

The Signs of the Times.

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

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The Signs of the Times

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The Doer.

HER hands were not soft and waxen,
Of a pale and delicate hue:
They were brown and hard and rugged,
With always something to do.

Something to do, when squanderers
Were wasting the time away;
Still doing, when dreamy idlers
Sat moping the livelong day.

She had not gold in her treasure—
In her veins no royal blood;
But her noble, heartfelt duty
Was the only path to good.

So to the faint and weary,
Her hand it was firm and strong.
Her smile was never so cheery
As when helping the weak along.

To the lone, the sad, and sorrowing,
She came like a ray of light,
Gilding the darkest, dreariest shores
That fell from the train of night.

She lived; but the world scarce knew it,
She died—there was little to say:
The pulpit "just heard of the woman,"
Who for others toiled night and day.

But He of the many Mansions
Had waited to take her in,
Well knowing that always faithful
To the Master she had been.

—Methodist Protestant.

The Sermon.

SIGNS OF THE END.

BY ELD. JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.
"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

J. LITCH, in his lecture on Matt. 24, *Advent Herald*, Nov. 23, 1850, says: "Many supposed the wars of Napoleon were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called. But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of Christ's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work under the anonymous signature of Ben Ezra. His work fell into the hands of Edward Irving, the celebrated and eloquent advocate of the doctrine of the pre-millennial advent of Christ. It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy. He first translated Ben Ezra, and subsequently wrote and published several valuable works on the subject. For a time, the excitement on the subject in England, under his labors, was as intense as it subsequently was in this country, under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder at the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers of all denominations, caught the theme, and joined to spread it abroad.

"Nor has the influence of Rev. Joseph Wolfe been unfelt. He visited and proclaimed 'the gospel of the kingdom,' in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and pagans. The seed thus sown will not be lost. A work similar to that of Ben Ezra, in Spain, ap-

peared in Germany, the production of Bengel. This, by the evangelical portion of the German people, is esteemed as a standard work on prophecy. It has been widely circulated and read as far as the German language extends throughout continental Europe. It was from this source the Russian Milk-eaters, of whom an account was given in the *Advent Herald* a few years since, obtained their information on the speedy second advent of Christ.

"The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds."

E. R. Pinney, in his exposition of Matthew 24, says: "As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, when Christ would come the second time. And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach the doctrines of the Bible, and remarked 'that he thought everybody might know that, who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about A. D. 1844. The missionary wrote home a statement of the facts, which were published in the *Irish Magazine*, in 1821. The commanders of our vessels, and the sailors, tell us they touch at no point where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.

"I noticed, in a late number of the *Voice of Truth*, that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him that the doctrine of 'Christ's coming, and the end of the world,' had been preached there, but was received only by the lower classes. Rev. Mr. Mansfield had an interview with a Moravian missionary, stationed in Antigua, who said that several years since, the doctrine of the immediate coming was extensively preached in Germany, and that the whole of the south of Germany was aroused upon the subject."

The *Advent Shield*, Vol. I, No. 1, pp. 86, 87, says: "We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' Rev. 14: 6, 7. It is a sound which is to reach all nations; it is the proclamation of 'the everlasting gospel,' or 'this gospel of the kingdom.' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications treating on the subject have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access."

An English writer, Mourant Brock, thus remarks: "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries, that in Wirtemberg there is a Christian colony of several hundreds, one of the chief features of which is, the looking for the second advent. And a Christian minister from near the shores of the Caspian Sea, has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled, 'The Millennium,' the writer says that he understands that in America about three hundred ministers of the word are thus preaching 'the gospel of the kingdom;' whilst in this country, he adds, about

seven hundred of the Church of England are raising the same cry."—*Advent Tracts*, Vol. II, p. 135.

The *Signs of the Times*, for Feb. 14, 1844, says: "A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, forty days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen that received the truth gladly, and embraced it with all their hearts."

Eld. R. Hutchinson, *Midnight Cry*, Oct. 5, 1843, says: "I send about 1,500 copies of the *Voice of Elijah* [an Advent paper], to Europe every fortnight, besides what I scatter over the Provinces. This I have done regularly for the last four or five months. The result, eternity will unfold."

Speaking of Eld. Hutchinson, and of his *Voice of Elijah*, F. G. Brown says: "He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c., &c."

"But it will be asked, Is the news that such a truth is preached a sufficient proclamation to fulfill the prophecy? Rev. 14: 6, 7; Matt. 24: 14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts 19: 8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense, I have no doubt but the gospel of the kingdom is preached in all the world."

We still wait for the approaching end. But when the purpose of God in the proclamation of the coming reign of Christ shall be fully accomplished, then will the end come.

WHEN SHALL THESE THINGS BE?

Our Lord having passed over the important events in the Christian age down to the end, in verses 5-14, goes back and introduces the destruction of Jerusalem, at verse 15, in answer to the inquiry, "When shall these things be?"

Verses 15-20: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day."

The "abomination of desolation" is called "armies" in Luke 21: 20, and refers to the Roman army. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This desolating power is spoken of by Daniel as follows: "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. . . . And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Margin, "desolator." Dan. 9: 26, 27. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies. Our Lord referred to the book of Daniel, and taught his disciples to read and understand it; and when they should see what was there predicted take place, they must make their escape.

The flight of the Christians of Judea to the mountains would be attended with difficulties. And their subsequent condition would be that of hardship and suffering. The Lord knew this, and gave them the instructions and warnings necessary. The statement of verse 19 was given to save them from the sorrows of unnecessary woe. That was a time of trouble. But one, "such as never was," is just before the people of God.

Jesus recognizes the existence of the Sab-

bath in verse 20, as late as the destruction of Jerusalem, as verily as he does the seasons of the year. *The Sabbath*, is the uniform term of both testaments to designate the very day on which Jehovah rested after the creation, the day upon which he put his blessing, and which he set apart for man. Jesus does not speak of the Sabbath as being only a seventh part of time, or one day in seven, and no day in particular. The Sabbath, is the term used, referring to the last day of the first week of time, and to the last day of each subsequent week. But if the term, the Sabbath, means only a seventh part of time, or one day in seven, and no day in particular, then we may read this definition into the text as follows: But pray ye that your flight be not in the winter, neither on a seventh part of time! or on one day in seven. If such a prayer could be answered, pray tell us when the disciples could take their flight.

Verse 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The "great tribulation" here mentioned is that of the church of Jesus Christ, and not the tribulation of the Jews at the destruction of Jerusalem. We offer the following reasons:—

1. It is a fact that the tribulation of the Christian church, especially under the reign of the papacy, was greater than God's people had suffered before "since the beginning of the world." But it is not true that the tribulation of the Jews at the destruction of Jerusalem was the greatest tribulation the world ever witnessed. The tribulation of the inhabitants of the cities of the plain when God rained on them fire and brimstone, or, the tribulation when God destroyed all men from the face of the earth, save eight souls, by the flood, was certainly greater than that at the destruction of Jerusalem.

2. The tribulation of the Christian church has been greater than it will ever be again. True, a time of trouble, "such as never was," spoken of in Dan. 12: 1, is coming upon the world; but we find in the same verse this blessed promise, "And at that time thy people shall be delivered." The tribulation of the Jews at the destruction of Jerusalem was not greater than the world will ever witness. The vials of Jehovah's unmingled wrath are yet to be poured out, not upon the people of one nation only, but upon the guilty thousands of all nations. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. 25: 33.

3. If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. 12: 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly there cannot be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore, we apply the "tribulation" spoken of in Matt. 24: 21, 29, to the church of Christ, extending down through the 1260 years of papal persecution; and the "trouble" mentioned in Dan. 12: 1, to the unbelieving world, to be experienced by them in the future.

4. The period of tribulation was shortened for the elect's sake. Who are the elect here mentioned? The Jews? No; their house had been pronounced desolate. They were left of God in their hardness of heart and blindness of mind. Says Paul, "Lo, we turn to the Gentiles." The elect were the followers of our Lord Jesus Christ. And where were they when tribulation was upon the Jews? They had fled to the mountains. How absurd, then, to say that the days of the tribulation of the Jews, in the city of Jerusalem, were shortened for the sake of the elect, who had fled from the place of tribulation.

5. The connection between verses 20 and 21, shows that the tribulation was to commence with those Christians who were to flee out of the city.

"But pray ye that your flight be not in the winter, neither on the Sabbath-day; for then shall be great tribulation." Our Lord here speaks of the tribulation which his people would suffer from the time of their flight

onward. We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the church of God under pagan Rome, and we see, indeed, *tribulation*. And when we come to the period of papal persecution, we see them suffering the most cruel tortures, and dying the most dreadful deaths, that wicked men and demons could inflict. This last period is especially noted in prophecy. The prophet Daniel saw the papacy, its blasphemy, its arrogance, its work of death on the saints, and its duration as a persecuting power, under the symbol of the little horn. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Chap. 7 : 25. It is generally admitted that "a time and times and the dividing of time" is 1260 years. Commencing the 1260 years A. D. 538, they reach to A. D. 1798, when Berthier, a French general, entered Rome, and took it. The pope was taken prisoner and shut up in the Vatican. The papacy was stripped of its civil power. Here ended the period of tribulation spoken of by our Lord, which was shortened for the elect's sake.

(To be Continued.)

Ministration of Angels.

SATAN AN ACCUSER.

THE word *Satan* means an adversary, an accuser. It is one part of his business to accuse God's people. Says John, speaking of Satan's being cast out of Heaven, "The accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12 : 10. God sends his angels to watch over the saints for good. Satan sends his angels to watch them for evil. Now if a Christian does a wrong action, or speaks a wrong word, probably the evil angels note it down and immediately accuse the person to the holy angels. Sin, unless repented of and abandoned, places the sinner in the hands of the devil, and debars him from the protection of the good angels. This is just what Satan wants. Hence he is watching "day and night" to find some accusation against God's servants, that he may get them into his power.

Wicked men always greatly delight in finding any wrong in the people of God. In this they only manifest the spirit of their father the devil. Christ said to them, "Ye are of your father the devil, and the lusts of your father ye will do." John 8 : 44. The case of Jeremiah well illustrates how Satan and his children watch God's servants to find and report some wrong in them. "For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him." Jer. 20 : 10.

How careful, then, ought the child of God to be that he may not please Satan and get into his hands. Jesus tells us that there is joy in Heaven among the angels when one sinner repents. So we may be sure also that there is joy among the devils when one saint sins against the Lord, or deviates from his word.

MAN IN PRISON.

"Sinful man is Satan's lawful captive." When Satan has used him as long as he can, has worn him out, he does not give him a discharge, but shuts him up in prison (the grave), there intending to keep him forever. This we will now prove. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5 : 12. All die and go into the grave. "All are of the dust, and all turn to dust again." Eccl. 3 : 20. "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9 : 3, 10. It is a sad truth with which we are all familiar, that every man must go into the grave, "the house appointed for all living." Job 30 : 23.

Now, we ask, By whose will does he go there? Not by his own, certainly. All are ready to testify that death is the "king of terrors," and that they will give everything, and suffer anything, rather than go into the grave. Job 2 : 4. It is evident that he does not go there willingly. Then who sends him there? Does God? No; for death is the consequence of sin, Rom. 5 : 12, and God is not the author of sin. The devil introduced sin into the world. Gen. 3 : 1-6.

"He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3 : 8.

Satan was the author of sin and of death; he, by deception, lead man into sin. Then death and the grave followed as the result. By this we see that Satan is the one who sends man into the grave. That the grave is the prison-house of the devil for the dead, we will now prove. Says Job, chap. 17 : 13, "If I wait, the grave is mine house." Again, in speaking of the grave, he says, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together." Chap. 3 : 17, 18. The grave is called a "house for the dead," and they are said to be "prisoners" there; hence it must be a *prison-house for the dead*. As declared by the prophet, one part of Christ's mission was "to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. 42 : 7. Again, speaking of those who are slain, the Lord says, "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited" (margin, found wanting). Isa. 24 : 22.

