

The Signs of the Times.

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

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ABIDING WITH GOD.

LET every one, whate'er his calling be,
Therein abide with God: so wrote of old
Saint Paul to them at Corinth, and to me,
With loving lips, to-night, that truth was told.
I had grown weary with my strifes and cares,
And murmured o'er the service of the day,
Wherein, I had forgotten, unawares,
That thus I still might honor and obey.
Therein abide with God: would I might ne'er forget,
That evermore I might with him abide:
What matters how or where the stamp is set,
Or what the furnace where the gold is tried,
So that the metal has the sterling ring,
So that the likeness of the King is shown;
God's coinage still, that to the soul may bring
Such wealth as merchant princes have not known.
In market places where the race is swift,
And competition on temptation waits;
In quiet homes where unseen currents drift
A thousand petty cares through open gates;
Let each and all, whate'er the calling be,
Therein abide with God; from break of day
Till set of sun, they shall his purpose see,
And serve him in his own appointed way.
So let me see and serve, and thus abide;
Not simply patient, or at best content,
Not with eye-service, wherein, love denied,
In rounds of duty solemn days are spent;
Give me, O Lord, a joy that is divine;
Touch thou my lips with constant themes of praise;
Since, having thee, all things I need are mine,
Whate'er my lot, whate'er my length of days.
—New York Observer.

GENERAL ARTICLES.

THE GREAT CONTROVERSY.

Birth and Early Life of Moses.

BY MRS. E. G. WHITE.

THE children of Israel were not slaves. They had never sold their cattle, their lands, and themselves to Pharaoh for food, as many of the Egyptians had done. They had been granted a portion of land wherein to dwell, on account of the services which Joseph had rendered to the Egyptian nation. Pharaoh appreciated his wisdom in the management of all things connected with the kingdom, especially in the preparation for the long years of famine. As a token of his gratitude, he not only offered to Jacob and his sons the best part of the land of Egypt as a dwelling-place, but exempted them from all taxation, and granted to Joseph the privilege of supplying them liberally with food through the whole continuance of that dreadful famine. The king said to his counselors, Are we not indebted to the God of Joseph, and to him, for this abundant supply of food? While other nations are perishing, we have enough. His management has greatly enriched the kingdom.

"And Joseph died and his brethren, and all that generation." And "there rose up a new king over Egypt, which knew not Joseph." By this we are to understand, not one who was igno-

rant of Joseph's great services to the nation, but who wished to make no recognition of them, and, as much as possible, to bury them in oblivion. "And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."

The Israelites had already become very numerous. "They were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Under Joseph's fostering care, and the favor of the king who was then ruling, the Israelites had been advanced to positions of honor and trust, and had spread rapidly over the land. But they had kept themselves a distinct race, having nothing in common with the Egyptians in customs or religion; and their increasing numbers excited the fears of the king and his people, lest in case of war they should join themselves with the enemies of their masters. They had, however, become too useful to be spared. Many of them were able and understanding workmen, and the king needed such laborers for the erection of his magnificent palaces and halls. Accordingly he ranked them with that class of slaves who had sold their possessions and themselves to the kingdom. Taskmasters were set over them, and their slavery soon became complete. "And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigor." "But the more they afflicted them, the more they multiplied and grew."

The king and his counselors had hoped to subdue the Israelites with hard labor, and thus decrease their numbers and crush out their independent spirit. And because they failed to accomplish their purpose they hardened their hearts to go still further. Orders were now issued to the women whose employment gave them facilities for such acts to destroy every Israelite male child at its birth. Satan was the mover in these matters. He knew that a deliverer was to be raised up among the Hebrews, and he thought that if he could move the king to destroy the children, the purpose of God would be defeated. The women feared God; they dared not murder the Hebrew children; and the command of the king was not obeyed. The Lord approved their course, and prospered them; but the king became very angry when he learned that his orders had been disregarded. He then made the command more urgent and extensive. He charged all his people to keep strict watch, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

While this cruel decree was in full force, Moses was born. His mother concealed him for three months, and then finding that she could keep him no longer with any safety, she prepared a little vessel of bulrushes, making it water-tight by means of lime and pitch, and after laying the child therein she placed it among the flags at the river's brink. His sister lingered near, apparently indifferent, yet all the time anxiously watching to see what would become of her little brother. Angels were also watching, that no harm should come to the helpless infant, placed there by an affectionate mother, and committed to the care of God by her earnest prayers. And these angels directed the footsteps of Pharaoh's daughter to the river, near the very spot where lay the innocent stranger. Her attention was attracted to the little vessel, and she sent one of her waiting-maids to fetch it. When she had removed the cover she saw a lovely babe; "and behold the babe wept, and she had compassion on him." She knew that a tender Hebrew mother had taken this means to preserve the life of her much-loved babe, and she decided at once that it should be her son.

The sister of Moses immediately came forward and inquired, "Shall I go and call to the a nurse of the Hebrew women, that she may nurse the child for thee?" And her mission was given.

Joyfully sped the sister to her mother, and related to her the happy news, and conducted her with all haste to Pharaoh's daughter. The child was committed to the mother to nurse, and she was liberally paid for the bringing up of her own son. Thankfully did this mother enter upon her now safe and happy task. She believed that God had preserved the life of her child, and she faithfully improved the precious opportunity of educating him for a life of usefulness. She was more particular in his instruction than in that of her other children; for she felt confident that he was preserved for some great work. By her faithful teachings she instilled into his young mind the fear of God, and love for truthfulness and justice. She earnestly pleaded with God that her son might be preserved from every corrupting influence. She taught him to bow and pray to God, the living God, for he alone could hear him and help him in every emergency. She sought to impress his mind with the sinfulness of idolatry. She knew that he was soon to be separated from her influence, and given up to his adopted royal mother, to be surrounded with influences calculated to make him disbelieve in the existence of the Maker of the heavens and the earth.

The instructions which Moses received from his parents were such as to fortify his mind, and shield him from being corrupted with sin, and becoming proud amid the splendor and extravagance of court life. He had a clear mind and an understanding heart, and never lost the pious impressions he received in youth. His mother kept him as long as she could, but was obliged to separate from him when he was about twelve years old, and he then became the son of Pharaoh's daughter.

Here Satan was defeated. By moving Pharaoh to destroy the male children, he had thought to turn aside the purposes of God, and destroy the one whom God would raise up to deliver his people. But that very decree, appointing the Hebrew children to death, was the means overruled by God to place Moses in the royal family, where he had advantages to become a learned man, and eminently qualified to lead his people from Egypt. Pharaoh expected to exalt his adopted grandson to the throne. He educated him to stand at the head of the armies of Egypt, and lead them to battle. Moses was a favorite with Pharaoh's host, and was honored because he conducted warfare with superior skill and wisdom. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." The Egyptians regarded him as a remarkable character.

Angels instructed Moses that God had chosen him to deliver the children of Israel. The rulers among the Israelites were also taught by angels that the time for their deliverance was nigh, and that Moses was the man whom God would use to accomplish this work. Moses thought that his people were to be delivered by warfare, and that he would stand at the head of the Hebrew host, to lead them against the Egyptian armies. Having this in view, he guarded his affections that they might not be strongly placed upon his adopted mother, or upon Pharaoh, lest it should be more difficult for him to remain free to do the will of God.

