelists were inspired of the Holy Spirit.

4. But they preserved an absolute silence respecting this alleged change; and this silence under the conditions above stated proves beyond all dispute that the change in question never was made by divine authority. How much better it would be to keep the fourth commandment than to change it for reasons which will not stand the inspection of the Judgment. J. N. A.

A Few Indications.

It is unfortunate for those who claim that the present Sunday agitation is only a temperance movement, that the facts do not agree with their statements. The law itself, as has been shown, is purely a Sunday law; and the speeches of some of the leaders in the movement, show that their object is the better observance of the Sunday by all classes. The terms "sanitary regulation," "police regulation," and "temperance movement" are given to the law, in order that it may be popular with a certain class who do not readily discern its real import.

Brother Frank Lamb, who has been laboring in Castroville and vicinity, this winter, related to us the following incident that came under his personal observation, which shows the spirit that actuates some, at least, of the defenders of the Sunday: In the course of his labor

a German, who was a blacksmith by trade, commenced to keep the Sabbath. It was necessary, however, that he devote six days to his labor, and as he now closed his shop on Sabbath, he opened it on Sunday. The next day one of the trustees of the Presbyterian Church had him arrested for working on Sunday. He was convicted, and sentenced to pay a fine of twelve dollars, or spend twelve days in jail. He chose the latter. The jail accommodations, however, were so wretched, that after four days' imprisonment he paid the remainder of his fine and was released, and returned to his work, still determined to keep the commandment—to work six days and rest the seventh.

Soon after this, a minister of the Presbyterian Church—a man of standing in the community—preached a sermon on the enforcement of the Sunday, in which he said that no sacrifice was too great for the Government to make in enforcing the Sunday Law, even to the taking of life!

It cannot be urged that such utterances as these are contrary to the spirit of the movement. At the last mass-meeting held in Oakland, one of the leading ministers advised his hearers to deal with none who would not close on Sunday. He said that he had been dealing with a man who kept open on Sunday, but should do so no more. It was not that the man was engaged in an illegitimate business, but that he engaged in it on Sunday.

It is true that there are many who deprecate any such language—who respect the religious convictions of others. There are those who think that the movement can be confined to the closing of saloons. Such will sometime see their mistake. It does not take long for such a movement to pass beyond the control of the conservative few. It is easier to start a fire than to put it out.

But we have no idea that even these conservative ones will take warning. We do not write with any such object. The "sure word of prophecy" shows that a religious persecution will come, and we see at present the premonitory symptoms. We would do nothing either to help or hinder the movement, except to sound the warning cry, that in that time of trouble all who will, may have the truth of God for their shield and buckler.

E. J. W.

The Missionary.

Among the Churches.

ARBUCKLE.

SABBATH, Dec 31, I spent at Arbuttle. Here I spoke to the church twice on Sabbath, and once on first-day. The Lord gave me freedom.

The believers in present truth here are few in number, and some of them are very unfavorably situated, their families not being united in the faith. Those who are thus striving alone to obey God, have trials, temptations, and opposition to encounter, of which others know nothing. They need our sympathy and our prayers.

Some are struggling with poverty, but this need not prevent them from obtaining the eternal riches. All should seek, so far as possible, the most favorable position for perfecting a Christian character. This is a duty which we owe to ourselves, to society, and to God. We should endeavor to become intelligent Christians, growing in grace, and in knowledge of the truth. Those whose advantages are few, should not feel that they are therefore excused from effort for self-improvement. The most illiterate may be elevated, sanctified, and ennobled by the Spirit and the word of God. If the love of Christ dwells in the heart, we shall not be content to keep a low level, and shall not associate with those who will have no influence to increase our aspiration after knowledge or holiness.

A sore trial has been brought upon the little company here, by the course of their leader. Since he was chosen elder of the church he has repeatedly attended dancing parties with his wife and daughter. This is the first instance of the kind that I have ever met among our churches. I was greatly surprised that one who had a knowledge of our faith could thus unite with the ungodly. Even if he has so little spiritual discernment as to see no wrong in this fascinating pleasure, he can but know that he is placing a stone of stumbling in the way of others. He knows that he is wounding his brethren. What say the Scriptures concerning these things? "If

meat make my brother to offend, I will eat no flesh while the world standeth." And again, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block or an occasion to fall, in his brother's way."

But dancing, as practiced at the present day, is detrimental to the health of soul and body. Theater-going, dancing, card-playing, gambling, inebriety, are all steps in the path of vice and dissipation. He who, having received the light of present truth, will yet persist in venturing into this path, is unworthy of the name of Christian. What attractions can this elder of the church find in the dance-hall? Is he in this godless company fitting himself to exert a proper influence over the flock of God? The so-called little things of life, the little acts of faith or sacrifice, go to make up the sum of Christian character and influence. It is the spirit of Christ manifested at home, in the field, in the workshop, in the church, that makes men living epistles, known and read of all.

The state of the world in the last days is declared by our Saviour to be similar to that which existed before the flood. Men were wholly absorbed in the things of this life. They forgot the claims of their Maker, and thought only of self-gratification. God's people are not to pursue such a course. Their example and influence should be such as to win men away from selfish aims and sensual indulgence, to higher motives and purer joys. The history of the antediluvians is recorded as a warning to us. We are living in a most solemn period of earth's history. The divine judgments are again to be poured out upon the world. The prophet declares that God's people are not in darkness, that the day of wrath should overtake them as a thief. They should be men and women of serious thought and earnest prayer.

Those whose hearts are cheered by the presence of an indwelling Saviour, will have no disposition to resort to places of worldly amusement. A Christian family is one in which the love of Christ is the spring of action, the precepts of God's word the rule of life. Those who can turn away from the sacred influences of truth to engage in the frivolous and exciting pleasures of the world, are regarded by our Saviour as showing contempt for himself. Jesus will not abide in any household, to guide and bless them, unless they first relinquish the sinful customs, practices, and amusements of the world. All who refuse to comply with these conditions are thereby bidding him depart from them. And how dreadful are the words he utters, as in sorrow he turns away,—"Your house is left unto you desolate." Desolate indeed must be that home from which the presence of Christ is withdrawn!

The religion of the Bible takes men as they are, with all their wants and weaknesses. It satisfies the restless cravings of the mind, ennobles the aspirations, purifies the heart. When Christ is formed within, the hope of glory, the true, joyous life of the soul begins. Those who feed upon the bread of life, so freely provided in the store-house of God's word, will become strong and vigorous to labor for Christ and for their fellow-men.