We have seen that Isa. 14 applies to Satan. Of him it is there said that he "opened not the house of his prisoners!" Verse 17. Here it is. Satan is the one who puts man into the grave and keeps him there. He is the prison-keeper. In Heb. 2 : 14, it said that Christ died "that through death he might destroy him that had the power of death, that is, the devil." This is another testimony to the point, showing that the devil is the one who holds men in the grave. All who go into the grave go into the land of the enemy. Jeremiah teaches that the children slain by Herod went into "the land of the enemy," i. e., the grave. See Jer. 31 : 16, 17, and Matt. 2 : 16-18. Paul calls death an enemy. "The last enemy that shall be destroyed is death." 1 Cor. 15 : 26. Death came upon man, not as a blessing, but as a curse, Gen. 2 : 16, 17; 3 : 17-19, and men go into the grave, the same as men are sent to prison, for their crimes.

Now, as we have learned that all men go into the grave, the prison-house of Satan, unless there is some way devised to bring man from this prison, there is no hope for him in the future. So Paul thought. "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep [dead] in Christ are perished." "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15 : 17, 18, 32. By this we see that Paul rests all upon the hope of the resurrection of the dead. If that does not take place, all is lost; there is not a ray of hope for man. This shows the importance which Paul attaches to the resurrection of the dead.

I do not wonder at this; for Satan has robbed man of all his possessions and shut him in the dark prison, the grave. Where now is his hope? None can fail to see that his only hope is that he may be rescued from this prison. Nothing can be of any use to him as long he remains there. Can man himself alone break the mighty bars of death and throw open the gates of the grave and deliver himself? Can he overpower Satan and the hosts of evil angels, and regain his lost possessions? No; he can do neither. He is a helpless captive in the hand of the enemy. Unless some one stronger than man comes to his aid, Satan can reign triumphant, and man is forever doomed! Now we eagerly cast our eyes around, and ask, Is there no hope? is there no help? must man forever perish? must Satan forever triumph?

THE MISSION OF JESUS.

Paul, after noticing the high position which man occupied when he was created, next speaks of his fall, his present abject condition, and then introduces the plan of salvation. He says, "But now we see not yet all things put under him." Heb. 2 : 8. Why is this? Because Satan has been at work; has lied to him; has cheated him; has got all his possessions from him; has made him a servant; and at last has shut him up in prison. Now does Paul see any hope for man? Hear him: "But now we see not yet all things put under him. But we see Jesus"—Ah! yes; there is hope yet. After looking at man's sad state, his ruined and lost condition, after looking in all directions for help, the apostle at last exclaims, "But we see Jesus!" Yes, blessed be God; he so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. God says, "I have laid help upon one that is mighty; I have exalted one chosen out of the people." Ps. 89 : 19. Jesus Christ, the Holy One of Israel, the Son of the living

God, leaves Heaven and comes to the rescue. The poor, perishing sinner looks from his dying bed, the verge of his dark prison, and shouts, "Glory to God, there is yet hope, there is yet salvation for me."

But what did Jesus accomplish by his coming? What did he come to do? How extensive was the plan of salvation? Did it not cover all that was lost? We think that it did. He says himself, "For the Son of man is come to seek and to save that which was lost." Luke 19 : 10. To illustrate: Suppose that a wealthy Lord in England has three sons. The oldest one, by the law, inherits all of his father's estate. But the father, wishing to do something for the other two, comes over to America with them and buys for them a farm. He furnishes it with houses, barns, stock, tools, &c., and gives them possession of it. He then leaves them to work out their own destiny. But the two brothers manage very badly. They squander their property, get in debt, mortgage and lose their farm, and are finally cast into prison for debt. Their brother in England hears of their sad condition. He pities them. So he asks leave of his father to come and see what he can do for them. The father tells him to go. So he comes and redeems the farm, and takes the deed in his own name. He then says to his brothers who are in prison, "I will pay the debt for which you are cast in here, and you may go back on the farm again to work. I will put you on trial for five years. At the end of that time, if you have been industrious, have taken good care of everything, and have kept out of debt, so that I can safely trust you with the farm again, I will give you a clear deed of the farm and all that is on it. But if you have been idle and shiftless, and have done no better than you did before, I will keep the farm myself and let you pay your own debts. Now all depends on your own actions."

All must say that this would be kind, just, and reasonable. This would be all that he ought to do for them. Here we see that he saved the brothers from prison, but whether they will have the farm or not must be determined by their own deeds. Although this parable cannot be pressed too closely, we think the general features of it will illustrate the plan of salvation.

God created the earth and put everything on it that would be useful to man, and gave it to him as his home, his farm. He then left him to work out his own destiny. Man failed, lost his possession, and got into prison. Now Jesus, his elder brother, pities him, and offers to come and help him. The Father loves man, and is grieved at his sad condition. So he sends his Son to do all he can for him. Jesus now comes to the earth "to seek and to save that which was lost." Luke 19 : 10. To save that which was lost, not simply those who are lost, as it would read if it meant that his mission was only to save man.

"That which was lost" embraces more than man. It includes his lost dominion also. Was not the earth lost as well man? It certainly was. Jesus came to save that which was lost; then how do you make it appear that it was only man, a part of that which was lost, that Jesus came to save? If nothing but man had been lost by the transgression in the garden, God might have destroyed Adam, might have left him to perish alone, and thus have put a stop to all the misery that has been entailed upon the world. Then he could have created a new race of beings to inhabit the earth. But we see that the earth also was lost by Adam's fall. A plan must be devised by which this can be redeemed from the power of the usurper—the devil. Unless this can be done, it would be useless to place another race on the earth to live. Besides this, Satan's kingdom would be forever secure. Would God leave things thus? No; the plan of salvation embraced the lost earth, as well as lost man. Jesus came to save them both. D. M. C.

A HAPPY HOME.—"Six things," says Hamilton, "are requisite to create a home. Integrity must be the architect, and tidiness the upholster. It must be warmed by affection and lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day, while over all as a protecting glory and canopy nothing will suffice except the blessing of God."

THE Bishop of Manchester, England, gives a good definition of an educated man: "When a man goes out into the world knowing when he does know a thing, knowing when he does not know a thing, and knowing how knowledge is to be acquired, I call him a perfectly educated man."

The Saints' Inheritance.

ISAIAH describes the saints' inheritance in chap. 35 : 1-7: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." On the great deserts, the weary traveler now plods his way, scorched with the burning rays of the sun, finding no cooling shade beneath which to rest his aching limbs, but, faint with thirst, he lays himself down to die. No merry songsters beguile his sufferings, and as his voice grows husky and still, nothing meets his vision but a vast plain of burning sand: not one beautiful flower to change the sad monotony of the desert; and in the distance, the driving simoon threatens to bury him in columns of sand. How changed the scene when the restitution work shall have been accomplished. The desert shall blossom as the rose. Yes, and it shall rejoice even with joy and singing. When it is clothed with green foliage and decked with blossoms abundant, the merry songsters will chirp from bough to bough, and warble forth their songs of praise to the Most High.

Verse 2. "It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon [the forest of Lebanon is described as the most beautiful in appearance of any in the eastern world] shall be given unto it, the excellency of Carmel and Sharon." The valley of Sharon was anciently decorated with the most beautiful flowers of every description. In view of this glorious clothing which is to be given to the desert, the prophet says (verses 3, 4), "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you."

Who would not feel strengthened with a hope of such a glorious inheritance as this, constantly before him? These promises have been given, not only that we might know what is coming, but to impart strength to us who are heirs of promise. Reader, are you a believer in these glorious promises? We would say to you, when your heart gets fearful amid the trials and conflicts of the way, look at these hope-inspiring records respecting the future, and be strong: for in Jesus' name we are able to go up and possess the goodly land. Thus Paul could say, "Our light affliction." "While we look not at the things which are seen [the affliction], but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4 : 17, 18.

Isaiah continues in verses 5, 6, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." As an aid to an understanding of the rejoicing of those who in that glorious state have been made free from all their infirmities, our mind turns to a case of healing that was performed in the days of the apostles, as recorded in Acts 3. A man who had been lame from his birth, who was daily laid at the beautiful gate of the temple, to ask alms, saw Peter and John about to go into the temple, and asked an alms. He expected no relief from his infirmity, but asked a little pittance to enable him to protract his miserable existence here. When Peter said to him, "Look on us," his expectation was raised that they would give him a portion of money; but when Peter said, "Silver and gold have I none," his hopes in that direction was blasted, and how unexpectedly must the next sentence have fallen on his ears: "Such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk! And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength." What a thrill of joy must have filled his heart at this unexpected healing of his infirmities. He "entered with them into the temple, walking, and leaping, and praising God." If this temporary relief would cause the poor cripple to leap for joy, what must be the feelings of those in the resurrection morn, who all their lives have been bowed down with lameness and infirmities of the flesh, when they find not only their feet and ankle-bones made straight, but their whole being glowing with the vigor and energy of eternal youth! "Then shall the lame man leap as an hart." Agile as the deer bounding through the forest, they shout forth their praises to the Most High.

Isaiah speaks again of this glorious state (chap. 51 : 3), "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." In the garden of the Lord, planted eastward

in Eden, there was every tree that was pleasant to the sight, and good for food. In the restitution, this will be the condition of the whole earth. As is stated in Isa. 55:13, "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree." Thorns are a part of the curse that was put upon the earth. Gen. 3:18. But these are to be removed. In that glorious state God's people can "dwell safely in the wilderness, and sleep in the woods."

We now examine John's testimony in Revelation, chaps. 21, 22, concerning the new-earth state. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." We have already shown that the new heavens and new earth are brought in by the melting of the elements of the present heavens and earth, and the burning up of the works in the earth.

"And I John saw the holy city, the New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Not only will these not exist, but as we have already seen, the opposite will exist: life, joy, rejoicing, and eternal pleasures. What a contrast with the present state of affliction, weeping and death. No raging epidemic there, sweeping its thousands into an untimely grave, and in a moment filling joyous hearts with the keenest anguish; no miasma or destructive thunderbolts; no funeral knell; no pall; no bier; no death-dirge will there be sung; no graveyards ever meet our sight, and sadden our hearts; the grave digger's spade will find no labor there; no aching limbs and weary head; but immortality and the tree of life will forever accomplish the work of freeing the saints from all liabilities to pain or suffering. Yes, "the inhabitant shall not say, I am sick." Isa. 33:24.

"Death will be banished, his scepter be gone."

Says John Wesley: "We may more easily conceive the change which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms, or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall have no more occasion to say,

"There like a trumpet, loud and strong,
Thy thunder shakes our coast;
While the red lightnings wave along,
The banners of the host!"

"No! all will then be light, fair, and serene; a lively picture of eternal day. And what will the general produce of the earth be? Not thorns, briars and thistles; not any useless or fetid weed; not any poisonous, hurtful or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure!"

J. N. LOUGHBOROUGH.

(Concluded next number.)

Morality of the Sabbath AND Its Importance.

XI. The Sabbath precept, like all moral precepts, applies equally well to all nations, in all countries, and at all times.

All moral laws are of universal application. They are not restricted to one nation, or to one country, nor do they change with circumstances. But, on the other hand, merely ceremonial precepts are, from their very nature, restricted in their application to certain persons, times, and places. Here, again, we find evidence of the morality of the Sabbath. As we have shown already, God instituted the Sabbath at creation in Eden before the fall. From this fact several important conclusions necessarily follow.