The pride and splendor displayed at the Egyptian court, and the flattery he received, could not make him forget his despised brethren in slavery. He would not be induced, even with the promise of wearing the crown of Egypt, to identify himself with the Egyptians, and engage with them in their idolatrous worship. He would not forsake his oppressed brethren, whom he knew to be God's chosen people. The king commanded that Moses should be instructed in the worship of the Egyptians. This work was committed to the priests, but they could not, by any threats or

promises of reward, prevail upon Moses to engage with them in their heathen ceremonies. He was threatened with the loss of the crown, and that he would be disowned by Pharaoh's daughter, unless he renounced his Hebrew faith. But he was firm in his determination to render homage to no object save God, the maker of the heavens and the earth, to whom alone reverence and honor are due. He even reasoned with the priests and idolatrous worshipers upon their superstitious veneration of senseless objects. They could not answer him. Yet his firmness in this respect was tolerated, because he was the king's adopted grandson, and was a universal favorite with the most influential in the kingdom.

THE WORLD'S JUBILEE.

THE following rich extract is from an English layman's letter addressed to Dr. Raffles, on a hymn composed by him for the "Jubilee Year of the Missionary Society." The evils of which the writer speaks have been intensified ten-fold since the article was written. The hymn rejoices in the hope of the world's speedy conversion. The writer says:—

But ere I draw this letter to a close, let me ask you one question: Do you considerably believe that the earth is on the advance to such a consummation as your hymn describes?

I am writing to you with the map of the world suspended before me, the map of this world, of which Satan is the god, and whose right to it, *de facto*, the Bible does not dispute, but recognizes. Will you, in your study, travel with me over the map or ground plot of the great usurper's dominions, and tell me where it is that you have discovered the cause of such jubilant acclamations as your hymn so joyfully, so sweetly, breathes? for I confess that this map is to my eye, like Ezekiel's roll, full of "lamentations, and mourning, and woe."

Where shall we begin? With the dark places of the earth, which, by universal consent, are full of the habitations of cruelty? Poor Africa! I will not seem as one that mocketh, by asking you whether you find it there—whether, from the Isthmus of Suez to the Straits of Gibraltar, you can find a resting-place for the foot of your happy muse. Well, then, shall we coast it down the western shore, from the Straits of Gibraltar to the Cape? Oh! you exclaim, let us hasten on; for these shores are dyed with blood, so deeply dyed, and the stain so continually, hourly renewed, that the Atlantic waves cannot efface it. Back, then, along the eastern shore, with a sigh, a tear, and a groan, for poor Madagascar as we haste along, and another for Arabia, miscalled "the happy," and its stony and its desert region, as we pass up the Red Sea to the point from whence we started. I ask not if we have yet found a spot where we could pause for a moment to chant our "Jubilee Hymn."

But the Cape! you say—the Cape of Good Hope! Well, we will return to the Cape, and to some other sweet oases in the great desert of the fall tyrant's dominions before we part company. At present, let us hasten on; surely we may not spend many moments in that frightful continent of South America, which seems to look across the ocean to the continent we have left, and defy it to a rivalry of cruelty and woe.

From the Isthmus of Panama to Cape Horn, and from Cape Horn to the Isthmus of Panama, all, all around and within, is true and faithful to its allegiance to its hellish master.

Onward, then, onward to the land of the "pilgrim fathers." We need not tarry, I hear you say, in the gulf of Mexico, to look either to the west on Guatemala, or to the east on Cuba, St. Domingo, or the islands, which for ages have almost concentrated in themselves the groans of creation. . . . Linger here, my dear sir, and sing with such a people your "Jubilee Song" if you can. I could not join you if I would; my voice would falter, my tongue would cleave to the roof of my mouth, I should choke with indignation.

Oh! but, you say, they have divines. I know they have, and many sound and good ones; and greater will be their condemnation. But they have among them one whom a monthly journalist describes in most glowing language, one who has just sent across the Atlantic a book called "Anastasis," written to prove that *there is no resurrection of the body*; that all the resurrection, there is

or ever will be, takes place simultaneously with the dissolution of the soul and body—a mere resurrection of the principle of animal life, and that this principle of animal life will, at the moment of death, pass into the spiritual bodies of the unseen world. I see you quiver, and well you may. Let America burn in the market-place the books of professors, which deny the resurrection of the body; and then let her talk of her divinity. Let her close the doors of infamy in which the 15,000 hapless victims of the sensuality of the citizens of her capital hide their shame and their sorrows (first comparing the number of these unfortunates with that of the adult male population of the city); and then let her talk of religion and morality. Meanwhile, it is no place for the strains of the "Jubilee Hymn," and it is almost a relief from the nausea caused by the scene we are hastening from, to have to pass through the Canadas, and such of the tribes of North American Indians as have escaped the cupidity of the degenerate sons of the "blessed pilgrim fathers," and, crossing the Straits of Behring, to enter upon the vast regions of Asia. But where can we stop? In Siberia, or either of the Tartaries, Russian, Independent, or Chinese? in Turkey, Arabia, Persia, Thibet, Hindostan, or China? All, all belong to the god of this world; all, all are peopled by the children of disobedience. And what of the great islands of the sea, Samatra, Java, Borneo, New Guinea, and that continental island, Australia, and its companions, Van Dieman's Land, and New Zealand—what but the same sad, dark, and gloomy scene?

"Oh! but," you say, "here we may stop in Oceania among the sweet little islands of the Southern Sea—isles so green, so tranquil, so simple, so happy." You need not press me; I sigh for something to remind me of Paradise, however faintly, however feebly. Well, I have brushed off the fly spots which were mixed in with the happy little isles, and which had increased to my eye their apparent number. Yes, they are green and lovely, and seem almost as if they were rescued from the rent-roll of the great usurper by the hand of the faithful missionaries of the cross; as though the sword were beaten into the ploughshare, and the spear into the pruning-hook, and the reclaimed savages would learn war no more. But, dearly as we all love to be deceived by that which soothes and solaces, can we, I ask you, can we venture to stop even *here* to sing your sweet song of triumph? It must not be at Tahiti, poor Tahiti, surely—rescued, well-nigh rescued from the jaws of the dragon, to become the prey of the great papal harlot and her infidel paramour.

And what will be the fate of the rest of the islands of the Southern Ocean, whether Christianized or Pagan, God only knows; but he who calls himself the Vicar of Christ has marked them out for his own. They are part and parcel of his new diocese of "Oceania;" and Rome has friends powerful enough and willing enough to aid him in bringing them under the pastoral crook of the hireling shepherd, as we have alas! seen to our sorrow.

Who is ignorant or unobservant of the strides Rome is making, of the energies she is putting forth to subdue the world to her dominion? He who sees it not must be blind indeed, with the records of the Propaganda open for his perusal, and the scenes at home and abroad acting before his eyes. And who, with the Bible in his hand, knows not of the doom that awaits the man of sin, when he shall come in like a flood, and the standard shall be lifted up against him? When come to the full—when ripe for destruction—the Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming. But till Antichrist falls, I have no heart for the "Song of Jubilee." Come the day, and I trust then to join you in it; when the universe shall hear, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluiah! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. Amen. Alleluiah!