A great responsibility rests upon the husband—house-band—to bind the household together, by the ties of kindness, love, and harmony. In the patriarchal ages, the husband and father was the priest of his own household. And still it is his duty to invoke in their behalf the divine blessing, and to instruct and guide them in the way of life. Alas that his influence should ever be exerted to lead them into folly and dissipation! When about to accompany his wife and children to the theater or the ball room, let the professed Christian ask himself, Can I seek God's blessing upon the scene of pleasure? Would my Master be a guest at such a place? Will angels minister to me there? Can I there let my light so shine before men, that they may be led to glorify God? Worldlings themselves look upon these amusements as inconsistent with the Christian's profession. The following incident expresses the feeling which is entertained by many: A young lady professing to be a Christian had been gliding through the mazes of the dance, in a fashionable ball-room, when in conversation with another lady who lived only for this world, she revealed the fact that she was a member of a Christian church. "What!" exclaimed the other, "are you a Christian?" "I am," was the answer. Whereupon she received the stinging rebuke, "Then why are you here?"

Ours is a solemn faith. We profess to be giving

the last message of warning to the world. In our religious life we should be in advance of every other people upon earth. We must rise above the standard of public opinion, even in a professedly Christian community, if we would have our character without fault in the day of God. When the final hour shall come, and the shadows of death gather about the soul, shall we regret that we have visited so few places of amusement? that we have joined in so few dances? Shall we regret that religion has debarred us from scenes of revelry, profanity, and mirth? Will not many, rather, bitterly regret that precious time has been squandered, golden opportunities neglected, by following inclination rather than duty?

God's word declares that our Saviour is soon to come in the clouds of heaven, with power and great glory. We are admonished to watch, and wait, and pray for his appearing. Yet notwithstanding the testimony of the Scriptures, unbelief is expressed everywhere. Even ministers of the gospel are teaching that the day of God may not come for thousands of years. And while the world is enshrouded in darkness, and the night of doom is fast approaching, let us who are of the day be sober. By the intensity of our faith, the purity of our love, let us show that we believe the end of all things to be at hand. If God has given us light from Heaven, he requires us to reflect that light to the world. Christ is soon to act as Judge, where now he officiates as mediator. When he shall come, he will reward every man according to his works. The test in that day will not be, What did you profess? to what church did you belong? But it will then be asked, What character was developed in your life? Only to those who have been faithful, to those who have done well, will the Saviour say, "Well done, good and faithful servant."

MRS. E. G. WHITE.

Encouraging Letter.

THE following letter was received by one of our missionary workers. It is only one out of many that are constantly being received. The missionary workers surely have cause to thank God, and take courage. There is nothing that yields so large returns on the investment. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

HIGH-STREET, PORTISHEAD, SOMMERSHIRE, }
JANUARY 29, 1882. }

DEAR FRIEND AND BROTHER: I had thought you were unwell or absent from home as the SIGNS had stopped coming as usual from you. But I was delighted to again see them. I take this opportunity of writing to you, as in all probability it will be the last letter from me to you. Firstly, then, let me again sincerely thank you for all past kindness and the interest you have exhibited towards me and my welfare. God reward you hereafter abundantly. I may say that it is owing in a very great measure to you and your society that the step I am about to take, was prompted in my mind.

Through a careful study of those treasures "Thoughts on Daniel" and "Revelation" I have been led to realize the frailty of everything human. I have seen the sure and certain soon-coming of Christ as a rewarder of those who overcome all sin; I have seen the grand truth that he alone now possesses immortality. This is firmly established in my heart. But above all I have seen the blessedness and honor of working for his glory. These are the fruits of your influence, mainly. Had you never stepped on board the British barque *Alastor*, and sat down with me in that cabin to discuss man's mortality and non-possession of a never-dying soul (which to me then was a dear and cherished theory), I should never have received those precious books I have mentioned.

Well, step by step I have been led onward by a way unknown to me, and to-day I find myself in communication with the London Missionary Society. I have offered myself as a worker in the pioneer mission field around Lake Tanganyki, Central Africa, where few white men have ever been. I expect to go, if it can be arranged, about May next, along with a Captain Hare. There, God helping me, I will live, and, if he will, die in the service of Christ, among half-savage Africans. My mind is fully made up. I hope my life may be spared many years to sound the glorious news in that hitherto unknown region.

I write to you these particulars in order that you may convey the intelligence to those dear brothers and sisters who are engaged in ship-visiting. You are at liberty to read this to them, and may they never be discouraged because fruit to their labor be not immediately visible. God sent me to Oakland. He sent you to me. He now sends me to Africa. By and by he will not send but *come* and receive me to himself. How mysterious are his ways. There are some jewels for his crown out in that dark corner of this earth. I have the honor of polishing them ready for his acceptance. I verily believe he will bless me and give me many precious souls. Dear Brother P——, go on in your work. Although there are some of your ideas I cannot fully receive, yet I wish you God speed. The foundation is right. I shall expect a last letter from you *at once*; not only from you, but a few words from any who remember me. Have a prayer-meeting, a real gathering of Christians, some evening, and pray for me believingly, that I may have the indwelling of the Holy Spirit always. Let this be the one burden of your prayer that I may receive the Holy Ghost. I have thought much of the higher life lately. Pray, then, unitedly that this power may descend and abide with me. I do covet the prayers of God's children. Will you give me this request then. Ask your people; nay, not only in Oakland but throughout your connections to appoint a certain day when they are met together for worship to supplicate at God's throne for this especial blessing for me. Write and tell me if you do so that I may join with you and be ready for the answer. It must come in answer to believing prayer. Good bye, dear friend, may you be useful until death in winning many more to the Saviour. In love, yours ever, A. J. S.

Missionary Letters.

WHAT follows is a copy of a private letter sent from a sister living alone doing missionary work. It breathes the true missionary spirit; we therefore take the liberty to send it for publication.

S. N. H.

I feel new courage and strength in the missionary work as the new year comes. I find many interested readers of the SIGNS; perhaps it will cheer you to know about it, for I know your heart is in the work. After sending SIGNS and then a postal, one man replies: "VERY DEAR SISTER IN CHRIST: I write a few lines to thank you for your kindness in sending me the SIGNS. I have read with deep interest, and have been strengthened thereby. I have been searching to find what God says in his word, about the Sabbath. It is evident that Christ rose in the morning of the first day of the week, and met with the eleven in the evening of the same day as they met for prayer. Now my heart is fixed to keep every commandment. I want instruction in regard to the Sabbath. I feel that every commandment is binding on God's people. I want light on this one subject. Pray for me that I may find the light so much needed. Now I intend to subscribe for your valuable paper. Shall continue to pass them to those that will be glad to read them, of whom there is a goodly number in this place. And now my prayer is that God will bless you in your labor of love. Yours in the bonds of Christian love."