1. It is not a type. Types were given after the fall to shadow forth redemption; but the Sabbath points back to creation, not forward to redemption. See Ex. 20:8.

2. The Sabbath being given in the Edenic state indicates that it was designed to be a perpetual institution. Hence we read that when the curse shall be removed from this old earth, and the new-earth state shall be brought in, then the Sabbath will still be observed, and that forever. Isa. 66:22, 23.

3. It is not a Jewish Sabbath. The simple fact that it was given at creation, twenty-three hundred years before such a distinction existed, proves this.

A Jew is a descendant of Judah, one of the twelve tribes. But Judah himself was not born till nearly twenty-three hundred years after creation. Hence it is absurd to

call it a Jewish institution. It is never so called in the Bible, but it is ever designated as God's holy Sabbath.

The Sabbath was given to Adam who was the representative head of the whole human race, the father of all men and all nations. Acts 17:26. In giving it to him, God thereby gave it to man as a race; hence Christ says truly, "The Sabbath was made for man." Mark 2:27. He does not say it was made for the Jew man, nor for the Gentile man, nor for the Christian man; nor does he limit it in any manner; but he puts it on the broad basis that it was made for man. It is a rule in grammar that a noun, unlimited by an adjective, is to be taken in its broadest sense, as, "Man is mortal," meaning all men, the race. So in this case; Christ does not limit it to one class of men, but says that it was made for "man," that is the race.

In this language he points us right back to the time when the Sabbath was made and says that it was made for man. When was the Sabbath made? It was made at creation. God rested on the seventh day, blessed it, and sanctified it. This is how and when it was made. For whom was it made? Christ's language is definite. It "was made for man." Being given to Adam, the father of the Gentiles as well as of the Jews, it was thus given to all nations; for Paul says that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

A careful examination of the commandment will show that it is equally applicable to all nations in all ages. Read it carefully. "Remember the Sabbath day to keep it holy." Cannot Gentiles do that as well as the Jews? Can we not do it as well in America as in Asia?

"Six days shalt thou labor and do all thy work." Is not that enough for any man to work in any country, or in any nation? Can the Gentiles endure to work more days than the Jews? Have we not already shown that all men do need a day of rest after six of labor?

"But the seventh day is the Sabbath of the Lord thy God." Is not the seventh day God's rest day now as truly as it was then? Does it not remain a fact now that God did rest upon the seventh day? and as long as this continues to be a fact, will it not be true that the seventh day is God's rest day? Certainly.

"In it thou shalt not do any work." We need a day of rest and worship now as much as then, the Gentiles as much as the Jews.

"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." Do not all these relations exist now among all nations? Do they not all have sons and daughters, servants and cattle? Certainly.

"For in six days the Lord made heaven and earth, the sea, and all that in them is." Is it not just as true now as it was then that God created all things in six days and rested the seventh day? Does not this remain a fact now?

"Wherefore [that is, for this reason] the Lord blessed the Sabbath day and hallowed it." Why did the Lord bless the Sabbath day and hallow it? Because that in it he had rested from all his work.

As we have shown, the Lord set apart the seventh day as a memorial of creation. Who should observe that memorial? All who are interested in creation. Verily, are not the Gentiles as much interested in the work of creation as the Jews ever were? As Paul significantly asks, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 23:29. Was it not, then, true that God created the Gentiles as well as the Jews; and did not the Gentiles inhabit the earth which he there created? Are they not constantly enjoying the blessings which he there made for man? Certainly. Then why should they not be as interested to commemorate this great work as were the Jews?

In short, there is not a single idea in the fourth commandment but what applies equally well to all nations, in all countries, and at all times. Did the Jews need a day of rest? So do the Gentiles. Did the Jews need a day for religious worship? So do the Gentiles. The Jews kept the seventh day to commemorate creation, so should the Gentiles.

XII. The Sabbath is the seal to God's moral law, without which that law would be of no authority.

Every government has its seal, and every office its seal. It has been found very important that this should be so. This seal is always attached to every law, edict, or document put forth by the government or the officers of the government, and they would be of no authority without it. Its object is to point out the author of the document,—what

his office is, and how far his jurisdiction extends. This is necessary in order that the subjects of any power may not be imposed upon by an impostor. This seal is a sign of the authority of the one issuing such law, edict, or official document.

To illustrate: John Brown is elected justice of the peace for a certain township. It becomes necessary for him to issue a warrant for the arrest of Mr. Jones. He writes it in due form; but, being a novice in the business, he simply signs his name John Brown. The sheriff, proceeds to arrest Mr. Jones. But Jones being a sharp man and wishing to gain time, demands the officer's authority for arresting him. The sheriff shows him the warrant. "John Brown," says Jones, "Who is John Brown? There are many John Browns in this world. I don't run at the call of every John Brown." What could the sheriff do? His warrant is worthless. It has no authority. Why? Because it has no seal to it. But now let Brown just put the seal of his office to that warrant, then Mr. Jones will have to respect it. The signature now stands, "John Brown, Justice of the Peace, for such a township." This tells which Brown it is, what his office is, and how far his authority extends.

Take it in a higher office. Every lawful document issued by our President must have the seal of his office attached. Simply signing his name, "U. S. Grant," would give it no authority. To this he must add, "President of the United States." "U. S. Grant," tells his name. "President," tells his office. "Of the United States," tells how far his authority extends. This, then, is the nature and object of a seal.

Now if a seal is so important in human laws how much more so in the divine law? Has the living God no seal? Reason itself would teach us that he has; but the Bible settles this beyond dispute. "And I saw another angel ascending from the east having the seal of the living God." Rev. 7:2. Then the living God has a seal, and this seal is in his law; for thus we read: "Bind up the testimony, seal the law among my disciples." Isa. 8:16.

As we have shown, no law is of any authority unless it contains the seal of the law-giver; and this seal must be in the handwriting of the one issuing such law. If therefore, the living God has ever given a law in his own handwriting, then that law will contain his seal. The moral law, the ten commandments, was given by God and written with his finger. "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

Now let us examine this law and see if we can find God's seal in it. A seal, remember, is to point out the author of the law, what his office is, and how far his jurisdiction extends. To bring out the thought clearly, we will suppose that a missionary is sent to convert the heathen who have never heard of the true God, but are worshipers of the sun. Of course his first effort must be to convince them that they are not worshipping the true God, and hence are sinners. He learns from Paul, that "by the law is the knowledge of sin;" Rom. 3:20, and that without the law a man would not know sin. Rom. 7:7; James 2:9; Rom. 4:15; 5:13. Obtaining a congregation of these heathen, he reads them the first commandment.

"Thou shalt have no other gods before me." "Me," says one, "whom does he mean by me? Does he mean himself?" "O no," says another, "he means our god, the sun. We don't have any other gods before him." What could the missionary do? This commandment does not show who the true God is. It does not tell who gave this law, nor what his authority is. But the missionary knows that the law must point out the true God, so he reads the second commandment.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." They all exclaim, "O, we never make any images to our god, the sun. Of course we will love him, for he promises to show mercy to those who do." Here the missionary finds himself balked again. Still

he is confident that the law will point out the true God, who alone must be worshiped. He reads the next commandment.

"Thou shalt not take the name of the Lord thy God in vain; (for the Lord will not hold him guiltless that taketh his name in vain.)" Once more they reply, "No, indeed, we never speak the name of our god, the sun, but with the greatest reverence." Here he is stranded again. He would read the fourth commandment, but he thinks that it never was of much account, and has been abolished any way, so he reads the fifth.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "There," say they, "our god the sun will give us long life if we honor our parents." The missionary now runs over the other five precepts, but does not find the name of God in them at all, nor anything which tells who is the author of this law, nor anything by which he can convince these heathen that they are not worshipping the true God. As his last hope he now turns and reads the only remaining commandment, the Sabbath precept.

"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 manservant, nor thy maidservant, 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." Ah! here he has the very thing for which he has been so long looking. Who is the author of this law? It is the one who made heaven and earth, and all things in them. He is the one who made the sun which these heathen are worshipping. Hence they are idolaters, not worshipping the God who gave this law.

Thus it will be seen that this commandment is the one, and the only one of the whole law, which does point out the true God and author of the law. The law was divided into two parts and written upon two tables of stone—the first four commandments relating to man's duty to God, his Creator, upon the first table; and the last six precepts, relating to our duty to our neighbor, upon the second table. At the bottom of the first table God signed his name and put his seal to it. After giving the first four commandments, the Lord then gives the authority by which he commands them to do these things. Thus: "For in six days the LORD [here he writes his name,—the LORD] made [this gives his office,—MAKER of] heaven and earth, the sea, and all that in them is; and rested the seventh day: [this shows how far his authority extends,—through heaven and earth. The Lord did thus formally sign and seal his own divine law. Then he adds], wherefore the Lord blessed the Sabbath day and hallowed it."

Thus plainly is it shown that the Sabbath precept does contain the seal to God's law, without which that law would be of no authority whatever. There is nothing else in the whole law which shows by whom or by what authority it was given. This fact alone elevates the Sabbath precept to the highest moral importance. It shows that all the other precepts of the moral law depend for their authority upon the fact set forth in the fourth commandment and commemorated by the seventh-day Sabbath. The Lord says to me, "Thou shalt not kill. Thou shalt not steal, &c. What gave him the right thus to command me? Answer. The very fact that he is my Creator and the maker of all the earth. So important a fact as this upon which rests God's authority as a lawgiver, should be sacredly guarded and the knowledge of it carefully preserved among men.

As we have abundantly shown, this was the very object for which the Sabbath was given. God made the earth in six days and rested on the seventh. Did God rest because he was tired? No, indeed, for he neither fainteth nor is weary (Isa. 40:28); but evidently he did it to lay the foundation of an institution for man by which he could commemorate God's great work of creation. At the close of six days' labor as we celebrate God's rest day, it becomes a weekly reminder of the great work of creation and our obligation to our Maker. Creative power is the distinguishing attribute of the living God, and to this the Lord always appeals as the evidence of his existence, his power, and his authority, and as that which distinguishes him from all false gods.

D. M. CANRIGHT.

To live nobly we must be noble; and we only become noble by resolutely banishing every unworthy thought and feeling.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, FEB. 11, 1875.

ELD. JAMES WHITE, } EDITORS.
ELD. URIAH SMITH, }

Seventh-day Adventists.

OUR RELATION TO OTHER RELIGIOUS BODIES.

As long as Seventh-day Adventists shall have a world-wide message, which is destined to penetrate all forms of social and religious compacts, it is our duty as much as lieth in us, taking into account the nature and work of our message, to be at peace with all men. And while it becomes our duty to proclaim to the ends of the earth the message which God has given us, it is our privilege to avoid those discussions, as far as possible, which stir up strife, and encourage a spirit of noisy debate.

Our strength is in the proclamation of clearly defined propositions, sustained by the word of God taken in its obvious meaning. The strength of our opponents is in misstating our positions in order to create prejudice. And the contest, to human view, becomes unequal in that we are on the side of the cross, while they are on the side of popular opinion and the carnal mind. And were it not that God, who is always a majority, is on our side, or, rather, we are on his side, and his hand is with us in the truth, we might expect to be overwhelmed with opposition and discouragement. "If it had not been the Lord who was on our side, now may Israel say: If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick." Ps. 124:1-3.

In God we trust to fight our battles for us. A simple glance at the past shows that in him alone we have the victory. Our history is brief indeed, but is wonderful in that so many have been brought to Christ and his truth, and that the foundation has been so well laid for a vast work in the immediate future. A handful of penniless men, who had not been educated in the schools, took hold of the work in earnest a little more than a score of years since, and the good hand of our God has been with us. Had the work been of men, it certainly would have come to nought ere this. We may safely challenge learning and energy combined to accomplish so great a work in the face of determined, popular opposition, in so brief a time.