But we have yet another part of the globe to travel over ere we have finished the map. It is the seat of the beast itself—civilized, Christianized, enlightened Europe. Let us be here rather more minute, and take a glance at the different kingdoms, as they are composed of infidel, papal, patriarchal, Protestant, and papal-protestant materials. Shall we begin with infidel Turkey? Pass

on quickly, you exclaim. Shall we stop, then, in equally infidel, though nominally papal, France? Pass on. Italy? Austria? Spain? Portugal? The islands of the Mediterranean? I am not mocking I assure you. I only want to take in *detail* that which may mislead or mystify if spoken of in the *aggregate*. Well, then, Russia and the lately revived kingdom of Greece, who taught by the patriarch, and not by the pope, deem it an abomination to worship the *image*, instead of the *picture*, of the Queen of Heaven—the mother of God!

True it is, that, as we travel northward, we escape from the denser regions of Christian idolatry; but are you willing to pause in Germany, Belgium, or Holland? in Prussia, Denmark, or Sweden? I deem you would rather be hastening on to the land of liberty—the land of Bibles—our own beloved island, the ocean queen. Oh! what a relief! Here, at least, we can breathe after what we have passed through—

"Such regions dolorous—a universe of death!
Where all life dies—death lives."

Here at least, we may breathe freely. But where, oh! where shall we find a resting-place to sing the "Song of Jubilee?" for here, surely, if anywhere on the globe's surface, it may be chanted, and with lute and viol. Where shall we begin the strain? Let us search for a suitable spot. Surely, we shall find it where those who represent the aristocracy of the land are gathered in one peerless assembly; surely, among those whom the people have chosen to represent the great community. I would not speak of dignities or of those in authority with irreverence; but I ask you, what would be the reception of the legislator who should propose, in either of those august assemblies, to frame a law on such a simple cardinal principle as this, "Thou shalt love thy neighbor as thyself," and adduce the authority of Jesus of Nazareth as his warrant for introducing a bill framed on such an obsolete maxim?

Shall we look for the spot in the ranks of our brave soldiers, and invite the accompaniment of the trumpet and the drum? or among our gallant sailors, in some interval of cessation from oaths and blasphemy? Shall we find it with the conductors of our daily press, which leads while it follows the opinions of its millions of readers? Shall we find it in our commercial or manufacturing towns, or among our rural population?

You know something, sir, of both, and could give a description of each which would make us hide our heads for shame and sorrow. Oh! what a tale do the beer-shops of our agricultural districts tell! And were it seemly to speak of those things which are done of the world, the fair-spoken, respectable-looking, well-dressed world, by our cities and towns, in secret, where could we hide our heads or conceal our shame? You are not ignorant of the statistics of crime, soul-polluting, soul-destroying crime, which have been furnished to the public, of one town, for example—a town where the gospel is proclaimed continually with eloquence and with power, but a town which vies with the great metropolis itself in a sin which increases beyond the ratio of the increase of its vast population.

I have before me a pamphlet, in which the philanthropic writer endeavors to grapple with the monster which is ruining its thousands, *aye*, sending its tens of thousands of our youth, our baptized youth, down quick into the pit—a pamphlet in which the writer avails himself of facts supplied by one of your fellow-laborers, a devoted minister in your town of our denomination—facts which would seem incredible were they not given on unquestionable authority. Let this one speak for itself; but had it ten thousand voices, it would not tell one ten-thousandth part of the sorrows, the unutterable sorrows, which it is the key to. Hear it, ye men of pleasure! hear it, ye deceivers and deceived! ye who are hastening with the gospel sounding in your ears to the pit of destruction, and dragging with you the souls of your wretched associates in crime! There is spent in the town of Liverpool alone, in the course of a single year, upon one sin, so emphatically called in the Litany of the national church "a deadly sin," two hundred thousand pounds.

Ponder this one fact, with which you are already acquainted; follow it out through all of its details, causes, and influences, and I need not ask you whether you select such a town as this for the "Jubilee Hymn"—a town devoting the wealth it once earned in the service of Moloch, during the bloody days when its docks were crowded with slayers, to the service of Moloch's great

compeer and rival, the dissolute Belial. Such a town! and can we flatter ourselves that Liverpool stands *alone*? The statistics of crime tell, but too plainly, that it is rather but a sample of the mass of our civic population. Need I lift up the curtain which conceals the condition of the great metropolis, "the monster city," as it has not been unfitly called? That curtain has been drawn aside by able and powerful hands; and what scenes of sickening corruption have been disclosed!

"It must be admitted," says a writer whom I have already quoted, "though the admission bring sorrow to the heart, that by far the great majority of men in every land are still in the gall of bitterness and in the bond of iniquity. In heathen lands, vice assumes the most brutal forms, and gathers to itself innumerable victims—it is savage, cruel, relentless; but in those countries where civilization has advanced, there exists a refinement in vice which renders its approach more subtle and its blows more deadly. In the former, it is open and undisguised; in the latter, it is noiseless and secret. In the former, it is bold and daring, giving its victims the chance of escape; in the latter, it has a stealthy pace, and, serpent-like, winds its folds around its victims, the more securely to crush them to the heart, without a ray of hope.

"The history of the world furnishes abundant proof that, as civilization has advanced, vice has become more refined, and has brought down certain desolation and ruin. Do not Greece and Rome present examples? and is not the truth of this remark manifest in this country, the land in which so much has been done and is doing to extend and perpetuate the blessings of religion and virtue? The great metropolis itself, in its leading thoroughfares, in its lanes and alleys, in its winding courts, testifies to the truth of the remark. Take but any of the vices with which London is deluged: mark well all its machinery, regard the *modus operandi*, and it will be discovered that fiendish arts and infernal contrivances are employed to entrap its victims. More especially is it so in reference to the vice of uncleanness, which holds an almost undisputed sway throughout the length and breadth of the land. Horrid and systematic schemes, intricate, but not the less fatal, are continually practiced, which have disturbed domestic peace, drawn thousands into ruin, and entailed a lasting disgrace upon the country." But the subject is too fearful, too revolting, to be dwelt upon, though too fearfully true and significant to be suppressed. I speak as unto the wise. Judge ye.

Is there no spot, then, where Satan has relaxed his grasp of the territory he has won? Look at the wide sea, which has become almost as populous as the dry land—"the great highway of the world," which no longer separates man from man, but brings all nations into familiarity with each other. Is there one man more proverbially godless than another—is it not the poor mariner? Thank God for the "Bethel flag." But oh! what is still the condition of the tens of thousands of every nation, who live in the bosom of the great deep; who fear neither God nor devil, and who look for a final state between Heaven and hell? not fit, as they deem, for the one, because of their wickedness, nor deserving of the other, because of their bravery. Oh! could the different sea-ports of the world disclose the amount of guilt which every vessel that enters them leaves with its cargo, what a tale would they relate! It is said of our *own* seamen, that "the curses and imprecations of those they have injured in distant lands are poured upon them, and *our* country is denounced as the scourge and bane of the world." What must be said, then, of the crimes of other nations who pretend not to rank with us in the scale of morality?

Well it is for us that we cannot see, that we cannot hear, what we are impotent to heal. The heart would give way in its frantic struggle to stay or avenge it.