I sent him Sabbath and Sunday tracts, and wrote him a long letter. He writes again and says: "Your kind letter came, and I just thank you for those tracts you so kindly sent me; it is the true light taught in God's word. I am perfectly satisfied that the seventh day is the Sabbath, and will keep it to the best of my ability, God helping me. May I ask one question? God commands to keep the seventh day as the Sabbath; the law of the land says, keep the first day as the Sabbath. Since I examined those tracts, I have commenced to keep the Sabbath according to God's law; therefore I keep *two* days. Please give me advice on this point, and accept my heartfelt thanks for your kindness in sending those papers. I received rich instruction from them. I feel that you have been a great help to me. May God bless you in your labor of love, is my prayer. Your brother in Christ." This man lives in Illinois. A woman in Minnesota writes: "I have received your papers, and read them with interest. I think them very good; we are poor but will try and send you something for them. Have saved them, and will send them to my neighbors. I think it very kind and disinterested in you to

send these papers to strangers. Thank you very much for them. We take only one small paper, and feel the need of good papers to read." Another says: "I received the papers and read them with pleasure. Thank you for your kindness in sending them. They suit my ideas better than anything I've seen. I see no reason why the fourth commandment should be left out; keep one, keep all." She sent me two names, and writes again, saying, "How can I thank you enough for those papers. My neighbors also are very much interested in them." Sent me two more names.

Last week I visited a man to whom I have sent the SIGNS a long time. I asked, "How about the paper, Mr. S?" He said, "Oh, that paper, I cannot tell you how much I think of it; the year is out, and I was afraid you would stop it." "Then you don't want me to stop sending it." "No! I cannot do without it! At first I wouldn't look at it! It came for months, and I was so prejudiced, thought I never would read it, but you kept sending it, and sending it, and *sending it*. Finally I thought I would look at it a *little*, and the moment I commenced to read, I became interested, and the more I read, the more interested I became, and now cannot spare it. I see they are missionary papers. Do they cost you anything?" I explained that my papers cost \$15.00 and I braided hats for them, besides remailing. "Is it possible? Why do you do it! I cannot comprehend it." "I said, this is God's truth, I *know* it. He has given me precious light upon it. What shall I do with it, keep it to myself? hide it under a bushel? I cannot do it. So I am trying to show it to others. Oh, the heartfelt prayers that go out with these papers. They cannot help reaching the honest-hearted." He was deeply moved. I said "we think the end is very near. What do you think about it?" "I think everything indicates it. Now I want to help a little. Will pay for my paper, and one for a friend, but my wife must never know it. She won't object to its coming, but would, if she knew I *paid* for it, and this friend may never read it, and perhaps will *curse* it, but his mother and sisters will read it. You must send them as you do now, that no one may mistrust. I hand them to my neighbors; one woman said, 'tell Mrs. M. to send me the paper, I never saw such papers.'" I said, "How does Mrs. B. like it, (a neighbor of his). I have sent it since last summer." Well I don't know, he said, "but I can tell you who reads it: The *minister that boards there*. Keep on sending." So I thank the Lord and take courage.

I had almost felt that the ground here had been burnt over, and it was useless to try to overcome the bitter prejudice. But this is the Lord's work. Our business is to "sow the seed." He will take care of results. What an honor to have a place among the workers. What can give us an experience like this missionary work. I wish every Seventh-day Adventist would take hold of it, then there would be no necessity of our ministers going around among the churches to arouse them. May the Lord help us to awake.

Temperance.

A Story for Moderate Drinkers.

An old friend of the late Judge Fletcher, of Boston, related to the writer many years ago, the following characteristic anecdote: Mr. Fletcher, when a young man, boarded in the old Exchange Coffee House. Without much consideration, he had fallen in with the drinking fashion of the day, so far as to have a glass of spirits and water brought to his room every night, to be taken on going to bed as a "night-cap." One night an unusual press of company prevented the bar-keeper from carrying up Mr. Fletcher's night-dram. The squire didn't regard it as quite the thing for him to go to the bar and get his grog, and so he went to bed without his "night-cap." But sleep he could not. All night he tumbled about for lack of his accustomed drink. And as he did so, his active and discriminating mind worked diligently. Next morning, on getting up, weary and worn by his restless night, Mr. Fletcher went directly to the bar-keeper: "Mr.—, you didn't bring up my brandy and water last night, and, as a consequence, I have slept little or none all night."

The bartender was very sorry. This neglect should not occur again. "Not so," rejoined Mr.

Fletcher. "Never bring me another drop of liquor unless I order it. If it has come to this, that I can't sleep without the help of a tumbler of toddy, it is high time that I stopped, and broke up the dangerous habit."

From that day Mr. Fletcher became a thorough-going temperance man—*The Canada Casket*.

The Drink Shop's Record.

WHEN the war closed seventeen years ago, and the nation had its dead sons and widowed wives, sad mothers and children, it had an enormous debt. It had cost the United States Government, the States, and cities, and towns of the North no less than \$6,165,237,000 to complete the war. It had cost the South not less than \$2,000,000,000, making a total expense to the country of \$8,165,237,000.

It is a sad and terrible record. But let it be remembered that every year since the war closed, the people of our country have paid alone for alcoholic drinks more than \$600,000,000. Or in fifteen years the sum of \$9,000,000,000. In this we count, not the vast and far-reaching and enormous sums of money expended and lost through degradation and crime, which the poor and the rich have expended through accursed drink, but simply the drink bill of the Nation.

The reader may add to this the cost of crime, poverty, idiocy, loss of productive labor, etc. But the drink bill alone of these fifteen years would have paid every dollar of the cost of the war, and left remaining on hand for good uses \$834,783,000. This is a commonly known fact. It is enough to startle our nation, and make the Christian people reel with wonder. What have we for these wasted resources of our fair land? What remuneration comes to us for the expenditure of money for the seething, liquid fire? Ask our homes of disgrace, poverty, and ignorance! Ask our homes of sorrow, of shame, of bereavement, of broken vows, and utter helplessness? Ask our city prisons, our jails, our penitentiaries, and our insane asylums, all filled with victims of strong drink. Ask the court-room, the poor fellow pinioned on the gallows and dropping into eternity; ask these what we have to show for our drink bill!

During four years of civil war it was estimated that 1,000,000 lives were lost, but in these seventeen years which have passed since they fell, this war of intemperance has murdered not less than seven or eight times that number of our fellow-beings. Natis, the king of Sparta, had erected a sorcerous figure of his wife Apego, royally clad, and into the hideous embrace of this gorgeously-clad machine, he thrust those he would punish. The sharp irons which were concealed under the clothing of the hellish machine proved the death of many a poor man who was clasped in its iron arms. Such is the awful and inhuman and hellish structure, the whisky traffic, whose sorcerous and lecherous arms are around the nation. It ought to cry out to God for speedy deliverance.—*Religious Telescope*.

An Outrage.

AN Indianapolis child became a smoker under two years of age, beginning with very mild cigarettes, which his mother taught him to use in order to keep him quiet, and soon taking to strong cigars with great enjoyment. But at four he is in a hospital, undergoing treatment for spinal troubles brought on by the effect of the tobacco on his nerves.—*Ex*.

The only wonderful thing about this is that any mother could do so foolish a thing. The result is a natural consequence. If the mother had systematically drugged her child with any other poison, she would have been arrested, but tobacco is a legitimate poison.