With all the religious bodies, Seventh-day Adventists differ on some points, and with many of them we disagree on most points. And while we may feel called upon to proclaim abroad unpopular religious sentiments, it is very important that we should cultivate that liberality of views and feeling that will lead us to apply to ourselves those warnings and cautions found in the Scriptures to those similarly situated.

The fact that we are sustained by the obvious meaning of the sacred writings should be a matter of sincere and humble gratitude to our adorable Redeemer, that the way of life and salvation is so plain through his dear name, rather than to encourage a spirit of self-exaltation and religious bigotry, which has so often blinded the minds and ruined the influence of God's people in the ages past, both Jews and Christians.

The Bible abounds in admonitions to the Lord's people to make God their strength, and in warnings against becoming strong in themselves. The New Testament especially is exceedingly plain. One apostle says that "God resisteth the proud, and giveth grace to the humble." He exhorts in these emphatic words: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:5, 6. "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke 14:11. Another apostle says that "God resisteth the proud, but giveth grace unto the humble." James 4:6. And he adds in verse 10: "Humble yourselves in the sight of the Lord, and he shall lift you up."

And still another apostle says: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. It may be regarded difficult to be at peace with all. And in some cases it may be thought impossible. Some men, it is true, seem filled with determined hatred against those who teach and do the commandments of God. In them we recognize the spirit of the dragon of Rev. 12:17. They, by continued transgression, have so passed under the power of Satan, and are so completely

led captive by him at his will, that it may not be in their power to cease foaming out the ire of the dragon.

But when we read Paul again we may see that he provides for just such cases. He says in his epistle to the Hebrews, "Follow peace with all men." This we may all do, and yet in some cases fail to reach the desired result. He exhorts the church at Rome, "Recompence to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18.

The apostle here intimates that it is not possible to sustain peaceful relations with some men. There are those whose natural element is strife, bitterness, and war. These are to be disposed of by prayer according to Paul's epistle to the church at Thessalonica. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men." 2 Thess. 3:1, 2.

When we have done our duty, so as to come under the benediction of the Son of God, in these precious words from his sermon on the mount, "Blessed are the peacemakers, for they shall be called the children of God, Matt. 5:9, and have failed to come into peaceable relations with those who hate the truth of God, then we may pray for deliverance from their influence. And if best for his people, God will dispose of such in a manner to magnify his name, and advance his cause. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10.

While we have an important message, under the direct providence of God to give to the world, it is his will that we should be on peaceable terms with the religious bodies, so far as possible with the free and uncompromising proclamation of the word of life. God save us from the extremes which are the misfortune and weakness of very many. One is to barter away the truth of God for peace. The other is to hold the truth in the spirit of self-righteous bigotry. More men are wanted with sufficient firmness, and breadth and liberality of soul, who can "speak the truth in love."

The gospel of the Son of God was distinctly proclaimed by the angels to the shepherds while watching their flocks by night upon the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Verse 11. The heavenly band did not enter the city of the Hebrews, and press their message upon the closed ears and hardened hearts of the leaders of the people. And at a later date the fully converted Peter, once impetuous, but now softened and refined, did not judge it best to crowd the truth of God upon the attention of unwilling listeners. Hear him. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3:15.

"Be ready," says the apostle. But few are ready for the duties of the present hour. Peter suggests not only a preparation of heart, but also of mind by careful study of the word of God. Be ready to give to every man that asketh the reason of your hope. Be ready always. The spirit of inquiry is out. The Spirit of God is moving upon the minds of men, as the message God has given us arises in power. The demand is for reasons, given in the spirit of meekness and fear, rather than loud assertions. We do not plead for that gentleness that barter the truth of God for quiet, or that sits down and does next to nothing.

The times demand firmness and energy. "Be ready always," says the apostle. Read up. Be fortified with reasons. But we should remember that the present is a time when the prejudices of the people are strong, and are easily aroused. Some men handle the truth of the Bible in a manner to excite prejudice, and call out opposition. They then turn martyrs, and cry persecution. Our message has no need of these. Peter says to such, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Men are wanted with hearts consecrated to the great work of saving souls, whose lives shall be a continued illustration of the teachings and deportment of Christ and his first apostles. Firmness and energy, with meekness and kindness combined, are qualifications necessary for our time and our message. Bible religion is scarce. The more we have of it the greater our influence, especially with those who

feel the apostasy of our time, and are hungering and thirsting for living bread and water.

Men of God are wanted, who can arise in the strength of the Coming One, and shake off the powers of darkness, put on the armor of light, and cut their way through the moral darkness that lies upon the Christian world like the pall of death, without that darkness cleaving to them. Men of power are wanted, who walk and talk with Christ, and in whom the fruits of the Spirit are ripening, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." As long as we shall have a world-wide message, Christ will go with such men, and they may expect to have that confidence and respect of the people necessary to the fulfillment of their mission. J. W.

The Work in Europe.

UNDER the caption, The Work in Europe, as published in the *Review and Herald* for Jan. 28, Eld. J. N. Andrews states that the friends in Switzerland are by no means indifferent to the advancement of the cause. After speaking of his personal consecration to the work, and his efforts to qualify himself to preach Christ in the French language with freedom, he speaks of advertising his mission in these words:—

"When I began to think seriously of this mission, one of the first things which suggested itself to my mind was to advertise in the most widely circulated papers of Europe. While laboring to master French I have with the approval of our friends here begun this work. The *Journal de Geneve* is the leading French paper of Switzerland. In this journal I have advertised the nature of my mission, and have invited the correspondence of any who hallow the Bible Sabbath or who are willing to investigate its obligation. My advertisement will be inserted every other day during sixty days. For this I pay 75 francs, or \$15. I have received letters from a professor of languages at Geneva, and from the proprietor of one of the largest watch manufactories in that city. I have answered these, and have sent them Sabbath publications. I hope to find some seventh-day Christians by means of this journal. But if I find none now observing it, I shall at least make known the fact and object of my mission, and shall probably find some persons who may have an interest to examine the claims of God's holy law.

"I wish also to advertise in the leading German paper of Switzerland, for the German language is as extensively spoken in this country as is the French. I have heard that there are seventh-day Christians in Holland, and I mean as soon as possible to advertise in one of the principal papers of that country. And so with respect to Russia."

The urgency of the work, and the spirit of the present time, whether in Europe or America, seem to fully justify judicious advertising such as above mentioned. Brother Andrews closes his article with these good words:—

"I cannot doubt that there is as great moral honesty with the people here as in America. They only need to understand their duty in order to obey it. I have an intense desire to witness their salvation. There can be no more precious thought suggested to my mind than that by God's help I may be the means of saving some. Our Lord is coming. I pray that he may find me faithful to the work which he has committed to my charge. If this may be my record in the coming day it will be enough."

J. W.

Encouraging Report.

WE are made very glad by reading the encouraging report in the *Review* for January 28 from our dear brother and sister E. B. and E. S. Lane, of the successful commencement of their labors in the city of Lapeer, Mich. Lapeer, for certain reasons, had been regarded as a hard field of labor until our glorious camp-meeting held there the last autumn. We never had a better hearing than at that meeting, and never received kinder treatment than from the candid people of Lapeer. Brother and sister Lane say:—

"We commenced meetings here Jan. 13. Our congregations were small at first, but have been steadily increasing, until now, Sunday night, our house of worship is well filled, and those present listen with the deepest interest. The Spirit of God is with us in a wonderful manner.

"It is not uncommon to see a large part of the congregation in tears. Several of the young have taken their stand with us already, and many others seem under deep conviction. Some outside have arisen for prayers. Last evening in conference meeting nearly thirty testimonies

were borne in about fifteen minutes, and largely from those not in faith with us. We never attended a meeting where there seemed to be more Christian union from those not identified with us than here. We hope for much good. We especially invite brethren living near here to attend and help us as often as possible. We expect to continue some time." J. W.

A Profitable Day.

THE instruction with which the church in Battle Creek was favored, Jan. 16, is deserving of special mention. Another is added to the many occasions we have enjoyed, in which the Spirit of God has seemed to be especially present to prompt his servants to bring forth just that instruction needed by the people.

Bro. White spoke in the forenoon from Phil. 2:1-11, a rich portion of Scripture, opening a large field of timely and profitable thought. Sister White spoke in the afternoon on the present hour, its duties, importance, and dangers. These were set forth in such a manner that we would all could have heard. We as a people, everywhere, need to be aroused to the fact that we are not half awake to the time in which we are living. Events the most solemn of any since time began, now hang over us; a work of the most imperative nature is committed to our hands; an individual preparation of which we have as yet but a faint perception, is to be made; dangers of which we are little aware, crowd our way; and time is dashing on swifter than a thousand rail trains, to the final consummation. Yet how little of feeling there is over these things! How few realize the situation! How easy and contented we all are! How listless and indifferent are the actions that should be performed as if we had sinews of steel and hearts of fire! We have a theory of truth that is clear, consistent, harmonious, and powerful; but we seem to have caught as yet but a glimmer of its awful reality. Oh! that the chilling and dimming mists of this state of sin and unbelief could be lifted, and all eyes be opened to see things clearly.

Almost overcome by the weight of the solemn truths she was presenting, sister W. was hardly able to control her feelings while speaking. A great burden of soul was manifested for this dear cause and people; and her words were some of the most solemn to which we have ever had the privilege of listening. Well will it be for all who heard to heed the timely admonitions, and to arouse to newness of life. U. S.

The Book of Psalms.

FOR the spirit of devotion, of praise, and trust, the book of Psalms stands unrivaled. No one who loves to draw near to God, whose "soul thirsts for God," can afford to pass a single day without reading more or less of the Psalms. The spirit of penitence manifested in the writings of King David reveals the secret of his character. He was not above temptation and error; nor was he above confessing his error. Some, when they have once made mention of their wrong, think it is all canceled, and feel hurt if it is ever mentioned again. But not so David. The spirit of confession seemed to have taken full possession of his being; and his lamentations over his sins against God—the God of his heart's love, his hope and his confidence—seemed to be the every-day burden of his life.

It is not every frame of mind that can appreciate the book of Psalms. The careless or lukewarm cannot adopt its fervent devotion; the pharisaical or self-conceited cannot feel its depth of penitence and humiliation; nor can the heart at ease, filled with worldly good and prosperity, breathe freely in its atmosphere of trust and patience. But when afflictions press us sorely, and deep anguish of spirit weighs us down; when our sorrow is so overwhelming that no earthly friend can help, or even realize its weight, and no human sympathy is strong enough to reach our depth of woe; then, the Psalms of David are inexpressibly sweet to the soul.

All who read the Psalms, may well admire them; but he who can say with their writer, "My tears have been my meat day and night," will love them; to him will they afford a daily feast, and prove an inexhaustible fountain of pure and holy consolation.

In reading the Psalms I have learned a lesson of "patience in tribulation" that I might never have learned anywhere else. First, I was led to wonder that my own feelings and experience in sorrow were so well described therein. If I wished to give expression to the deepest feelings of grief, I had only to read it there. And longings for deliverance, for the vindication of God's righteous judgments, reverential

trust, quiet resignation to the divine will, patient hope and confidence in the darkest hour of trial,—all are there; and the heart bows to the most mysterious providence with a trust almost enrapturing under their soothing influence. Often have I stopped to wonder how David could have been situated, what deep trial he was passing through, to describe my feelings so exactly, and leave on record the words of consolation so suited to my wants.