"No eye but His could ever bear
To gaze all down the drear abyss,
Because none ever saw so clear
The shore beyond of endless bliss."

No, the groans of creation are anything but jubilant; and well may we exclaim, "O Lord, how long!" The great creation groaneth and travaileth, waiting for the manifestation of the sons of God, waiting for the appearance of the Lord, the Head of the new creation.

"Oh! that the months would roll away,
And bring the coronation day."

But it is time I brought this letter to a close. Before doing so, I must fulfill my promise of visiting with you some of the little oases in the world's great desert. Bless God, there are many of them—sweet "little spots inclosed by grace, out of the world's wide wilderness;" and there is no part of that wilderness where they are not to be found. In the frozen shores of the Arctic regions—in the burning sands of the deserts, in the east and west, in the north and south, on Greenland's icy mountains, on India's coral strand, in every country and in every clime, in the quiet village and in the busy town, in the palace, in the cottage, in the mansion, and in the garret and cellar, in the houses of parliament, and in the houses of correction for indigent poverty—God has a seed to serve him, and he is still gathering them out of the world that lieth in the wicked one, by the preaching of the gospel—by the evangelist at home and the evangelist abroad—from every kindred and nation and people and tongue.

Great is the honor he puts upon Britain in making her a quiver for his arrows. The Bible Society, the Missionary Societies, the Tract Society, like three sister graces, look lovely apart, but oh, how lovely in their blended beauty! What has not God wrought by means of their work of faith and labor of love, notwithstanding our national crimes, in the one great cause of "spreading the knowledge of Christ among heathen and other unenlightened nations."

Well, here, you say, here we may surely sing with a joyful heart. True; but it must not be a strain that tells of "the world's jubilee" in the absence of the world's rightful Lord—of the earth's deliverance from bondage while "the god of this world" is triumphant, and making the whole creation groan. It must not be of a time anterior to that when the cry shall be heard, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever."

Tell me not that it is the preaching of the gospel that will do all this. It is only the province of the gospel to *announce* it. "The gospel of the kingdom" is one thing, "the kingdom" itself is another thing. The invitation is not the feast. We have come to talk about the gospel as though there were something cabalistic in the *word*. We have come to regard it very much as the Jew regards the law, or the papist the crucifix. It is a message—it is an announcement—it is not that of which it testifies—it is *not* the kingdom of Christ—it has done, and is doing, and will yet do its appointed work, *gather out* the little flock to whom it is the Father's good pleasure to give the kingdom. But it will do no more. It will not heal the sick, for it is not its province. It will not give sight to the blind, nor hearing to the deaf, nor feet to the lame, for it is not its province. It will not raise the dead, for it is not its province. It will not cause waters to spring forth in the desert, nor make the wilderness flourish and blossom as a rose. It will not dethrone the god of this world, for it is not its province. It will not close the door of the world's great hospital—

"The lazar house, sad, noisome, dark, wherein are laid
Numbers of all diseased, all maladies
Of ghostly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demonic frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and joint-racking rheums."

But all this is to be done; and when the number of the elect is complete, that number known only to Him who keeps the book, "the Lamb's book of life," in which their names are written—when the last of the little flock shall have heard the Shepherd's voice through the instrumentality of the preaching of the gospel—then the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed in a moment, in the twinkling of an eye. And then the Kingdom shall come, and God's will be done on the earth, as it is done in Heaven, and the groans of creation shall cease.

Let the angel speed, then, his flight through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, and say with a loud voice, "Fear God, and give glory to him, for the *hour of his Judgment is come*." For then shall come the restitution of all things promised from before the foundation of the world.

For, concomitant with and consequent upon the second coming of Christ, shall be—the resurrection of the sleeping saints—the change of the living saints—the casting out and binding of Satan—the destruction of Antichrist—the gathering of Israel—the deliverance of the creature from the bondage of corruption—the kingdom of Christ and his saints. And then shall the Redeemer see of the travail of his soul, and be satisfied. And we shall be satisfied too, "if by any means we may attain unto the resurrection of the dead," awake in *his* likeness, and share in *his* glory.

I do not know that I can better close this letter than in the closing words of "the declaration of the faith of the Congregational churches": "As Christ would have us to be certainly persuaded that there shall be a judgment, to deter all men from sin, and for the greater consolation of the godly in their adversity so will he have that day unknown to men, that they may shake off all carnal security, and be *always watchful*, because they know not *at what hour the Lord will come*, and may be *ever prepared to say, 'Come, Lord Jesus, come quickly.'*—Amen." And to this I add my Amen also.

THE LORD'S DAY.

"I was in the spirit on the Lord's day." Rev. 1: 10. "And that is the first day of the week," said a certain preacher as he was trying to uphold Sunday-keeping a few weeks ago. When pressed to prove it by the Bible, he replied that "history said so, and nearly every body believed it. And that is the only answer a minister of the gospel(?) could give.

But what does the Bible say about it? "To the law and to the testimony." Isa. 8: 20. Here are two infallible rules God has given us. It is very evident that sixty-five years after the death of Christ, there was a particular day called the Lord's day. Which day was that? We turn to the first rule as found in Ex. 20: and find there that it is *the seventh day*. This is plain enough. We are not left to guess at it.

Would this government set apart a particular day, and then leave its citizens to guess which day that is? This is too absurd to think of. The first rule (the law) teaches that the seventh day is the Lord's day. Now what does the second rule (God's word) teach? "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*," etc. Isa. 58: 13. That is plain enough. The Lord is speaking here of *his holy day*.

After the supposed change of the Sabbath, we find the women keeping the Lord's day on the Sabbath, according to the commandment, and that command says that the seventh day is the Lord's day.

Let us now turn to what Christ, the Lord of the Sabbath, says. And he is able to tell us which day the Lord's day is. We turn to Mark 2: 27, 28. He says "the Sabbath was made for man." Now when was the Sabbath made for man? We turn to Gen. 2: 1-3, and we read there it was at the close of creation. There it says God sanctified it. Christ says it was made for man. Which day was this? The seventh day. Gen. 2: 3. Then Christ says: "Therefore the son of man is Lord also of the Sabbath."

Now the first rule teaches that the seventh day is the Lord's day. The second rule says it is the Sabbath which was made for man, and this is the seventh day, and Christ says he is Lord of it. Now I ask in all candor, which day is the Sabbath? The seventh day is the only answer.

Again, the seventh day of what? Of the year? Of the month? No. We turn to Luke 23: 56, and it is there stated that the women rested the Sabbath day, according to the commandment. This day they kept, says Luke twenty-eight years after the death of Christ, "according to the commandment," *was the day before the first day of the week*. The day before the first day of the week is always the seventh day of the week, because there are only seven days in the weekly cycle.

Then the first day of the week is not the Lord's day, but the day that precedes it, or the seventh day of the week.

MARSHALL ENOCH.

As little rocks in the stream may trouble the water, but they do not hinder it from flowing on, but only give it greater force; so the difficulties and discouragements of the Christian warfare only serve to make the Christian double his efforts to go forward on his appointed course.

THE SIGNS OF THE TIMES.

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

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

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 12, 1880.

THE TRUE MISSIONARY.