A SALOON keeper of questionable honesty went to a lawyer to consult him about commencing an action for defamation against a fellow townsman. "The scoundrel," said he fiercely, "has robbed me of my character." "Ah, has he? Are you sure of that fact?" replied the attorney; "if so, for heaven's sake let him go; for it is the luckiest thing that ever happened to you."—*Ex*.

A YOUNG lady who had been married a short time lately told a "bosom friend" that there was only one thing more astonishing than the readiness with which Ned gave up smoking when they became engaged, and that was the rapidity with which he took to it again after they were married.

The Home Circle.

AT CLOSE OF DAY.

If you sit down at set of sun,
And count the acts that you have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

Poorly Rich.

"Oh dear, how I do hate to be poor!" sighed Mrs. Manners, as she laid down the fifth shirt she was making.

There are various kinds of poverty. Mrs. Manners would have been called rich by any shop-girl in New York, but she felt very poor, and Scripture, as well as common sense, tells us that as a man "thinketh in his heart, so is he." Her husband was book-keeper in a great iron manufactory; they had no children, they were not in debt, and on their pleasant flat, keeping one servant, Mrs. Manners need not even have made her husband's shirts if she preferred to put them out or buy them. Still she was unhappy; she wanted a house of her own, a sealskin sacque, a velvet dress, a library full of books, plenty of silver, china, pictures, for her tastes were refined as well as luxurious. She was discontented, in fact; and it went to John Manners' heart to see the line deepen on her white forehead and gloom gather in her bright eyes day by day; but he could not help it.

"Just look at Mr. C. and Mr. D.," she often said to him. "They began as poor boys, and now they are rolling in money. I am sure you're just as smart as they are, John. Why don't we get rich?"

John Manners could not answer. The truth was, such people as Mr. C. and Mr. D. are exceptional; they had remarkable business talent and great energy. John Manners had neither; he was rather a slow-molded man, industrious, patient, honest, and good-tempered; a man most attentive to and careful of his wife, and painfully anxious to make her happy and contented.

Caroline Dart was a farmer's daughter, a neighbor of Parson Manners, and when the clergyman's son went into the Thor Iron Works, instead of studying for the ministry, everybody in Stafford was surprised; but John had no wish to be a clergyman, and he did wish to marry Carry Dart, whom he had loved ever since their school-days. It had seemed great promotion to Carry to leave teaching district school and go to live in the city, when John got a rise in his salary, and could ask her to marry him at last; and it seemed to him nobody could be happier than he, with enough to live on and lay by, and a dear, thrifty, smiling wife to welcome him home from work. But when the novelty wore off Carry was by no means smiling or happy. She had been a personage in Stafford; here she was nobody. There all knew her, and her dark red silk wedding-dress, which she had earned by teaching, was almost too gorgeous to wear to church; here it was hardly good enough, and her bonnet was entirely out of style. However, she had good taste and nimble fingers, and soon wore as fashionable garments as other people, if they were of poor material. But she wanted better things, and to that end saved, spared, pinched in food and fire, and fretted in a helpless sort of way, at last sending her servant away and undertaking the work herself. But city air, stairs, want of outdoor exercise, and hard work, soon told on her aspect, at least. She grew thin and sallow, and did not like to look in the glass; still, she consoled herself with thinking of the handsome set of furniture she had at last been able to buy—a set of heavy, carved walnut with damask upholstery, that filled up that tiny parlor in the most comfortless fashion. Then John began to have dyspepsia. Why not? She gave him the poorest sort of meat, badly cooked; bread from a cheap bakery that, of course, had to be adulterated to be sold cheaply;

stale vegetables, bought at half price; no fruit, eggs, fresh fish, or savory soups; and, besides these dreary meals, her dreary face at the other end of the table did not add to that cheerfulness so necessary to assist digestion. After a few years John's work became very much harder. The heads of the firm proposed to him to have a clerk, but he saw here a prospect to make more money, and, as he thought of Carry, his heart grew light, and he offered to do the extra work at night if they would give him the extra salary. Of course they consented. John was better fitted for their wants than any stranger, who would have to be taught, drilled, admitted into their private affairs, and, perhaps, after all, prove untrustworthy. If Carry was lonely evenings she did not say so; it was so good to have John making more money! And, as she was not now obliged to spend her evenings playing backgammon with him or talking over the daily news, or going to the evening meetings of the church to which they belonged, she had just so much more time, and, to improve it, got copying to do from a lawyer's office. She did so hope they would have a house of their own some time; and if ever the lovely, rosy children she met with their nurses, walking out on the avenue, as she traversed it on her way to get her work, sent a pang of covetous admiration through her human heart, she sternly repressed it; children were such a dreadful expense, they could never, never afford it.

So things went on for five years. John grew thin and haggard every year; his hair began to show grey threads, and his skin was lifeless and sallow. He never had time to go anywhere. If his Sunday-school class asked him to go with them on any church excursion, he had no time. If a friend called in on Sunday evening after church—for they had made a few acquaintances—and asked if he were going to some cheap concert, or free lecture, the answer was invariably "No, I have no time; I have so much to do." And Carry gave the same answer. Even on the legal holidays they took no outings, except to wander up into the park if it were summer—a pleasure free to the poorest; or to attend church on Thanksgiving Days, and Christmas at some other church than their own, with better music and finer decorations than they should see elsewhere. To tell the truth, most of these holidays John spent on the sofa, half asleep; rest was more to him than pleasure. He had long been obliged when ten years of his married life were over, to give up Sunday-school and second service; indeed, he nodded so often during the morning sermon that he came home with a very vague idea of its subject; and Carry could not help him much, for she too was worn, sallow, weary all the time, but still crying out for money, breathing a secret aspiration for wealth in her heart continually, and speaking aloud from that abundance. It seemed to her the one solid good of this world. Of course, you couldn't carry it to the next, that she knew, but oh, what pleasure it would give her here! What was there money could not give and bring?

She meant to be a good woman, she meant to do her duty; any clothes she could not possibly cut over or turn any more she gave to the woman who washed for her, who had five small children; she sometimes gave stale food to a beggar. Money she could not give, it was too precious; so when the contribution box was passed in church she did not see it, and when the collector called she was always out of change; but meantime her bank-book grew more and more agreeable to look at, and she wrote for two lawyers, she had drilled herself so faithfully to write clearly and fast.

Then John was offered still another chance to increase his income; he could draw well—that is, copy; and the engineer of the Thor Iron Works was perfecting a new invention; some draughtsman was necessary to duplicate his drawings of machinery, and write out specifications and directions. John could do this if he could be helped in his writing. So Carry went up town with him every morning, and did his work while he worked for the engineer. This involved cold meals with the exception of breakfast, which she rose early to prepare, leaving her dishes to wash at her return. And after an evening of copying briefs, she was too tired to make John the hot coffee, the bit of milk-toast, or the dropped egg he had been accustomed to. It was cheaper and easier to give him a glass of beer, a bun, and a pickle.