Again, from all this I have been led to reflect on the use our afflictions may be to others. David could scarcely have realized that his trials would be the means of affording such sweet consolation to other sorrowing ones through coming ages. It is in our natures to lament our afflictions; it is only by faith that we understand that "all things" work together for our good if we love God. We cannot see what good they will work for us; much less can we understand how our sorrows may be a source of sacred joy to others. But when we consider that the Captain of our salvation was made perfect through sufferings, Heb. 2:10, that he might be a merciful high priest touched with the feelings of our infirmities, chap. 4:5; that Paul said he filled up that which was behind of the afflictions of Christ for his body's sake, which is the church, Col. 1:24; we may know that our afflictions are not all for our own sakes; and it becomes us to inquire how we may benefit others by our ills, and so let our deepest sorrows be a source of joy to some heart-stricken one. So shall we follow Christ, who died not for himself; he gives us life through his death, and a crown by his cross.

By carefully reading the Psalms, we may learn how to benefit others by the recital of our woes. Often do we hear professed Christians talk of their trials in such a manner as to leave darkness on the minds of all with whom they converse. No one would judge from their conversation that their tribulation worked patience, Rom. 5:3; or that their affliction worked for them, 2 Cor. 4:17. But who ever read the complaint of the Psalmist with increased feelings of distrust? Who can listen to the recital of his sorrows without having his heart softened and subdued into a calm and joyful resignation to the ways of God's providence?

Brethren and sisters, let us learn to imitate our Saviour in his sufferings; and if we tell our grief to others, let us so mingle our words with tears of contrition, and so manifest a spirit of resignation to the divine will, that all who weep with us may be drawn nearer to the God of all consolation, and our hearts be melted in the furnace only to flow together in Christian love and patient hope. J. H. WAGGONER.

Temptation of Christ.

BY MRS. E. G. WHITE.

(Continued from No. 7.)

THE conflict of Christ with Satan in the wilderness will be regarded with sacred interest by every true follower of Christ. We should have feelings of the deepest gratitude to our Redeemer for teaching us by his own example how to resist and overcome Satan. Jesus did not visit scenes of gaiety and feasting to attain the victory so essential to our salvation; but he went into a desolate wilderness. Many do not even contemplate this scene of Christ in conflict with the fallen chief. They do not enter into sympathy with their redeemer. Some even doubt whether Christ really felt the pangs of hunger in his abstinence from food during the period of forty days and forty nights.

He who suffered death for us on Calvary's cross, just as surely suffered the keenest pangs of hunger as that he died for us. And no sooner did this suffering commence than Satan was at hand with his temptations. We have a foe no less vigilant to contend with. Satan adapts his temptations to our circumstances. In every temptation he will present some bribe, some apparent good to be gained. But in the name of Christ we may have complete victory in resisting his devices.

It is more than eighteen hundred years since Christ walked upon the earth as a man among men. He found suffering and wretchedness abounding everywhere. What humiliation on the part of Christ! For, though he was in the form of God, he took upon himself the form of a servant. He was rich in Heaven, crowned with glory and honor, and for our sakes he became poor. What an act of condescension of the Lord of life and glory, that he might lift up fallen man.

Jesus did not come to men with commands and threatenings, but with love that is without a parallel. Love begets love; and thus the

love of Christ displayed upon the cross woe and wins the sinner, and binds him, repenting, to the cross, believing and adoring the matchless depths of a Saviour's love. Christ came to the world to perfect a righteous character for many, and to elevate the fallen race. But only a few of the millions in our world will accept the righteousness and excellency of his character, and fulfill the requirements given to secure their happiness.

His lessons of instruction and his holy life, if followed, would stay the tide of physical and moral wretchedness that has so defiled the moral image of God in man that he bears scarcely a resemblance to the noble Adam as he stood in Eden in his holy innocence. Every prohibition of God is for the health and eternal well-being of man. In obedience to all the requirements of God, there will be peace and happiness unaccompanied with shame or reproaches of conscience.

But very few of the Christian world are following their Master in a course of humble obedience, progressing in holiness and perfection of Christian character. Intemperance and licentiousness are greatly increasing, and are practiced to a large extent under the cloak of Christianity. This deplorable state of things is not because men are obedient to God's law, but because their hearts rise in rebellion to his holy precepts.

Repentance toward God, because his law has been transgressed, and faith in Jesus Christ, are the only means whereby we may be elevated to purity of life and reconciliation with God. Were all the sins, which have brought the wrath of God upon cities and nations, fully understood, their woes and calamities would be found to be the results of uncontrolled appetites and passions.

MORE THAN ONE FALL.

If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls. Men will not take warning from Adam's experience. They will indulge appetite and passion in direct violation of the law of God, and at the same time continue to mourn Adam's transgression, which brought sin into the world.

From Adam's day to ours there has been a succession of falls, each greater than the last, in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race. This has not been by God's especial providence, but directly contrary to his will. It has come by man's disregard of the very means which God has ordained to shield him from the terrible evils existing. Obedience to God's law in every respect would save men from intemperance, licentiousness, and disease of every type. No one can violate natural law without suffering the penalty.

What man would, for any sum of money, deliberately sell his mental capabilities? Should one offer him money if he would part with his intellect he would turn with disgust from the insane suggestion. Yet thousands are parting with health of body, vigor of intellect, and elevation of soul, for the sake of gratifying appetite. Instead of gain, they experience only loss. This they do not realize because of their benumbed sensibilities. They have bartered away their God-given faculties. And for what? Answer. Groveling sensualities and degrading vices. The gratification of taste is indulged at the cost of health and intellect.

Christ commenced the work of redemption just where the ruin began. He made provision to re-instate man in his God-like purity, if he accepted the help brought him. Through faith in his all-powerful name—the only name given under Heaven whereby we may be saved—man could overcome appetite and passion, and, through his obedience to the law of God, health would take the place of infirmities and corrupting diseases. Those who overcome will follow the example of Christ by bringing bodily appetites and passions under the control of enlightened conscience and reason.

If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins.

Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ.

The apostle gives us the true definition of sin. "Sin is the transgression of the law." The largest class of Christ's professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God's law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God's commandments. With this lawless freedom the basis of moral responsibility is gone.

Those who follow these blind leaders close the avenues of their souls to the reception of truth. They will not allow the truth with its practical bearings to affect their hearts. The largest number brace their souls with prejudice against new truths, and also against the clearest light which shows the correct application of an old truth, the law of God, which is as old as the world. The intemperate and licentious delight in the oft-repeated assertion that the law of the ten commandments is not binding in this dispensation. Avarice, thefts, perjuries, and crimes of every description, are carried on under the cloak of Christianity.

The Pope against Universal Suffrage.

In the time preceding and during the recent civil war, when the Protestant clergy took frequent occasion to utter their views upon the great questions involved, our Catholic brethren claimed it as the merit of their religion that their priests did not preach politics. But, behold! the Pope himself does not hesitate to take a part in political affairs, and always on the side of the aristocracy, and against the rights of man. For example, in addressing the French pilgrims the other day, he spoke of "universal suffrage" as "a horrible wound which afflicts human society—a wound destructive of social order, and which would justly deserve to be called *universal falsehood*." Does the Pope like universal suffrage in the United States any better than in France?

Our Message.

IN Rev. 10:6,7, an angel swears to the ending of the time, prophetic time, contained in the little book which was opened, in his hand. This was fulfilled by the first angel's message of Rev. 14:6,7, proclaiming "the hour of his Judgment is come." The Judgment of investigation and of decision of character is identical with the cleansing of the sanctuary; a work to take place at the end of the prophetic period of two thousand and three hundred days. Dan. 8:14. Rev. 10 closes with these words: "Thou must prophesy again before many peoples, nations, tongues, and kings."

Without a full understanding of the fact that the time referred to in the oath of the angel is prophetic time, it would be natural to conclude that this oath announced the coming of Christ, and the end of the dispensation. And this was the view of those who gave the first message. They did not understand that the Judgment was to sit, and the Sanctuary be cleansed, before the coming of the Lord. They fully believed that they were giving the first angel's message, and that, with the close of their message, time should be no longer. But "their eyes were holden," that they did not see that two messages were to follow the one they were giving, and that the coming of the Lord is after the three are all given. The words of Rev. 10:11, are a prophecy of the third angel's message, and by this we learn that it is to go to "many peoples, nations, tongues, and kings."

Rev. 14:9, says the third angel proclaimed his message "with a loud voice." Thus in these texts we learn two interesting and important truths; 1. This message is to go to the nations of the earth. 2. It is to go with a loud voice, or in mighty power.

God's purposes of grace are worked out by instrumentalities. He has committed to man the work of proclaiming the gospel to his fellow man. The responsibility of this message is upon us. Not as a burden, grievous to be borne, but as a privilege granted to us by infinite mercy, that we may be "workers together with God," the highest honor that weak mortals can enjoy. This message must increase in extent and power. God's word has spoken it, and it cannot fail. But to fulfill this, those who pro-

claim it, who send it forth to the nations, must be clothed with power from on high. It is their privilege to "be strong in the Lord, and in the power of his might." As the message rises in power, God will clothe his servants with strength and power to rise with it. He will be "the health of our countenance," if we put our trust in him.

When Israel went out of Egypt they came to a point where they were hemmed in by the sea, the mountains, and the host of the Egyptians. At this point, with every avenue closed before them, the voice of the Lord is heard, saying, "Speak unto the children of Israel that they go forward."

These things "were written for our learning." Let us rise up and go forward. The sea, so dark and forbidding before us, will divide as we approach it, and soon we shall sing the song of victory on the other shore. J. H. W.

A Wife Overjoyed.

A MAN at whose house I was a guest, says Gough in his Autobiography, told me he had been a hard drinker and cruel husband; had beaten his poor wife till she had almost become used to it.

"But," said he, "the very moment I signed the pledge, I thought of my wife—what will my wife say to this? Strange that I should think of my wife the first thing; but I did, and as I was going home I said to myself, 'Now, if I go home and tell her all of a sudden that I have signed the pledge, she'll faint away, or she'll up and do something; and I must break it to her by degrees.' Only think of it. Why, the night before I'd have knocked her down, just as like as not, if she hadn't looked to please me; and now I was planning to break good news to her, for fear it would upset her."

As near as I could gather from what he told me, he found his wife sitting over the embers, awaiting for him. As he came into the house, he said:

"Nancy, I think that—"

"Well, Ned, what is it?"

"Why, I think I shall—that is—I mean to—to—Nancy, I mean—"

"What's the matter, Ned? Anything the matter?"

"Yes," said he; "the matter is just this: I have signed the temperance pledge, and, so help me God, I'll keep it."

"She started to her feet, and she did faint away. I was just in time to catch her; and as she lay in my arms, her eyes shut and her face so pale, thinks I, she's dead, and I've done it now. But she was not dead; she opened her eyes, and then she put her arms around my neck; and I didn't know she was so strong, as she pulled, and pulled, till she got me down where I had not been before for thirty years—on my knees. Then she said:

"'O God help him; and I said, 'Amen!' and she said, 'O God! help my poor Ned, and strengthen him to keep his pledge;' and I hollered, 'Amen!' just as loud as I could holler. And she kept praying and I kept hollering. You never heard a Methodist in the biggest revival you ever saw holler as loud as I did. I had like to split my throat, I hollered, 'Amen,' so loud. That was the first time we ever knelt together; but it was not the last."

PRAYER IN THE FAMILY.—I shall never forget the impression made upon me during the first year of my ministry by a mechanic I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears, as he said, "You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God. But if so, she can tell him what breaks my heart—that she never heard a prayer in her father's house, or from her father's lips! O that she were with me but one day again!"—Dr. Macleod.

Short Sayings.

NEVER talk to a man when he is reading, nor read to a man when he is talking.

If you would not have affliction visit you twice, listen at once to what it teaches.

He who thinks his place beneath him will surely fall below it.