"Go ye into all the world and preach the gospel to every creature," are the words of the Great Missionary, as he closed his mission here below, and was about to ascend to Heaven to enter upon another work. And this high and holy commission given to Christ's first chosen representatives upon Olivet, more than eighteen hundred years ago, has not lost its power to move the very soul of those who have within them anything of the true missionary spirit.

Christians have ever had a world-wide mission. And from the time this commission was first given to the present time, there have been a few men who had the "Go" in them. But in the closing message, fraught with the deepest interest, the word is, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." "Go out into the highways and hedges, and compel them to come in." Luke 14:21, 23. And the extent of this work is indicated by the prophetic declaration, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

Men and means are wanted to carry forward the last great missionary work. A denominational school should be established at Oakland, to educate young men and young women for positions of importance and trust. Some should be studying the languages in reference to the work in other countries. And while these should be encouraged, especially those of our brethren of other tongues who have already engaged in the work, and helped to immediate usefulness, they must make a complete consecration of all to the work in order to be of any real benefit to the cause.

The most worthless class of ministers in existence are those who have been educated at charity schools. The most valueless missionaries are those who are sent upon high salaries. And the poorest kind of Christians are those who have been made such at those missionary posts where the impression has been given that all they had to do was to hear, the missionary being supported by the liberalities of others. The principle of labor and sacrifice must be incorporated into all our missionary operations.

Jesus, the great missionary, made an infinite sacrifice. His mission was one of toil, care, and of weariness. He was a man of sorrows, and acquainted with grief. Among the children of men in this world, he was as a homeless stranger. And he did not hold out inducements of worldly prosperity and a life of ease and affluence to any who were disposed to become his followers.

When a "certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest," Christ would give him to understand on the start what his followers might expect, and says to him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:19, 20.

Jesus says to the twelve, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Verses 24, 25.

In the wonderful conversion of Paul, and his call to the work of the ministry, he does not receive the impression that even his learning and superior talents would secure to him a large salary and a high reputation as a Christian minister. But on the very start, the Lord says of him to Ananias, "I will show him how great things he must suffer for my name's sake." Acts 9:16.

The missionary work is that of sacrifice. Christ set the example. And the true-hearted missionary will bid adieu to worldly hopes, and worldly prospects, and will hang all his hopes for this life, and for that which is to come, upon Jesus

Christ. He has hold from above. The earth may tremble beneath his feet, worldly comforts may for a time be beyond his reach, and earthly prospects may fade. He has hold from above, and can rejoice in tribulation.

It is the Lord's plan that men should swing out by faith on his promises, and stay swung out until they have fully proved their strength. The hundred-fold, in the line of friends to administer to their needs, does not come until the missionary has first forsaken houses, brethren, sisters, father, mother, wife, children, and lands.

Our gracious Lord has his hands full of blessings for his people, waiting to respond to their acts of faith. He is more willing to pour the Holy Spirit upon them than parents are to bestow good gifts upon their dear children. But these blessings come in response to acts of living faith.

It is the Lord's will that men and women should give themselves fully to him, to be fully his, the representatives of their Lord, and his true missionaries. And it is also his will that all his people should cherish the spirit of willing sacrifice to send the light and truth of our time, by our publications, and by living teachers, to every Christian land.

We are told that the sacrifices and the missionary efforts of Seventh-day Adventists fall below other denominations. A case came to our notice, while passing over a railroad in the State of Illinois. We entered into conversation with a Presbyterian missionary to China, who had just returned with his two children, both born in China, to find homes for them and have them educated here, while he and their mother would return to close their labors and their lives in China, away from their children. Where are the men and women among us who would make similar sacrifices? And yet the world have reason to expect of those who are looking for the soon coming of the Lord greater sacrifices than are being made by any other people. J. W.

PREPARATION FOR THE WORK.

God does not call men to work for him without fitting them for his work if they will allow him to do it. They may refuse to be benefited by his effort to instruct them, but it is nevertheless true that he does give them an opportunity and means of preparation to fit themselves for his work. It is not for the honor of God that men should enter into his work till they are prepared to do it in a manner that he can approve.

God gave to Isaiah a vision of heavenly glory. When he had seen it, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. Upon this, one of the seraphim took a live coal from off the altar and laid it upon his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Then he heard the Lord make this inquiry, "Whom shall I send, and who will go for us?" And thus he records his response: "Then said I, Here am I; send me." And the Lord then bade him go forth to fulfill his solemn commission. This teaches us a great lesson. Before men go out to work for God, they must have his work first wrought within themselves. When the live coal from the altar had been laid upon the lips of Isaiah, his iniquity was purged. Then he could speak for God, for he had something to say, and he was fitted to say it in a manner that God could accept.

God does not want men to go out to labor for him till they have had their iniquity taken away. No man can lead others to Christ till he has first become personally acquainted with him. Men cannot preach the truth acceptably to God till they have first felt its saving power on their own hearts. Wherever self exists, the work of God will be marred. It is not enough that the truth should be preached. It must be preached from pure motives. The honor of God and the salvation of men are the only reasons which should prompt the acts of Christ's ministers. When they preach for the purpose of gaining the applause of men, God will not accept their work. Whatever is done to be seen of men, will have no reward from the God of Heaven.

Before we can work for God, we must be soundly converted. When our hearts are right in his sight, our motives will be pure before him. We shall not then seek our own worldly interest,

nor the praise of men, nor our own ease and convenience, but shall seek only the honor which comes from God, and for this will cheerfully bear burdens and make sacrifices without one word of complaint. God will regard what men do with such motives as these. He will not accept that which is done from other motives.

It is no light thing to work for God. The sacredness of the work cannot be over estimated. God will not be trifled with. He sees through all disguises, and he detects the most secret motives of the heart. The action is valued according to the motive which prompts it. Those who name the name of Christ must depart from all iniquity. They must not bear the vessels of the Lord without being themselves clean in his sight. Who is then sufficient for these things? J. N. A.

QUESTION.

In John 12:32 Christ says, "And I, if I be lifted up from the earth, will draw all men unto me." What is the meaning of the phrase, "will draw all men unto me"? D. B. W.

Ans. The lifting up from the earth doubtless refers to the death of Christ upon the cross, by which the world beholds in epitome the great work which Christ has wrought in their behalf. And by this means men will be drawn from all nations of the earth to partake of the great salvation he has provided. We do not think the term "all men" here includes every individual of the human family, as the Universalist would have us believe; but the words spoken are in contrast with the notions of the Jews, who arrogated salvation to themselves exclusively; as a nationality. It was one of the peculiar characteristics of the Messiah, that unto him should the gathering of the people be; Gen. 49:2; and when it was announced to the Jews that the Gentiles were to be brought in, and a new body be formed, they took offense thereat. But it is this great fact which we understand is announced in the words under notice. As if he had been asked, "Will you confine your work to the Jews?" and he had answered, "No; I will draw all men unto me;" not that he would draw every individual of all nations unto him, but he would draw from all nations in contrast with the work which had before that time been confined to the particular nation of the Jews. And the gospel has thus gathered from all nations believers in the cross of Christ. U. S.

ERROR DEEP-ROOTED.

If men's minds were like blank paper, it would be an easy matter to write the truth in them. If errors did not fill the mind, the truth could be as easily learned as the child can learn the alphabet. It is a greater task to get men to unlearn their errors, than to teach them the truth. False ideas fill the mind, which must be dislodged before there is any room for the truth.