But after that year John grew more pale and thin; his eyes troubled him, his back began to

ache; and Carry was too irritable herself to pity or comfort him. One day he went alone to see a doctor. It was Sunday, and the people were coming home from the second service. He felt so giddy and queer, that he turned out of the avenue, down which he was walking, into a side street to avoid them; and as he passed an open window in a house on the corner, he heard a clear voice singing to an organ accompaniment that most beautiful of sentences,

"Rest in the Lord! oh, rest in the Lord!
Wait patiently for him, and he shall give thee thy heart's desire."

John leaned against the railing of the garden for a moment. "Rest in the Lord?" Why, he had almost forgotten him! He had worked so hard for his heart's desire—no, for Carry's—that he had not had time to rest, even in the fatherhood of his God. He thought of his boyhood; of his good old father so long unseen; of his Christian experience and hope so rusted and corroded; of the treasure *not* laid up in heaven,—and his heart smote him. He found his way to the doctor's office as if he were walking in a dream; his waxy yellow pallor told a sure story to the experienced eye fastened upon him; but Dr. Blair made his examination and listened to his patient's story with forbearing silence.

"You are not at all well," he said quietly, as he laid John's hand down. "You have worked yourself out; a man can't do more than he can, Mr. Manners, and you have tried to do it for years. You must have absolute rest, country air, plenty of fresh milk; and you must not worry."

John laughed, but the laughter was hollow.

"That is to say, doctor, I must give up my work, and my prospects,—and everything!"—he meant Carry.

"A man's life consisteth not in the abundance of the things that he possesseth," said the doctor solemnly. "I tell you frankly Mr. Manners, it is a matter of life and death with you."

John fainted. Dr. Blair rang the bell.

"Sam, fetch a spoonful of brandy, quick! then send round the carriage."

And when John was able to be taken home, the doctor carried him there in his *coupe*, and helped him up the stair. Carry was shocked to see him. Whatever love her small heart held for him awoke now, and alarmed her. She put him on the sofa tenderly enough, and made him a cup of tea. But she thought the faintness and weakness he still showed would pass away, for the doctor had not time to stop and explain the case, and John could not, in his deep love for her, bring himself yet to tell her of his sentence. He had loved her with all the strength of his nature, but the love had shown itself in deeds instead of words and caresses, and she had entertained the angel unaware. "Greater love hath no man than this, that a man lay down his life for his friends," and in his weak, human measure John had indeed laid down his life without being conscious of his utter sacrifice. He lay there half awake, not thinking now of Carry or his money—her money, rather. Through his mind ran the perfect cadence, "Rest in the Lord." In the grasp of fatal disease, ignorant yet that it was fatal, the straying child came back to his Father. Old words thronged his mind, old prayers stirred his pale lips, the prodigal's humble utterance, the cry of the publican, the agonized outcry of the sinking disciple,—all these he whispered, so softly no mortal ear could hear. Then a dream of peace seemed to steal upon his weariness; a sense of rest and relief relaxed all his tense nerves, and soothed his whirling brain; he smiled and put his hand out, groping for One invisible and fell asleep. When Carry came to rouse him at bed-time, he was dead.

Now she had plenty of money! John had insured his life heavily, and paid his premiums so punctually and so long that even the insurance companies dared not try to contest payment: then they had both put their savings into good investments by advice, and doubled their capital over and over. Mrs. John Manners was worth at least sixty thousand dollars, owing to her husband's death and the rise in stocks recently.

But where was John? She knew now how he had guarded and cherished and sweetened her poor, toiling, selfish life; how he had given up home and peace and pleasure, all that makes life sweet to a man, in order to satisfy her eager, wretched hunger for wealth; she had made herself loveless and friendless in her devotion to the muck-rake, and the crown over her head had

been so long unseen, unvalued, it was at last taken away. Where now was her omnipotent money? It could not bring back John. She had herself helped him surely and steadily into his grave, for the doctor told her frankly and sharply that he had worked himself to death. Sixty thousand pangs of remorse and regret lay in her hoarded dollars, and could not be evaded. She must take up her desolate life, her irreparable loss, her tormenting money, and carry them all out of the city she could no longer endure, back to the home she now dreaded. One more awful lesson to the hungerer for this world's goods, that now, as of old, "There is that maketh himself rich yet hath nothing"!—*Rose Terry Cooke, in S. S. Times.*

AN American Jew, who performs in a circus in St. Petersburg, has been ordered to quit the capital, on account of his religion. The account does not state of what religion a circus man should be.—*Censor.*

Religious Notes.

—There are 247 Congregational Churches in Michigan.
 —At Cairo, Egypt, 10,000 students are annually trained in the Koran within a single institution.
 —Cincinnati has eighteen Methodist Churches. The highest salary is \$2,500, the lowest \$385.
 —The members of the Old South Church at Boston have voted Rev. Dr. Manning life pay of \$4,000 a year.
 —The *Baptist Weekly* shows by statistics that beside the donations for missions of 178 churches and 64 individuals, the contributions of that church average eleven cents per member.
 —William Jennings, a noted polygamist, and Superintendent of the Zion's Cooperative Mercantile Institute, has been elected Mayor of Salt Lake City. Only the Mormon ticket was in the field.
 —An example for American churches is set by the Fort Street Congregational Church in Honolulu, Sandwich Islands. This church has never had a debt, raises its yearly revenue in a single evening, and pays its pastor's salary in advance.
 —The question has arisen at St. Thomas, Canada, whether a man who rents a pew at church can use it for a sleeping apartment during the hours of service. The courts decide that a pew is like a berth in a sleeping-car, and a man can sleep in it if he chooses.
 —The *Bible Banner* (Philadelphia), of Feb. 9, utters a strong protest against the course of the *World's Crisis* (Boston). It says: "While it is open to publish anything that will help forward its plans, even down to appeals to prejudice, there is not space in it for corrections of misstatements, or for statement, of facts that are adverse to the personal or party interests of its managers."
 —A man was arrested in Oakland last week for peddling "Paine's Age of Reason," without a license. He claimed exemption from license, on the ground that the "Age of Reason" was a religious work, and was acquitted accordingly. Bob Ingersoll may now come to the front as a religious teacher. He is not much less orthodox than many ministers of high standing in the church.
 —Dr. Kendrick, writing from Rome to the *Examiner*, gives his impression of Romish ceremonies as follows: "At the famous church of Ara Celi I saw the representation of the sacred *Bambino* exposed in a grotto with a perspective of distant fields and shepherds. This was rather pretty, and well adapted to please children. Indeed this, according to my view, is the conclusion of the whole matter—when the ceremonies of the Romish Church are not revolting, they are of a sort to please—children. I do not wonder that Luther's visit to Rome made him a Protestant. I only wonder how such visits ever work the other way, and end in turning Protestants into Romanists."
 —The Rev. Mr. Miln, who succeeded Dr. Collyer as pastor of the Unity Church in Chicago, has been dismissed, on account of some startling statements made by him in a recent sermon. He disavowed all belief in what he termed "speculative Christianity," such as the existence of a personal God, the doctrine of the resurrection, the existence of Heaven or hell, and the immortality of the soul. He declared that he could not believe what he could not understand by unaided human reason. This was too much. Unitarians care very little for orthodox beliefs, but the man who believes nothing that he cannot understand by human reason alone, has too short a creed even for them.
 —The Second Baptist Church of St. Louis recently installed a new pastor who had formerly been a Presbyterian. The church accepted his Presbyterian ordination and did not re-ordain him, and nearly all the Baptist papers are condemning the action. The *Examiner* makes the point that no Baptist Church would think of ordaining a man who had never been baptized, and, on the same principle, ought not to recognize ordinations given by unbaptized Presbyterians. It says: "The fact that Pedobaptists believe infants to be fit subjects for baptism, and that sprinkling is baptism, has not the weight of a feather in Baptists' beliefs. We hold these substitutions to be perpetual and enormous evils, and we dare not by word or sign indicate our fellowship for them."