Carefully avoid those vices which most resemble virtue; they are a thousand times the most ensnaring of all vices.

We often hate for one little reason, when there are a thousand why we should love.

If we would fully enjoy the light, let us have no deeds that we wish to cover.

Live for Something.

LIVE for something; be not idle,
Look about thee for employ!
Sit not down to idle dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway!
Gentle words and cheering smiles
Better are than gold or silver,
With their grief-dispelling wiles.
As a pleasant sunshine falleth
Ever on the grateful earth;
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary;
Drop the tear of sympathy;
Whisper words of hope and comfort,
Give, and thy reward shall be
Joy unto thy soul returning,
From the perfect fountain-head;
Freely as thou freely givest
Shall the grateful light be shed.

—Sel.

Missionary Department.

"Philip saith unto him, Come and see." John 1:46.

Success Everywhere.

Those who go forth to engage in a work they are satisfied is the work of God, have reason for hope and courage. When they read of their message, "The earth was lightened with his glory," they can but lay their plans for success to follow humble labor.

That is true of the work in which we are engaged. The reports from the *Review* given elsewhere by Bro. White are what we may expect to result from earnest labor. Other reports show, in Kansas, a score coming out in one place. In Wisconsin, fifteen additions in one place, and besides this many taking their stand by reading periodicals and tracts.

What is true in the East is also true here. Since our last issue we have received a number of encouraging letters from persons who have become interested by reading tracts, or a copy of the *Signs*. A friend who had been reading the paper writes from Seattle, Wash. Ter., ordering several copies to his friends there and in other places. He says of these times, "There are only a few, a remnant as in the days of old, that have not bowed the knee to Baal. May God save out of the mass salt enough to save the country from sharing the fate of Sodom and Gomorrah."

Another, a letter from a sister in Oregon who embraced the truth by reading. She sends to have the paper sent to others whom she has interested to subscribe for it.

And here is a letter from an intelligent Catholic in California who has been reading our tracts and papers. Ordering books he says, "I have been a Catholic from early childhood, and have been taught to believe, and do believe that a person can be a good Christian in that church, if he so will, without accepting as an article of faith *everything* which the authorities of the church have introduced therein." Again, he says, "Did God rest from his work on the first day, or on the seventh day? The only answer is, *on the seventh day*. Any other is sheer nonsense. . . . How reasonable in the nature of things that God should set apart his own resting day as *the day of rest for all men*, and not for the Jews alone?"

The same principle carried out will bring this friend ultimately to the Adventist ground. So may the truth advance. J. N. L.

System.

As this work increases, the necessity of carrying out system is more and more apparent. One object of system is that there may be a uniformity of action, and thus the burden of labor be equalized in all parts of the field, and also that all parts of the field may bring their united strength to bear at the same time and in the same manner.

Our work is an aggressive one. It is to present the truth beyond our own limits. The field is the world. And the last message of mercy must reach all that are in danger of the wrath of God, which is all mankind; for all are embraced in the call, "Whosoever will let him come." But to enter this work in a hap-hazard manner, without any definite object before us, or without any definite plan to accomplish that object, would be folly in the extreme. Our church organization answers well its end. Our Systematic Benevolence amply supports our ministry. But something further is needed. The spread of this truth has been, and must ever be, largely by the scattering of publications, and therefore a system should be

adopted whereby the influence of each individual can be felt in the advancement of this work. Where the tract organization is carried out, it answers this purpose well thus far. Those of the least influence, as well as those of great influence, can unite their strength in such a manner as to tell most effectually against the powers of Satan.—S. N. Haskell, in the *True Missionary*.

Responsibilities of the Work.

From *Review* No. 4, we quote some important remarks of Bro. Haskell relative to T. & M. work.

Probably among those who will read these lines there will be individuals who have friends in every part of the world wherever the English language is spoken. We have in our midst channels through which the rays of light might find their way to thousands who now sit in darkness in different parts of the earth. Why has God thus arranged this matter if it be not for this very purpose?

To every one of God's servants there has been at least one talent committed which the Judge of all the earth will require with usury in the day of final reckoning. If our lives have been such that we have no influence for good over those with whom we have been and are acquainted, we alone are held responsible for it. If we excuse ourselves by saying we can do nothing in this cause by our means or our influence or by sending the publications which have been so carefully prepared by those whom the Lord has called for this purpose, and then made ready to our hand by the Tract Societies, we shall find in the day of Judgment that we have digged in the earth and have hid our Lord's money. Truly it is said that we are not doing one-twentieth of what we might do, did we feel the responsibility that rests upon us. Shall we not as a people wake up to the importance of this matter, and like a well-disciplined army put forth more of a united effort to prepare the way of the angel which shall come down from Heaven and the earth be lightened with his glory? Rev. 18:1.

Especial attention should be paid to correspondence by the proper persons with those who may become interested even if we may not be acquainted with them. Every opening should be sought whereby the attention of individuals may be favorably called to the subject of present truth.

We do not say, scatter tracts promiscuously without any reference to whether persons may be interested to read or not. But we should individually feel that God has laid upon us a responsibility of not only doing something, but doing that something in such a manner that God can bless the effort to the salvation of others.

Our responsibility does not cease in simply giving away a few tracts or in obtaining subscribers for our periodicals. Yet these are very important in the discharge of the duties that rest upon us. Obtaining subscribers for our periodicals and a judicious distribution of our publications are essential means of accomplishing the object we have in view; namely, to bring men and women to a saving knowledge of the truth.

We must have the Spirit of God to accompany our efforts if we would be successful. There should be a living connection between Heaven and our own souls. We should be men and women that walk and talk with God and that can recognize and understand the voice of God and tell when good cometh.

We are placed here as sentinels, not only to guard the sacredness of the truth by a well-ordered life and a godly conversation, but to seek every avenue by which the truth may reach the hearts of others. Every lawful means should be seized upon with courage to carry the glorious light of God's truth into regions beyond, and make favorable impressions upon honest minds.

In view of the work as it opens before us, we might well say, Who is sufficient for these things? Where are the young men and women who fear God who will devote their lives to a cause which has been purchased by the precious blood of Jesus Christ. The providence of God and his Holy Spirit call loudly for laborers to enter the great harvest field. The harvest truly is plenteous and the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.

The work in which we are engaged is of the utmost importance. A great work must be done, and the time is short in which to do it. But it is the most sure and certain enterprise that men ever engaged in. Banks may suspend payment, railroad and mining stock may fall in the market, currency may depreciate in value, be counterfeited, &c., but there is no failure in the cause of truth. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and

he that reapeth may rejoice together." John 4:36. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

The promise is not to them who go forth in a careless and indifferent manner, and recklessly engage in this work, but to them who feel the burden of souls and the sacredness of the cause of Christ. All such are invited to come to the great source of light and strength, and draw from the never-failing fountain that grace which is needed to discharge the responsibilities resting upon us.

Instructions.

We have entered upon the work of making a thorough canvass, if possible to increase our subscription list to the *Signs* one thousand copies before our next State quarterly meeting. In order to do this, with our present number of missionary workers the ratio of subscribers for each member will be about three. Almost any one with an earnest effort can get three persons somewhere to either pay for the paper six months or a year, or to consent to read it three months on trial, and advance the postage. All will not interest themselves or succeed in getting three subscribers each, so some will have to do more than that.

One brother, in district No. 3, made up his mind a few weeks since that he would get ten subscribers. He has already sent us seven paid ones, and thinks when he gets his ten made up, he shall strike for ten more. Who will do likewise? One brother has sent us sixteen new subscribers, part of them full pay, in the last six weeks.

We have *Signs*, prepared with supplements, to aid you in soliciting subscribers in parts of your district away from your churches. District No. 3, the only one we have heard from, has, by its director, ordered 500 copies of these papers to be used in that district. The director writes that he has 50 names himself to whom he can send trial copies. Wake up, brethren and sisters, now is the time to strike. Can we not be moved to action in this matter, when we see so many becoming interested by simply reading one copy of the *Signs*? There is not a week passes but we receive letters from parties, subscribing for the *Signs*, who, some of them, had got hold of only one copy of the paper.

Think up the names of your friends and acquaintances, mail them a copy of these supplement papers. It will cost you only one cent each. We are responsible how we use our talent of influence with friends and acquaintances we may have formed in the past.

I hope each district will be active in all these matters. I am informed by the State secretary that there are two districts that have not as yet even furnished her a list of their paid members. When are they going to get started in the work? Some are taking hold zealously and their efforts are crowned with success. It might be so with all. Who will try? J. N. L.

Duties of Directors.

In defining the duties of the directors our Constitution reads: "He shall order all his books through the president." The query often arises, Why not each district or director order his books direct from the Office? Why through the president of his Conference Tract Society? The answer we give is, that union and harmony may exist throughout your Conference Tract Society. The president and State Tract Society secretary are supposed to understand better what would be for the general interest of the Tract Society than any one director. And if each director manages his own district independent of other parts of the Conference, we might as well have as many independent Tract Societies as districts. Then so far as a general system is concerned it would be out of the question. No movement of general interest, such as putting books in libraries, sending *Review* on trial, &c., could be successfully carried out. The financial strength of a Conference Tract Society could not be known. And in a short time a Tract Society would become inefficient by its lacking the only element of strength—*union of action*.—S. N. Haskell, in the *True Missionary*.

Questions and Answers.

Bro. W. O. S., of district No. 8, inquires, "What is meant by the librarian's list book?" and he also asks for an explanation of both books of the librarian.

Reply. The *list-book* of the librarian is simply a list of the names, in the church of which he is librarian, of those persons

who have paid \$1 each to become members of the State T. & M. society. The other book of the librarian is a *cash-book*, and is kept on a similar plan to that of the secretary's cash book, with this difference, the secretary's account is kept with the churches in his district while the librarian's account is kept with the individual missionary members of his particular church.

From 15 to 20 pages in the fore part of the book should be used to keep an account of T. & M. documents received by that church from the director. Then an account should be opened with a debt and credit page with each member, charging him with the number of tracts or pamphlets he may draw from the library, and stating the number of pages of the same, and the value. They should also be charged with *Signs*, *Reformers*, or other missionary documents. That is, the number should be stated that each member receives. The members should be credited with all money they may receive for memberships, donations, or book sales.

J. N. L.

From Bro. Church.

I BELIEVE the members of our church are all in good spirits and mean to do all we can for the Lord. We intend to be more active in Missionary work in the spring when the weather becomes settled. I live five miles from our place of meeting. I see I have traveled about 500 miles to attend our Sabbath meetings, besides our evening prayer meetings, and most of this I have done on foot. I feel well paid for my trouble. It is good to hear good testimonies for the truth. Paul says we must not forsake the assembling of ourselves together as the manner of some is, but exhort one another, and so much the more as we see the day approaching. Heb. 10:25.

From Brother Morton.

It has been some time since I became connected with those who keep the commandments of God and the faith of Jesus. Six years' investigation has confirmed me in the belief that their teachings are in harmony with the Bible, their only discipline.

They believe that the sinner must repent toward God and have a special faith in Christ before he can be justified. They believe that God's law is the eternal rule by which the justified sinner must measure his conduct. They realize the awful condition of the world, in that more than a billion of its inhabitants are breaking the law of God as often as the holy Sabbath, the seventh day of the week, comes to them.

They believe that the Saviour is soon to appear with the holy angels to take vengeance on this careless and lawless generation. They believe the various lines of prophecy, of which too many are willingly ignorant, unmistakably show that this great event is near at hand.

The signs Christ gives of his immediate coming have already appeared, and are read and known by all who prayerfully seek light from the Holy Scriptures. Dan. 12:10. They are seen in every movement of society. They are engraven in unmistakable characters upon a fallen church. They come forth from the halls of fallen justice. In short, they are emitted from one vast volcano of crime and corruption and borne upon every breeze, so that he who will may look up and behold the Lord's tokens abroad in the land. "None of the wicked shall understand, but the wise shall understand."