To expel these is the hardest of the battle.

"For error cherished long, e'en when confessed,
With deep reluctance leaves the human breast."

For example, a person has the popular idea of disembodied, human spirits, a sort of living entity which the Bible does not mention, and it seems impossible to make him see that the spirit that returns at death to God who gave it (Ecc. 12:7) is merely the breath of life which God breathed into his nostrils. The spirit in his vocabulary is an immaterial, conscious entity, living, acting, and immortal; therefore the plainest testimonies of Scripture, clearly defining the spirit of man, cannot find a place in his mind, because his mind is full of a false theory.

If he were rid of his false definition of *spirit*, it would be easy for him to learn that, as man became a living soul when God breathed into his nostrils the breath of life, so when the spirit returns to God, and the dust to the earth *as it was*, it is merely the unmaking of man, or resolving him into the original elements; and is equivalent to the expression, "Thou taketh away their breath, they die, and return to their dust." Ps. 104:26. "The body without the breath is dead." James 2:20. Job says, "All the while my breath is in me, and the spirit of God is in my nostrils;" and then in the margin it is said, "That is, *the breath which God gave him.*" Gen. 2:7.

R. F. COTTELL.

WANT felt, and help desired, with faith to obtain it, is prayer; and without these qualifications, whatever is called so, is nothing but self-deceit and lying to God.

RETRIBUTION FOR SIN.

THE Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of God's counsel; saying, "I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers."

God plead with them not to provoke him to anger with the work of their hands and hearts; "but they hearkened not." Jeremiah then predicted the captivity of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence, and the warnings they had despised. God had long delayed his judgments, because of his unwillingness to humiliate his chosen people; but now he would visit his displeasure upon them, as a last effort to check them in their evil course.

In these days he has instituted no new plan to preserve the purity of his people. He entreats the erring ones who profess his name, to repent and turn from their evil ways, in the same manner that he did of old. He predicts the dangers before them, by the mouth of his chosen servants now as then. He sounds his note of warning, and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel, as did ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment.

The Lord commanded Jeremiah to stand in the court of the Lord's house, and speak unto all the people of Judah who came there to worship, those things which he would give him to speak, diminishing not a word; that they might hearken and turn from their evil ways. Then God would repent of the punishment which he had purposed to do unto them because of their wickedness. The unwillingness of the Lord to chastise his erring people is here vividly shown. He stays his judgments, he pleads with them to return to their allegiance.

He brought them out of bondage that they might faithfully serve himself, the only true and living God; but they had wandered into idolatry, they had slighted the warnings given them by his prophets; yet he defers his chastisement to give them one more opportunity to repent and avert the retribution for their sin. Through his chosen prophet, he now sends them a clear and positive warning, and lays before them the only course by which they can escape the punishment which they deserve. This is a full repentance of their sin, and a turning from the evil of their ways.

The Lord commanded Jeremiah to say to the people: "Thus saith the Lord: If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." They understood this reference to Shiloh, and the time when the Philistines overcame Israel and the ark of God was taken.

The sin of Eli was in passing lightly over the iniquity of his sons, who were occupying sacred offices. The neglect of the father to reprove and restrain his sons, brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was taken from Israel, and thirty thousand of their people were slain. All this was because sin was lightly regarded, and allowed to remain in their midst. What a lesson is this to men holding responsible positions in the church of God! It adjures them to faithfully remove the wrongs that dishonor the cause of truth.

Israel thought, in the days of Samuel, that the presence of the ark containing the commandments of God, would gain them the victory over the Philistines, whether or not they repented of their wicked works. Just so the Jews, in Jeremiah's time, believed that the divinely appointed services

of the temple being strictly observed, would preserve them from the just punishment of their evil course.

The same danger exists to-day among that people who profess to be the repository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments should preserve them from the power of divine justice. They refuse to be reproved of evil, and blame God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and obey his word will bring as serious consequences upon God's people to-day, as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The correction of God through his chosen instruments cannot be disregarded with impunity. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel.

When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry, and declared that he should die. They were boisterous in their denunciations of him, crying, "Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord." Thus was the message of God despised, and the servant with whom he entrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit.

The unfaltering servants of God have usually suffered the bitterest persecution from false teachers of religion. But the true prophets will ever prefer reproach and even death rather than unfaithfulness to God. The Infinite eye is upon the instruments of divine reproof, and they bear a heavy responsibility. But God regards the injury done to them through misrepresentation, falsehood or abuse, the same as though it were done unto himself, and will punish accordingly.

The princes of Judah had heard concerning the words of Jeremiah, and came up from the king's house, and sat in the entry of the Lord's house. "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." But Jeremiah stood boldly before the princes and the people declaring, "The Lord sent me to prophesy against this house and against this city all the words which ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears."

Had the prophet been intimidated by the threats of those in high authority, and the clamoring of the rabble, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people, and turned the princes of Israel in his favor. Thus God raised up defenders for his servant. They reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated.

The influence of these powerful persons produced a reaction in the minds of the people. Then the elders united in protesting against the decision of the priests regarding the fate of Jeremiah. They cited the case of Micah, who prophesied judgments upon Jerusalem, saying, "Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of a forest." They put to them the question: "Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and beseech the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls."

So, through the pleading of Abikam and others, the prophet Jeremiah's life was spared; although many of the priests and false prophets

would have been pleased had he been put to death on the plea of sedition; for they could not endure the truths that he uttered exposing their wickedness.

But Israel remained unrepented and the Lord saw that they must be punished for their sin, so he instructed Jeremiah to make yokes and bonds and place them upon his neck, and send them to the king of Edom, the king of Moab, of the Ammonites, of Tyrus and Zidon, commanding the messengers to say that God had given all those lands to Nebuchadnezzar, the king of Babylon. That all these nations should serve him and his descendants for a certain time, till God should deliver them. They were to declare that if those nations refused to serve the king of Babylon they should be punished with the famine, with the sword, and pestilence, till they should be consumed. "Therefore," said the Lord, "Hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein."

Jeremiah declared that they were to wear the yoke of servitude for seventy years, and the captives that were already in the hands of the king of Babylon, and the vessels of the Lord's house which had been taken, were also to remain in Babylon till that time had elapsed. But at the end of the seventy years God would deliver them from their captivity, and would punish their oppressors, and bring into subjection the proud king of Babylon.

Ambassadors had come from the various nations named to consult with the king of Judah as to the matter of engaging in battle with the king of Babylon. But the prophet of God, bearing the symbols of subjection, delivered the message of the Lord to these nations, commanding them to bear it to their several kings. This was the lightest punishment that a merciful God could inflict upon so rebellious a people; but if they warred against this decree of servitude, they were to feel the full vigor of his chastisement. They were faithfully warned not to listen to their false teachers who prophesied lies.

The amazement of the assembled council of nations knew no bounds when Jeremiah, carrying the yoke of subjection about his neck, made known to them the will of God. But Hananiah, one of the false prophets against whom God had warned his people through Jeremiah, lifted up his voice in opposition to the prophecy declared. Wishing to gain the favor of the king, and his court, he affirmed that God had given him words of encouragement for the Jews. Said he: "Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar, king of Babylon, took away from this place, and carried them to Babylon. And I will bring again to this place Jeconiah, the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord; for I will break the yoke of the king of Babylon."