News and Notes.

—Bellevue, Mich., was nearly destroyed by fire, on the 19th inst.
 —President Angell, of Michigan University, has returned from China.
 —The mercury stood at zero at Yreka, Shasta Co., Cal., on the 19th inst.
 —Nearly 480 tons of meat unfit for food were seized in the London markets last year.
 —California wheat is being shipped to St. Louis via the Southern and Texas Pacific Railroads.
 —The largest steam-ship ever built in California, was recently launched in San Francisco, to be used in the Mexican trade.
 —By an explosion in a coal-mine in Durham County, England, the 16th inst., 120 persons were entombed. Thirty of the miners were rescued.
 —Ko Kun Hua, the Professor of Chinese at Harvard University, died of pneumonia, on the 14th inst. He held the Chinese rank of Mandarin.
 —One thousand of the workmen on the Panama Canal have died of fever. Out of a party of thirty Belgian mechanics, eighteen have died.
 —A dispatch from Paris, last week, said that failures were occurring in all parts of the country, and the markets would be depressed for at least sixty days.
 —It is estimated that as the result of the persecution of Jews in Russia, 100,000 Jewish families have been reduced to poverty, and property has been destroyed to the extent of £16,000,000.
 —New York has only one acre in public parks to every 1,371 inhabitants, Chicago has one to every 252, Philadelphia one to every 282, and San Francisco has one to every 198 inhabitants.
 —An eight-year-old boy has died at Point St. Charles, Canada, from the excessive use of liquor. The Coroner's jury brought in a verdict of willful murder against the persons who gave him the liquor.
 —A dispatch from Ione, Amador Co., Cal., Feb. 19, says: "The weather has been capricious for a whole week. We have had rain, hail, sleet, thunder, lightning, snow, frost, and ice, besides balmy spring airs."
 —It is reported that the coronation of the Czar has been postponed until September. Until the coronation takes place, he cannot be considered as really Emperor, but his fear of the nihilists evidently outweighs his desire for the coronation.
 —Kaleidoscopes are useful as well as amusing. They are made by New York opticians, with very expensive lenses, and are used by architects and carpet designers, to furnish models for designs. They also furnish many designs for round stained glass windows.
 —The Supreme Court of Kansas has decided unconstitutional so much of the prohibitory law as prescribes punishment for drunkenness, on the ground that the provision was not expressed in the title of the bill. The Court holds that persons legally possessing liquor can drink it or give it away.
 —The business center of Haverhill, Mass., was destroyed by fire, the 17th inst. The territory burned embraces the largest part of the boot and shoe manufacturers. Over one hundred shoe factories, representing about 200 firms, are destroyed, and 2,000 people are thrown out of employment. The loss is \$2,700,000.
 —The old homestead of Admiral Porter, at Chester, Pa., was burned February 17. A portion of it was occupied by a Professor Jackson, as a manufactory of fireworks. While the firemen were playing on the flames, an explosion occurred, killing seventeen instantly, and wounding twenty-one others, some of them fatally.
 —The citizens of Greenwood, Steuben County, N. Y., having resisted the sale of town property, levied on under judgment for interest on the town bonds issued in aid of a railroad never built, the government has issued a proclamation declaring Greenwood in a state of insurrection, and warning the people to desist from opposition to the execution of the law.
 —The most horrible outrages are still being perpetrated upon inoffensive Jews in Russia. At Odessa, petroleum was poured on a man's head and set on fire, and the man died in great agony. Subsequently many children were mercilessly killed. The General commanding the troops, when appealed to for assistance, said it was not worth while to risk the soldiers' lives.
 —Great loss is suffered by the farmers in the Mississippi Valley, on account of the overflow of the river. For three weeks it has rained almost constantly, and the river has been steadily rising. Helena, Ark., is flooded. The report says that now there is but a dreary watery waste, extending fully fifteen miles inland from either bank. The destruction to dwellings, stock, and lands cannot now be estimated.
 —The Russian General Skobeloff, in a recent speech to some Servian students, said that Russia had hitherto been held in check by Germany, and that the sword was the only means which the Russians had of ridding themselves of the incubus. He declared that the struggle between the Slavs and Teutons was inevitable, and it would be long, sanguinary, and terrible, but that the Slavs would triumph; that safety lay in the union of the Slavs with France, against their common enemy. The German papers are very indignant. The *Fremdenblatt* says the speech is significant because thousands of Russians hold the same views.

—After some discussion, the Anti-Polygamy Bill passed the Senate, February 16, by a *viva voce* vote in which no negative responses were heard. The Bill provides that "Every person who has a husband or wife living, who, in a Territory or other place over which the United States has exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman in a Territory or other place over which the United States has exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than \$500 and by imprisonment for a term of not more than five years. It also provides that no polygamist or bigamist shall be entitled to vote at any election, or be eligible to election to, or entitled to hold, any office or place of public trust

Appointments.

Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. W. C. White, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

SMITH'S COMPREHENSIVE DICTIONARY OF THE BIBLE.

NEW EDITION, octavo size, 1,200 pages, with many important additions and improvements from the works of the most eminent scholars, commentators and travelers. It is designed to be

A COMPLETE GUIDE

In regard to the pronunciation and signification of Scriptural names; the solution of difficulties respecting the interpretation, authority and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, etc. In this book it is designed to make everything intelligible to those who understand only the English language, and to place them as nearly as possible on a level with the scholars who are familiar with the original languages of the Scriptures. All the words in the vocabulary are pronounced and divided into syllables, and words or parts of words are respelled whenever this is necessary to indicate the pronunciation. The book contains numerous maps, and is abundantly supplied with superior engravings, which are of real utility to the student. No one who desires to study the Scriptures intelligently will be without a copy of this most excellent book, as its price is within the reach of all.
 Price, in cloth \$5.00
 " in library binding 6.00
 Address, SIGNS OF THE TIMES, Oakland, Cal.