This people are engaged in proclaiming the most solemn message the world ever heard, because it is the last. When it shall soon have done its work; when the sheaves of good are gathered in, and the door of mercy is closed, then the careless, the unconcerned, the scoffing world (2 Pet. 3:3, 4), will be involved in one common ruin. Youth, manhood, and old age alike must bid farewell to every trace of hope, and die, drinking the cup of the wrath of a long-offended God, which is filled up in the seven last plagues. Rev. 15:1; 16:1.

Thus ends probation. The dark stream of sin leaves the shores of time and empties into eternity. Solemn thought! Thousands in the youthful halls of pleasure; thousands listless and lustful; thousands filled with covetous avidity in the various avocations of life; thousands wearing the mantle of Christian faith; all, all will soon behold with untold grief, the Son of man on the throne of his glory to execute judgment upon the ungodly. 2 Thess. 1:6-10.

Six thousand years God has been manifesting his attributes to mankind. The last generation may know his dealings in the past and avoid the awful consequences of unbelief. They may know that he warned the antedilu-

vians with fewer evidences of impending destruction than those with which he is warning this last generation, of his soon coming. They know he warned Sodom and "condemned them with an overthrow, making them an ensample unto those that should after live ungodly." This generation have his dealings with man for 6000 years. They have the fulfillment of various lines of prophecy, with numerous other scriptures now in fulfillment, all of which show the day of the Lord near at hand.

Now to reject this last solemn warning; to refuse to keep the commandments of God and the faith of Jesus and enter the pearly gates of the New Jerusalem, is to tread under foot the mercy and righteous government of him who sent his dear Son to open a cleansing fountain for all sin.

Very justly, then, may God soon close the door of mercy and let fall the vials of his wrath upon the scoffer and unbelieving, and thus vindicate his holy and immutable law.

"Blessed are they that do his (the father's) commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

R. A. MORTON.

Israel.

We find that the Israelites are to "keep the sabbath forever, for a perpetual covenant." Ex. 31 : 13-17. "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed forever. Amen. Not as though the word of God has taken none effect, for they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. 9 : 4-8. They are Abraham's children. Rom. 11 : 1 ; 2 Cor. 11 : 22.

We are Abraham's children by faith. Rom. 4 : 11, 13, 16 ; Gal. 3 : 6, 7 ; and thus all the true followers of Christ are Abraham's seed or children. Gal. 3 : 29. Before we were converted to Christ we were strangers from the commonwealth of Israel. Eph. 2 : 11, 12. But being converted we are brought nigh, Eph. 2 : 13, and are adopted into the family of God. Rom. 8 : 14-17. And then we are no longer strangers and foreigners but fellow-citizens with the saints and of the household of God. Eph. 2 : 18-20.

The adoption of the Gentiles is brought to view by the figure of grafting. Israel is called a green olive tree. Jer. 11 : 16. Through unbelief the branches were broken off and by faith the Gentiles are grafted in and become true Israel. Rom. 11 : 17-23. And thus they become Israelites indeed and Jews inwardly, circumcised in heart and spirit. Rom. 2 : 28, 29. If we are Abraham's children we will do the works of Abraham. John 8 : 39. Abraham not only had faith but he kept God's commandments and laws. Gen. 26 : 5. And thus are those brought to view by the third angel, Rev. 14 : 9-12, Abraham's children in the fullest sense, for they keep the commandments of God and the faith of Jesus. Rev. 14 : 12 and 12 : 17. These are Israelites as we learn from Rev. 7, where the same works are brought to view by an angel with the seal or sabbath of the living God to seal his servants in their "foreheads, and he sealed 144,000 of all the tribes of the children of Israel." Wherefore Israel shall keep the sabbath.

T. D. CLARK.

Deacon Gray's Lesson.

DEACON GRAY was assisted carefully into his chair, then his wife mounted beside him. Things were reversed since his long illness—she took the driver's seat and then the reins. As for Dobbin, the faithful old family horse, he was a slow-going beast at the best, such a horse as old ladies like to drive, and the Deacon's wife was verging on sixty.

"Mother's hair was really beginning to turn now," Jane, the eldest daughter, said (Jane had gray hairs herself), and so it was; but mother, blessed good woman, don't care. She had lived a spotless life, and the peace of her soul had given to her face a sweetness of expression that was far better than beauty.

"Deacon, are you warm enough?" Mrs. Gray always called her husband "Deacon," but now there was a peculiar intonation of tenderness in her voice, never very musical.

"O, yes, I'm comfortable. Dear, dear, how sweet the clover smells. I did n't know as the scent would ever come to me again,

when I lay in the south chamber, choking for breath."

"Never mind, Deacon, we won't talk of the past now. See Uncle Biah's medder; don't it look splendid? And the corn over there, why, its grewed a sight since yesterday. La! do see Dr. Baird's apple trees; don't they look beautiful?"

"Everything looks beautiful, Marthy," said the deacon, a light breaking over his rugged and somewhat hard face.

"So it does," and the good woman's eyes were lifted to the sky, across which the softest, whitest clouds were floating with a motion so airy that they seemed like spirits of the upper ether taking forms of grace and beauty.

"Don't care about stopping anywhere, do you, father?" asked the Deacon's wife, as the old horse jogged along.

"Well, yes, guess we might as well get out at the lane."

"Old Joe!" exclaimed Mrs. Gray aghast, "are n't you afraid he'll worry you, now you're so weak, deacon?"

"Well, no, I guess not, Marthy, he's a poor critter, and—and you know I feel different now about such things. Forty years of health goes nigh to harden a man's heart, Marthy," and he sighed as he spoke.

So Dobbin was reined in at the head of the lane, and Mrs. Gray, making herself a crutch for the Deacon, went toward the homely little house, over whose door, poor and lowly though it was, the honeysuckle wandered, full of sweets.

"If I ever did! Here's Deacon Gray a coming!" cried Joe's maiden sister, smoothing his hair.

"I don't want to see him," said Joe, moving uneasily on his bed.

"Good morning, how are you all?"

It was Marthy's cheerful voice, and Joe could n't choose but turn; and when once his faded eyes caught sight of the Deacon's altered face, they staid there, fastened by the expression of pallor—of tenderness that rested on those weatherbeaten features.

"Joe, I did n't know as we should ever meet again," said the Deacon, holding out his hand. "I have thought of you every day since I was laid on my sick bed. How hard it must be for you to stay there month after month!"

Joe's lips trembled a little. These words coming from a man who had more than once reproached him with shiftlessness and shamming, touched his heart.

"Well, yes, it's sort of hard," he answered, "but I s'pose I'll have to bear it. There's them that's wuss off, I guess."

"What can I do for you, Joe," asked the Deacon, his voice still soft with that strange tenderness. "Is there anything you'd like? Is the bed soft enough? Perhaps you could use my sick chair, it wheels about, and you might go to the door, or even outside in it. You're welcome to it, Joe, only say the word. And anything in the way of jellies, or delicate things that you fancy to eat, and books or papers if you want them. Don't make a stranger of me, Joe; send to me as you would to a brother."

"But you know I ain't a brother—I ain't one of your kind—Deacon, I—"

"Never mind," said Deacon Gray, as sedulously avoiding the argument now as he had before plunged into one; "never mind what your opinions are just now; the Lord sees, and may be he'll bring you round to my way of thinking yet. What I am after now is to make the body comfortable. And I just want to ask your pardon for all my hard ways and ungenerous speeches. I know I've done wrong, the Lord forgive me. I could n't tell what a difference sickness makes in body and mind then, but I do now."

"Come, Marthy, we'll be going, and Joe, I'll take it hard if you don't tax me for something. God bless you, Joe. Good morning."

The two had vanished, but it seemed, some way, as if the sunshine streamed more generally over the place they had left.

"Well, I never," exclaimed Joe's sister.

Joe himself was silent for some time.

"What ailed the Deacon?" he asked at last, as his sister came back to his bedside.

"Diphtheria, they said."

"Putty sick wa n't he?"

"Thought he would die; folks said so."

"Well, it's done him more good than all—no matter—," and Joe ended his sentence abruptly.

"To think how he used to fret and fume!" muttered Joe's sister. "And what a blessing that chair will be, and how you've wished you could get one, and he coming and offering it himself. Well I'll never say Deacon Gray ain't a Christian again, never."

Meantime the Deacon's wife was lifting the attenuated frame of her husband into the carriage again, her vigorous shoulders his main support. There were tears in her

eyes, but she bustled about, looking this way and that, tucking the big shawl over the Deacon's knees, and pressing him snugly back, as if she feared a gust of the strong spring wind would blow him away. Oh! but in her heart it seemed as if she had never felt such wealth of tenderness. The one thing that this good, but severe, man had lacked, had now, almost by a miracle it seemed, been wrought into being, and taken its lodgment in his heart. In his face a new, a holier benignity shone, even on the strongly-seamed forehead, and in the deep lines that toil and thought had worn in his cheeks. The eyes, the gray eyes, that only on extra occasions had lighted up with a human beauty, seemed now to have gained an almost unearthly softness.

"Marthy, Christ knew, did n't he?" he asked, in a tender voice.

"Knew what, dear?" The good woman started at her own tenderness—at the unusual term of affection.

"Through suffering,"—and he turned to his wife.

"How to pity us. Oh, yes! and he took it all on himself."

"It was put on me, thank God! I would n't have it; no, no! Humanity shrinks from the offering, from the cross. Forty years of health, Marthy, is a fearful test. I don't know, looking at the past as I do now, feeling what I have lost and what I have gained—I don't know as I had grace enough to save me, Marthy. It did n't seem to me once as if anybody need to be sick. Many a time I thought folks give up because they were weak and lazy. But you see God knew what I needed. Stop Dobbin, Marthy; there's poor Stephen's little lame boy. I wonder if something can't be done for him."

So Dobbin was stopped, and the poor child gladdened with a kind word and a handful of coppers that set his face shining. What with delight and surprise, tears came again to the good wife's eyes, for children had rather avoided the Deacon, sterling man though he was.

"I'll see if that boy can't be helped," the Deacon went on. "I've heard that if his father could only afford it, there's a place where he might be cured. He's a fine little fellow, and it is a shame to let him go stumbling through life."

"Shan't we turn round now, Deacon?" asked his wife.

"I think I would like to go to Tom. Blake's—he's another cripple, and more likely to be worse than better."

"But, Deacon, you had n't heard, I suppose. The truth is, he was taken to the poor-house."

"Marthy, is that so?" cried the Deacon, the old sternness coming back to his face.

"It is so. He grew so bad that they could n't find any one willing to be burdened with him, so they just put him there."

"I've heard him say, many's the time, he'd rather die than go there. Poor Tom!"

"Yes, it was very hard."

"We'll drive there, Marthy."

There was another refolding of the shawl, after the good woman had turned Dobbin's dull head in the direction of the poor-house. The Deacon went in, leaning on the arm of his wife, and led directly to the room of the old man, Tom Blake.

Tom looked askance at the Deacon, from whom he had taken many a long sermon—for Tom was as near an infidel as that other godless man, Joe—then at the sight of his pale, mild countenance, the old man faltered, he put up his thin hand, turned aside his face, and burst into tears.

"Tom, I'm sorry to see you here," said the Deacon, placing his withered hand on the old man's shoulder.

"I'd rather you'd seen me in the grave, Deacon Gray," sobbed the old man. "But I won't die here,"—a look of defiance crossed his features—"it shan't be said that Tom Blake died a pauper. No, sir. I'll crawl on my hands and knees at the last grasp, and I'll find strength to do it too, out of this pauper place."