Jeremiah, in the presence of all the priests and the people, said that it was the earnest wish of his heart that God would so favor his people that the vessels of the Lord's house might be returned and the captives brought back from Babylon. But this could only be done on condition that the people repented and turned from their evil way to the obedience of God's law. Jeremiah loved his country and ardently wished that the desolation predicted might be averted by the humiliation of the people; but he knew the wish was vain. He hoped the punishment of Israel would be as light as possible; therefore he earnestly entreated them to submit to the king of Babylon for the time that the Lord specified.

He entreated them to hear the words that he spoke. He cited them to the prophecies of Hosea, Habakuk, Zephaniah, and others whose messages of reproof and warning had been similar to his own. He referred them to events which had transpired in their history in fulfillment of the prophecies of retribution for unrepented sins. Sometimes, as in this case, men had arisen in opposition to the message of God, and predicted peace and prosperity, to quiet the fears of the people, and gain the favor of those in high places.

But in every past instance the judgment of God had been visited upon Israel, as the true prophets had indicated. Said he, "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him." If Israel chose to run the risk, future developments would effectually decide which was the false prophet.

But Hananiah, incensed at this, took the yoke from Jeremiah's neck and broke it. "And Hananiah spake in the presence of all the people, saying, Thus saith the Lord: Even so will I break the yoke of Nebuchadnezzar king of Babylon from the necks of all nations within the space of two full years. And the prophet Jeremiah went his way."

He had done his work, he had warned the people of their danger, he had pointed out the only course by which they could regain the favor of God. But they had mocked his words; men in responsible positions had denounced him, and tried to arouse the people to put him to death. Yet his only crime was in faithfully delivering the message of God to an unbelieving people.

God pities the blindness and perversity of man; he sends light to their darkened understanding in reproof and threatenings which are designed to make the most exalted feel their ignorance and deplore their errors. He would cause the self-complacent to feel dissatisfied with their attainments and seek greater blessings by closer connection with Heaven.

God's plan is not to send messengers who will please and flatter sinners, he delivers no messages of peace to lull the unsanctified into carnal security. But he lays heavy burdens upon the conscience of the wrong-doer, and pierces his soul with sharp arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of his great need and prompt the agonizing cry "what shall I do to be saved?" The very hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, lifts up the penitent, stricken one, and inquires with deepest sympathy, "What wilt thou that I shall do unto thee?"

When man has sinned against a holy and merciful God, there is no course for him to pursue so noble, as to sincerely repent and confess his errors in tears and bitterness of soul. This God requires of him and will accept of nothing less than a broken heart and a contrite spirit.

MRS. E. G. WHITE.

STREET CORNER DEBATES.

Does the Bible justify those contentions that we often witness on the street corners, in stores, and at public gatherings? It seems that many persons think it to be their duty, as defenders of Bible truths, to be arguing with their contentious neighbors upon points of difference. Is this right?

While we are admonished to study the Scriptures, and be always ready to give an answer to those who will ask us concerning our hope, we are to give our reasons in meekness, and fear. If we will observe those directions we shall be saved from many a bitter word and thought.

Paul exhorts Timothy to study to show himself a workman approved unto God, one who need not to be ashamed, and one that can rightly divide the word of truth. This is an accomplishment to which we should all labor to attain. Yet Paul would add a word of caution concerning the mode of presenting this truth, which is as necessary for us to observe as the other; and that is to shun profane and vain babblings, for they will increase unto more ungodliness. Are not many at least of these street corner debates, profane and vain babblings?

True, it is our duty to warn our neighbors; but how shall we conduct ourselves under our peculiar circumstances? The great work of warning our fellow-mortals is resting down upon us, while scoffers are multiplying in the land. They mock at God's watchmen, and circulate a great many false stories about them. What shall the watchmen do? attack them on the corners? What saith the answer of God to his watchmen when they are reprov'd (argued with, margin)? See Hab. 2:1-3. Write the vision. Make it plain upon tables. Make it so plain that all may see at a glance that the prophetic visions tell exactly where we are in this world's history. That we are now past all the prophetic periods, in the tarrying time, waiting for Jesus to appear. Scof-

fers care very little about arguing the question farther when they read over those unanswerable illustrations of the visions of Daniel and John.

Brother and Sister, if your mind is burdened, and you think you must warn your neighbors, procure the charts, with the visions written upon them; then call in your neighbors, and explain the prophecies to them. Give the change of the Sabbath, together with the Sabbath reform in prophecy. Those illustrations on the chart contain it all. Your friends that want to learn would be convinced, and you would have discharged your duty, and doubtless God would bless the effort.

WM. COVERT.

THE DANGER OF THE DOCTRINE OF "HOLINESS."

WE repeat that we do not deny that a man can in this life become perfectly holy, so that to the absolute limit of his powers, and so of his obligations, he will commit no sin. We say that, of course he can, or his obligation would cease, and God would not impose the command, "Be ye therefore perfect." Nor do we venture to deny that some have achieved that state of sinlessness. Very possibly some have. The fact that all can is a presumption that some have. We only record our convictions that such are very few, and that the boast made by many nowadays that they have attained what St. Paul had not attained when, but six years before his death, he wrote the last of his pastoral epistles, is itself strong evidence that they think they are something when they are very far from it.

But how can a person imagine himself to be perfect when he is not? Only in one way, and that is by not perceiving that to be sin in himself which is sin. God's law is exceeding broad and high and very strict. It is a very hard task, almost impossible, to live up to its precepts. It requires a love and service of God and man that shall control every feeling, thought, word and act of every moment of our lives to the fullest extent of our capacities. It does not transcend our possible knowledge or the reach of our faculties; but it covers them to their furthest limit. It makes no allowance for an instant's harboring of a vile thought. It excuses no ignorance or blunder which we might have avoided. It permits no slothfulness in effort. It apologizes for no weakness of the flesh. It shifts no responsibility off from a man's own conscience upon his weak and fallen nature. It reckons not only the obediences of the acts which he performs; but it takes the measure of the failures of his hours of depression and weakness. It holds him up to a holiness which, if not as large in its nature, shall be as flawless as that of the blazing throne of God. Who shall say that he has fully met the claims of such a law? Who can boast that he lives without sin? He can do it, and only he, who convinces himself that his own shortcomings are not sins, and that God requires less of him than absolute and total obedience to his law.

This is and has been in all ages the great danger of the doctrine of holiness, that, when professed, it sets up a man's own attainments as the standard for attainable holiness, instead of setting up the holy law as the standard for his attainments. A man says: "Human power can go so far, and I will not try to go further." And from that moment he stunts his power. He governs the law, instead of letting the law govern him. We do not now speak of the occasional vagary by which perfectionism culminates in licentiousness; but of that more common and dangerous license which those who have attained unto this "second blessing" too often give themselves of ceasing to watch and fight and to keep "smiting under the eye," as stern Paul did the body, and "driving it like a slave in bonds," lest, after having preached holiness unto others, they should themselves be castaways.