A MINE OF INFORMATION.

History of the Sabbath and First Day of the Week

BY ELD. J. N. ANDREWS.

THE Bible record of the Sabbath; the secular history concerning it; the successive steps by which the change to the first day was made; and the work of restoration, are given in detail.

EVERY TEXT OF SCRIPTURE

Concerning the Sabbath is commented on at length; and the COMPLETE TESTIMONY OF THE FATHERS

In regard to the Sabbath and first day is given. The comparative merits of the seventh and the first day Sabbaths are fully shown. A copious index enables the reader to find the comments on any text, or the statement of any historian.

Should be read by everybody. 528 pp. Price, \$1.25.

Address, PACIFIC PRESS, Oakland, Cal.

A BOOK FOR THE TIMES.

The Religious Amendment to the Constitution:

OR

THE SABBATH, THE SUNDAY, THE CHANGE AND THE RESTITUTION.

THE object of the proposed Constitutional Amendment together with the authority for it, is fully canvassed.

The views of the leaders of the parties both for and against the Amendment are fairly given in this book.

The present agitation of the Sunday Law makes this book especially interesting and instructive at this time.

Bound in cloth, 380 pp. Price, \$1.00.

Address, PACIFIC PRESS, Oakland, Cal.

COMPANION TO THE REVISED NEW TESTAMENT.

Explaining the Reasons for the Changes made in the Revised Edition, with

Explanations to the Appendix of the Revised New Testament,

Which contains the Changes Suggested by the American Committee but were not assented to by the English Committee.

Paper covers, 8vo., 25 cents. Cloth, 16mo., 75 cents.

Address, PACIFIC PRESS, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 23, 1882.

AS WE are making up this form we hear of the death of Bro. T. M. Chapman, of Petaluma. All the friends of the cause on this coast will mourn with us over this sad intelligence. The whole family is in affliction with severe sickness. We can give no particulars this week.

LAST Sabbath was a day of unusual interest to the church in Oakland. Sister White gave a very impressive discourse from Matt. 25, the parable of the talents. It was well received, and we trust the effect will be lasting. The meeting of the leaders of the districts of the Oakland Church, in the afternoon, was also interesting and profitable.

Bro. Israel reports an excellent meeting in San Francisco last Sabbath. This church has gone to work vigorously, and the effect is just what might be expected—it is rising in the work.

Missionary Work in California.

THE ship work in San Francisco Bay is increasing in interest and importance continually.

The number of letters written, as reported for a specified time, by the Society in Oakland, was 129, and the number of answers received, 48. The proportion of answers to the number written is growing larger, showing an increasing interest among the people.

A *mission station*—a central point from which to carry on the missionary work—is greatly needed in North Carolina. Our workers here find that an interesting field, to which they are not able to do justice.

The church of San Francisco is not large, and has not much means with which to work, but has a large field and much to do in that city. Its club of 145 SIGNS is altogether too small for their wants, but they are not able to take as many as they need. The Oakland church uses 500 missionary club SIGNS, and these do not supply the calls of the workers. Will not some of our able brethren in those small churches which complain that they do not find much to do, assist these city societies in their great work?

And Sacramento needs help as much as do the cities on the bay. Bro. and Sister McClure and Bro. Scott are making a thorough canvass of that city. But how they will obtain a sufficient number of the Sunday Law tract, or even of the periodicals, to meet the wants of the cause there, is not yet determined.

About 650 extra copies of last week's SIGNS, Feb. 16, were appropriated to the ship work. Beside these, an order for 1,000 extra copies came from the California Missionary Society after the form was taken from the press. Fortunately it was not broken, and the required number was printed. May God bless both the work and the workers. Our hearts are more cheered with these evidences of the progress of the good cause than we could be by finding great earthly treasures.

Our office was never more driven with an abundance of work for outside parties than at present. We cannot afford to lose one-sixth of that time in which Jehovah has told us to do all our work.

"Sunday Law!"

"ENFORCEMENT of the Christian Sabbath. A Vindication of the Commandment of God, and the Position of the Seventh-day Adventists."

This is the title of a 32-page tract, mostly solid bourgeois type, just printed at this Office. The body of it is composed of the three editorial articles which appeared in the SIGNS of Dec. 8, 15, and 22, 1881, entitled, "Enforcement of the 'Christian Sabbath.'" It has also a preface of one page, as follows:—

This Tract contains three editorial articles which were published in the SIGNS OF THE TIMES of the dates of December 8, 15, and 22, 1881. The SIGNS OF THE TIMES is the organ of the Seventh-day Adventists, published in Oakland, Cal., at the Pacific Press Publishing House. It advocates the observance of "the Sabbath day according to the commandment" (Luke 23:56), and the people who publish it—the Seventh-day Adventists—are conscientious and strict keepers of the fourth commandment of the Decalogue as given by Jehovah himself. The commandment is too plain to admit of any substitution, and too sacred to admit of any evasion. We cannot suffer anything to stand between us and our duty to the Creator of heaven and earth; why should we be made offenders for this?

A warrant having been served on the Superintendent

of the Pacific Press for keeping the establishment open on Sunday, we think that justice to ourselves, but more than all else, to the holy law of God, which we endeavor to keep and to defend, demands that we give these articles a more extensive circulation, that our fellow-citizens may better understand the reasons of our position which, to some, appears uselessly singular.

We have not inquired whether the warrant against our Office was sworn out by the friends or the enemies of the Sunday Law; this has no bearing on the fact that a popular effort is being made by the friends of Sunday to enforce its observance on all classes without exception. They who kindle a fire are responsible for the consequences; and they must not plead that they could not control it after it was started.

We have looked for this political agitation of the Sunday question for thirty years past; events are proving that we did not read the "sure word of prophecy" in vain. And we ask the reader not to dismiss this subject from his mind because of any possible decision of the Supreme Court or action of the Legislature of California, for this agitation will be laid here only to increase the demand for a "Religious Amendment of the Constitution of the United States." Such an Amendment is the only hope for an efficient and universal Sunday Law. The prophecy in Rev. 13 and 14 clearly indicates that this will be the result of this clamor for Sunday enforcement. They who are now inventing popular reasons for substituting a church festival or secular "regulation" for the commandment of God, "know not what they do."

This is a sufficient explanation of the circumstances which immediately call for the circulation of the Tract at this time. It also contains the leading editorial of last week's SIGNS, entitled, "Our Position." This is a defense from the false charge raised against us by some unscrupulous professedly-temperance people, that we are joining hands with the basest elements of society.