"Tom, you shan't stay here," said the Deacon, resolutely.

The old man looked up. His face was pitiful to see, all dabbled with tears.

"No, Tom, I know how you feel. When I was choked with that awful sickness, I thought I'd give worlds for one easy breath."

"Yes, and I'm choking in here; every mouthfull I eat chokes me."

"You shall come out, Tom; be patient, and bear it as well as you can, you shall come out. If nobody else'll take you, I'll take you myself."

"Oh! God bless you, Deacon Gray! God bless you for a true Christian," cried the grateful man, tears of joy falling from his dim eyes. "I used to say hard things about you, Deacon Gray, because you tried to make me a better man. But the seed you sowed

is there, Deacon, and if it takes root and ripens, it will be because I see your faith and your works go together. You've made an entirely new man of me. God bless you, Deacon Gray."

Old Dobbin took a quicker step on his way home—oats in prospect. As for mother Gray, the way she patted and tucked that old shawl, looking up every now and then into the Deacon's gray eyes with a love that made her old face look angelic, was quite a treat to see.

And as for the Deacon, he thought to himself that he had always held religion as one would an ear of corn, ignorant of its use; but now, Christ had taught him how to strip off the harsh outside husks, and find within the life-giving kernels.—*Christian Monitor*.

News and Miscellany.

"MEN's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21 : 26.

FIRES.

JAN. 24, at Hartford, Ct.; loss \$75,000. At Hunters' Point, N. Y.; loss \$70,000. Jan. 29, at Jersey City; loss \$150,000. Jan. 31, at Stratford, Canada, destruction by fire of the principal business part of the town; loss \$250,000. At Elmira, N. Y.; loss \$40,000. Feb. 5, at Racine, Wis.; loss \$60,000.

EARTHQUAKES.

Jan. 24, two distinct shocks of earthquake were felt at Marysville, Cal. Three distinct shocks were felt at Chico, and one quite strong shock at the same time at Sacramento, lasting at the latter place ten seconds. As earthquakes are usually accompanied with volcanic eruptions, so now, latest advices from the Sandwich Islands state that the crater of the Mauna Loa is again emitting flames and smoke, nightly illuminating the heavens.

GALES.

Jan. 26, the Pacific coast was visited with a gale of almost unprecedented violence, lasting eight hours. It is stated that at its greatest light the wind attained a speed of 36 miles an hour. Several vessels were blown ashore at San Francisco. Many other vessels were torn from their moorings, and tossed about like playthings. The damage to shipping in this port aggregates many thousands of dollars. It is said to be the heaviest gale experienced here in fifteen years.

Chicago dispatches report the storm of Feb. 3, through the whole north-west the most terrible for years.

PERPLEXITIES.

In our own nation the Louisiana difficulty is still agitating Congress. The Senate's committee on elections voted, Jan. 28, to recognize the Kellogg administration. There are rumors that the United States is about to recognize the insurgent government of Cuba which Spain has been unable to suppress in a three years' trial. If this is done it will increase the difficulties between our own nation and Spain.

MODOC WAR.

According to a statement made by the Secretary of war the Modoc war of California cost the United States \$411,000.

TURKEY.

A telegram from Vienna, Jan. 31, states that "the Hospodar of Montenegro has withdrawn all demands on Turkey." The Czar of Russia has sent a note to the prince of Montenegro, congratulating him upon the peaceable solution of the difficulty between his government and Turkey.

SPAIN.

In 1872, Spanish authorities admitted that they had put to death 43,500 Cuban rebels. During the war more than 80,000 men have been sent from Spain to Cuba to put down the rebellion; but the feat is not yet accomplished. So says the *San Francisco Chronicle* of Jan. 27.

ENGLAND.

LONDON, Jan. 31.—The coal miners' lock-out in South Wales has begun. One hundred and twenty thousand men are idle. Six thousand shipwrights at Newcastle-on-Tyne have struck.

CRIMES.

To glance at the records of appalling crimes one must certainly be reminded that we are coming upon times like Noah's, when "the earth was filled with violence." The N. Y. *Times* of Jan. 30, tells of a robbery a few days before in that city, amounting to nearly half a million. The express office at Utica was robbed Jan. 30, of over \$40,000. The same day at Richmond, Staten Island, two safes were blown open and robbed of over \$10,000.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, FEB. 11, 1875.

A Special Session of the California Conference.

A SPECIAL session of the California Conference will be held at Oakland, Cal., February 12, at 9 A. M. The objects of this extra session are to decide the location of the SIGNS OF THE TIMES, the purchase of a proper site, the construction of the Office building, and to consider other matters which may come before the meeting. Brother and sister White arrived in Oakland the evening of the 2nd, and are fully prepared to co-operate with the Conference in establishing the press on a proper basis.

CONF. COMMITTEE.

Weekly Paper.

WITH our addition of experienced helpers from the East, we shall have ample aid to carry on the publishing work here. Over three tons of paper are on the way to Oakland. After one more issue we expect the SIGNS will make its regular weekly visits to its readers. Let all take hold now to increase our list of subscribers.

CAL. CONF. COMMITTEE.

Arrival.

ON the evening of Feb. 2, we were permitted to grasp again the hands of our dear brother and sister White in Oakland. After several months of wearing labor at Eastern Camp-meetings, and in connection with our institutions at Battle Creek, and after the important Biblical Institute, they return to us in good health and with their usual zeal, to act their part in the work here. God has wonderfully sustained Bro. White. His health and strength have evidently improved, notwithstanding his arduous labors East for the past six months.

Our State committee most gladly welcome these pioneers in this cause, and are happy to share their counsel and help at this time when important measures are under consideration.

They were accompanied by Eld. J. H. Waggoner of Michigan, who comes to labor on this coast as the providence of God may indicate. This brother we had not seen for about seven years, and it is a pleasure for us to meet him here. As we converse with these fellow laborers of the past and present, on the changes for the better that have taken place in seven years, and of the great advance made in that time in every department of the work of advancing the cause of present truth, our souls are refreshed; and as we look out and view the opening fields already white for the harvester's sickle, our zeal is fired and we buckle on the armor anew and resolve in the name of Israel's God to go forward.

J. N. L.

San Francisco.

THE work is still moving on in San Francisco. The interest in the meetings, in the Sabbath School, and Bible Class, and in present truth generally, is steadily increasing. Bro. and sister White each gave a discourse on Sabbath last and on first-day evening, to a full hall in San Francisco. Deep interest was manifest in the timely words spoken upon the great theme of redemption through Christ from the transgression of God's law.

It is very evident that our hall in San Francisco, which once gave ample room, must soon be changed for larger quarters, so that the many who desire to hear can have the opportunity. The outlook is cheering on this coast. Let us all work earnestly while we may.

J. N. L.

Oakland.

THE evening after their arrival here, Bro. and sister White spoke in our hall. It was well filled and all seemed deeply interested and much pleased. We thank God for the return of these worn servants in so good health and spirits. We know that all our people rejoice at their coming.

Bro. Waggoner has now spoken in our hall four times to good audiences. On the Sabbath we had eighty-five out,—all Sabbath-keepers but five. Several new converts were out, which encouraged us much.

I shall now rest for a few days till our plans for future labor are more matured.

Feb. 8, 1875.

D. M. CANRIGHT.

ALL letters on business for the SIGNS should be addressed "SIGNS OF THE TIMES, Oakland, Cal."

The Glorious Proclamation.

Arranged.

1. Hear the glorious proclamation, The glad tidings of salvation, Hear the glorious

CHORUS.
proclamation, Of the Saviour near. While the heavenly choir &c. choir of angels, While the choir of angels, While the heavenly choir &c.

heavenly choir &c. heavenly choir &c. choir of angels, While the choir of angels, Shall be chanting through the sky.

- Hark! the tidings onward rolling. Jesus comes, the world controlling! Hark! the tidings onward rolling, Jesus comes to reign. CHO.—While the choir, &c.
- See the sign in heaven appearing, And the blazing chariot nearing, See the sign in heaven appearing, And the Saviour there. CHO.—While the choir, &c.
- See the earth in terror shaking, And the dead to life awaking, See the earth in terror shaking, And the saints arise. CHO.—While the choir, &c.

- Now on wings of light ascending, With a shining host attending, Now on wings of light ascending, See them mount the skies. CHO.—While the choir, &c.
- See, the banner waves in glory, While ten thousand tell the story, See, the banner waves in glory, And the saints are there, CHO.—While the choir, &c.
- They are saved from death forever, Praise to Him who did deliver, They are saved from death forever, And to die no more. CHO.—While the choir, &c.

New Subscribers.

SINCE No. 14 was issued we have received new subscribers from our T. & M. workers as follows: Paid subscribers, District No. 1, one; No. 2, one; No. 5, one; No. 6, four; No. 7, seven; No. 9, one; total, fifteen. Trial subscribers, No. 2, five; No. 3, nine; No. 6, seven; No. 7, two; No. 9, two; total, twenty-five.

J. N. L.

Postage.

COMMENCING with January 1, 1875, new regulations were made by the P. O. department relative to newspaper postage. The postage on the papers of all regular subscribers must be paid, by the publishers, at the office where they mail the papers. Many of our trial subscribers have said in ordering the paper that they would "pay the postage." There is no way they can do it now but to remit us a sum equivalent to the postage, as it must be paid here. Some are doing this, as you will notice by the receipts of small sums in this number. Others may do the same, if they choose to do so.

J. N. L.

ALL money sent by mail to the SIGNS' office should be in drafts or postal orders, payable to the SIGNS OF THE TIMES, if the sum exceeds \$2 00. Sums less than \$2 00 can be in currency or postage stamps.

CARMINE, the most brilliant of red colors, is obtained from an insect found in Mexico on the *nopal cactus* or prickly pear. It takes 70,000 of the dried cochineals to weigh a pound.

ONE of the most important rules of the science of manners is an almost absolute silence in regard to yourself.

A LARGE migration of Jews is taking place to Palestine. Many of them are wealthy, and they are building a new suburb to Jerusalem, outside the gate on the Jaffa road.

THE COST OF IT.—The cost to France of the late war with Germany has been at length ascertained definitely. In cash it was 371,000,000 pounds sterling; and £173,000,000 as the value of ceded territory. Total, \$2,720,000,000.

English Bibles.

We will send any of the following English Reference Bibles, by mail, post. paid, at their respective prices:

- (1) Min. Ref. after verse, mor., \$3.25
- (2) Nonp'r'l, Marg. Ref., 3.00
- (3) Pearl, " " " Gilt, 2.50
- (4) Diamond, " " " circuit, 2.50
- (5) " " " " Brass Rim'd 1.50
- (6) " " " " Plain, 1.25

In ordering, designate the number of the Bible, in the left hand column of this list that you want. Please send in your orders.

Business Department.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

California Publishing Fund.

- \$25 EACH. Wm Saunders.
- \$20 EACH. J B E Young and wife.
- \$10 EACH. Chas Chittenden, C E Comstock, G A Baker, A B Griggs, A sister in Colorado.
- \$5 EACH. A V Dyberg.
- \$4 EACH. Mrs L E Wilkins.
- \$1 EACH. Susan Semple.

California Tent Fund.

- \$5 EACH. Eliza Young.
- \$1 EACH. Wm Semple sen.

Received for the Signs.

- \$2 EACH. Geo Manuel, J Eggleston, A J Drulard, T W Fairman, R T Ward, Jonathan Chase, D Hoag, C C Farnsworth, J B Clark, John Judson, L Judson, Mrs Marian Judson, Mr G T Smith, Thomas Forbes, J B Montrose.
- \$1 EACH. J Isaacs, E Hammond, S H Lingle, J B Ferguson, Eliza M Miller, James Hannan.

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