If this were a *temperance law* we would advocate its enforcement to the best of our ability. But it is a Sunday law—a law in the interest of somebody's religion, but not of ours—and we have no manner of interest in its enforcement. We ask for no law but that which the Lord has furnished in the decalogue, for the enforcement of the true Sabbath, the Sabbath of the Bible. Is it reasonable to ask us to assist in *compelling* people, against their wills and convictions, to keep a spurious Sabbath, when we only *persuade* them to keep the genuine Sabbath? We stand on Bible ground. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. We are willing to be "ambassadors for Christ." Verse 20. He has given us no commission to act as executioners. It is a pity that Protestant clergymen will unite to resurrect the Inquisition. This Tract ought to be circulated by tens of thousands in every part of California. To do this, and to carry on successfully other missionary work in Oakland and San Francisco,

MONEY IS WANTED!

There are brethren in this State, who, personally, do very little missionary work, who have means which they could spare without depriving themselves of any of the comforts of life. They have never seen the time when they could do so much good with their means as the present. The interest to read is awakened; the way is open; *the work must be done now*. Will they respond to this call, and immediately send some means to this Office to be appropriated to this special work?

The Spirit of It.

THE Sunday-enforcement agitation is doing just what has been pointed out in our publications—it is stirring up the "bad blood" of both parties in the controversy; that is, of those who are favoring the enforcement, and of those who are resisting it. It is stated in one of the Oakland papers that the disagreement of the jury in the recent trial was largely owing to the impression that the movement originated in the First Congregational Church! This may not be a very good reason; but it must be remembered that the pastor of that church advised his people not to deal with those who violated the Sunday. If all non-believers should combine and resolve not to deal with any member of the Congregational Church, it would not be pleasing to the D. D., but it would only be carrying out the spirit of his own action and advice.

In the trial in question, the lawyers had a warm time—in fact the Judge could not control them so as to keep order, except by threatening to commit both parties for contempt. The jury had a sharp contention, and some on the outside, who overheard some of it, thought it would end in a fight. And these things are but the beginning of troubles. It is destined to bring more trouble upon the nation than any political question which has ever yet been agitated in the United States.

TEACHERS' BIBLES—OXFORD EDITION.

ACKNOWLEDGED to be the best in the market, and celebrated for CLEARNESS OF TYPE, EXCELLENCE OF BINDING, COMPACTNESS, FULLNESS AND COMPREHENSIVENESS OF NOTES AND TABLES,

And prices which place them within the reach of all. They contain in addition to the authorized text, with References, all that is essential in the study of the Bible. Furnished with one of these Bibles, no teacher would be at a loss anywhere, or at any time, in the preparation of his lesson. With the notes and tables are embodied the results of the most recent and authentic research of Biblical scholars, and it is believed that nothing has been omitted that can be desired in a

TEACHER'S BIBLE.

The following list is a careful selection of the best styles:

Nos.	PEARL 16 mo. (Size 4 x 5½ x 1½ inches.)	
500.	French Morocco, boards.....	\$1.50
501.	French Morocco, circuit.....	1.70
505.	Persian Morocco, limp.....	2.10
510.	Turkey Morocco, boards.....	2.75
511.	Turkey Morocco, limp.....	2.75
515.	Levant Morocco, Divinity circuit, kid-lined and band, silk sewed, flexible back.....	4.60
	RUBY 16 mo. (Size 4½ x 6½ x 1½ inches.)	
550.	French Morocco, boards.....	2.25
560.	Turkey Morocco, boards.....	3.15
561.	Turkey Morocco, limp.....	3.15
563.	Imitation Levant, Divinity circuit, leather-lined, silk sewed and band.....	4.00
565.	Levant, Divinity circuit, kid-lined, silk sewed, and band.....	5.75
	NONPAREIL 16 mo. (Size 4 x 6 x 1½.)	
600.	French Morocco, gilt edges, stiff covers, silk book-mark.....	2.35
605.	Persian Morocco, gilt edges, flexible covers, silk book-mark.....	2.75
610.	Turkey Morocco, gilt edges, stiff covers.....	3.25
611.	Turkey Morocco, gilt edges, flexible covers.....	3.25
615.	Levant Morocco, Divinity circuit, kid-lined, and band, silk sewed, flexible back, red under gold edges.....	5.75
	NONPAREIL 8 vo. (Size 4½ x 7 x 1½.)	
660.	Turkey Morocco, boards.....	4.50
661.	Turkey Morocco, limp.....	4.50
665.	Levant, Divinity circuit, kid-lined, silk sewed, flexible back, and band.....	6.75
	MINION 8 vo. (Size 5 x 7½ x 1½ inches.)	
705.	Persian Morocco, limp.....	4.60
710.	Turkey Morocco, boards.....	5.50
711.	Turkey Morocco, limp.....	5.50
715.	Levant, Divinity circuit, kid-lined, silk sewed, flexible back, and band.....	8.00
715½	As No 715, with round covers.....	8.50

By mail, Post-paid. Address, PACIFIC PRESS, Oakland, Cal.

OUR COUNTRY'S FUTURE FORETOLD.

THE UNITED STATES IN PROPHECY.

BY ELD. U. SMITH.

THIS is a full exposition of a portion of prophecy which applies to our own Government, showing the position the United States holds in prophecy, and the part it has to act in the closing scenes of time.

THE SUNDAY MOVEMENT,

Which is now attracting such general attention, is thoroughly canvassed; and abundant testimony is given to prove that in a few years this will be the

ALL-IMPORTANT QUESTION

In this country. Facts and statistics are largely presented, showing in the most conclusive manner that this government is the one pointed out in the prophecy quoted. 200 pages. Bound, 40 cents. Paper covers, 20 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

YOUNG'S ANALYTICAL CONCORDANCE

TO THE

HOLY SCRIPTURES.

THE latest and most complete work of the kind ever published is now offered at a price within the reach of

EVERY BIBLE STUDENT.

This book places in the hands of every earnest student, knowledge heretofore limited to a very few.

IT CONTAINS ONE HUNDRED AND EIGHTEEN THOUSAND MORE WORDS

Than Cruden's Unabridged Concordance. It gives every English word, also the Hebrew and Greek original words, with their pronunciation and literal meaning. The Greek and Hebrew words are transliterated so that they are intelligible to any English reader.

A complete index of the original words is added, referring them to the English words under which they are found. Price, postpaid, \$3.25.

Address, PACIFIC PRESS, Oakland, Cal.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

Missionary Society of Seventh-day Adventists.

A twelve-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, with Departments devoted to Temperance, The Home Circle, The Missionary Work, and the Sabbath-school.

Price Per Year, \$2.00

In Clubs of five or more copies to one address, to be used in Missionary Work, 1.50

Address, SIGNS OF THE TIMES, Oakland, Cal.

—OR—

REVIEW AND HERALD, Battle Creek, Michigan. Eld. J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England.
MISS ELIZA THAYER, Sec. N. E. Tract Society, South Lancaster, Mass. W. L. Raymond, Gaston, Oregon.

Our Publications in England.

ANY of the books, pamphlets, and tracts issued at this Office may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish Catalogues, and give prices in English money. He will also receive subscriptions for our periodicals.

Or, SIGNS OF THE TIMES, Oakland, California.