Does this judgment seem uncharitable? We think not. We cannot appeal to our personal knowledge of those who have claimed to have reached this higher life; but we ask those who have known such if they have not also known others that every day made confession of their sins who were to all human vision quite as free from sin? We do not now speak of their apparent peace, or happy self-satisfaction, or whatever name may be given to their assurance of faith, for that is a blessing which is often attained by those who are not completely sanctified; but does their life and temper, their faithfulness in common duties, shine

by contrast with the character of many that can be mentioned who confess that they are still militant? We think not. Wesley preached perfection, but he never professed it? In the forty-second year of his ministry he said, in a published letter: "I have told all the world I am not perfect, I have not attained the character I drew."

Nor is it uncharitable to add that the language and actions of the present school of "Holiness" teachers are immodest, pretentious, boastful, and pharisaical. They set themselves apart as a separate body within the Church, and say to the rest: "Stand by, for I am holier than thou." The ordinary means of grace mix them too much with common Christians; and so they get up their separate "holiness meetings," in which to denounce the Church and to thank God that they are not as other men are.—Independent.

POLITENESS TO CHILDREN.

SCORES of times in a day a child is told in a short, authoritative way, to do or not to do such little things as we ask at the hands of older people as favors, graciously and with deference to their choice. "Would you be so kind as to close that window?" "May I trouble you for that cricket?" "If you may be as comfortable in this chair as in that, I would like to change places with you." "Oh, excuse me, but your head is between me and the light?" "Could you see as well if you moved a little?" "Would it hinder you too long if you stopped at the store for me? I would be very much obliged if you would." "Pray do not let me crowd you," etc. In most people's speech, we find as synonyms for these polite phrases: "Shut that window down, this minute." "Bring me that cricket." "I want that chair—get up; you can sit in this." "Don't you see that you are right in my light? Move along." "I want you to leave off playing and go right down to the store for me." "Don't crowd so; can't you see that there is not enough room for two people here?" and so on.

On the other hand, let a child ask for anything without saying "please," receive anything without saying "thank you," sit still in the most comfortable seat without offering to give it up, or press its own preference for a particular book, chair, or apple, to the inconvenience of an elder, and what an outcry we have. "Such rudeness!" "Such an ill-mannered child!" "His parents must have neglected him strangely." Not at all; they have been telling him a great many times every day not to do these precise things which you dislike. But they themselves have been all the while doing these very things to him.

TO YOUNG MEN.

WHEN a young man begins his career with an ostentatious contempt for all that is best in life, preferring expensive enjoyment and smart waistcoats to simple tastes and social virtues, the end is hardly a matter of doubt. The self-indulgent young man grows by easy stages into the pampered middle-aged citizen who cannot deny himself anything. The sarcastic juvenile snob, who is constantly reminding you that your quiet, unobtrusive, scrupulously honest friend is "no gentleman," is apt to escape the characteristics of one himself.

When all sympathies, regards and duties become subservient to self-indulgence and superficial enjoyments, one is in a poor way to real happiness in life. Talfourd, in summing up the wretched career of Wainwright, the English forger and voluptuous felon, says: "Vanity, nurtured by selfishness and unchecked by religion, becomes a disease, perhaps amounting to monomania, yielding this lesson to repay the world for such a person's existence: that there is no state of the soul so dangerous as that in which the vices of the sensualist are envenomed by the groveling intellect of the scorner."

MR. JAY relates that a man from the country once said to him: "I was exceedingly alarmed this morning, sir. It was early and very foggy. I was on a lonely road, and thought I saw a strange monster. It seemed to move, but I could not discern its form. The more I looked the more I became alarmed. As I approached it I saw it was a man; and as I came close to him I saw it was my brother John." Ah, could we get out of the fogs and darkness, how often would we discover that the strange monster about us, the "nondescripts" of our imagination, are our own Christian brethren!

THE MISSIONARY.

BRINGING OUR SHEAVES WITH US.

THE time for toil has past, and night has come—
The last and saddest of the harvest eves;
Worn out with labor, long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the laborers, thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain,
As with the heaviness of heart and brain.
Master, behold my sheaves.

Few, light, and worthless, yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And stayed and toiled till it was dark and late,
Yet these are all my sheaves.

Full well I know I have more tares than wheat,
Brambles and flowers, dry stalks and withered leaves—
Wherefore I blush and weep at thy feet—
I kneel down reverently and repeat:
Master, behold my sheaves!

I know these blossoms, clustering heavily,
With evening dew upon their folded leaves,
Can claim no value or utility.
Therefore shall fragrance and beauty be,
The glory of my sheaves.

So do I gather strength and hope anew,
For well I know thy patient love perceives
Not what I did, but what I strove to do—
And though the full ripe ears be sadly few,
Thou wilt accept my sheaves.

—Elizabeth Akers.

CHRIST'S WORK.

THE apostles of Christ were true missionaries in every sense of the word. In them we have the most striking illustration of devoted workers in the cause of truth. That which, by precept, they have taught to others respecting advancing the work of Christ, they exemplified in their own life and ministry. They gave force to their teachings by an appeal to the course pursued by their Master.

Paul, in writing to the Philippian brethren says, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 3:4-8.

The above injunction was not made simply to ministers, but to the whole Philippian church, and through them to all believers in Christ. The manner they were to look upon the things of others was to be the same, and for the same purpose that Christ laid aside for the time being, the glory and happiness of Heaven. It was that he might unselfishly devote himself to the work of saving men. If we arm ourselves with the same mind we shall be led out to do all we can to rescue souls from death, and direct them to the way of truth, and life, and Heaven.

That this is the import of the apostles' statement above is evident from his further injunction, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Verses 14-16.

The above statement presents the fact that every one who receives the gospel of Christ is obligated thereby, not only to exemplify its truths in their lives, but to do all in their power, with the ability God has given them, to bring the truths of the gospel before the minds of others. Thus the apostles of Christ, and the primitive church did. With them it was not merely to be honorary members of the church, but to be all earnest workers.

To those thus laboring, Paul said, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:11, 15. These are the same persons he had told in the previous chapter, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principle of the oracles of God; and are become such

as have need of milk, and not of strong meat." Heb. 5:12. Of course such a position as that described above is attained by inattention, and by failing to post themselves in the truth.

Peter's admonition to the whole church comes in with special force here: "But sanctify the Lord God in your hearts." That is, dedicate your life and energies to the cause of God, seeking to know and to do his will, and making the advancement of his truth of more consequence than everything else. Seeking "first the kingdom." "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. If in response to the injunction "be ready to give an answer," you say you cannot talk upon the truth; we say, you can fill your pockets with choice tracts and papers treating upon all points of this precious truth. Place these in the hands of the people. If you cannot talk, these carefully written tracts and papers will unexcitedly, patiently, and perseveringly tell their message, and in due time it moves hearts.

If you cannot frame language to advocate the truth properly yourself, you can at least act as a carrier of the truth to others in tract and periodical distribution. You can follow the truth thus distributed with your prayers, God will water it as read by the receiver, so that it may prove indeed to be seed sown upon good ground that shall spring up and bear fruit unto eternal life.

One of Paul's admonitions to the Galatians was in these words: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. While I would not claim that the above text has exclusive reference to disseminating God's truth by precept, none will deny that it embraces that duty, as that is one of the means of doing good. Our duty in disseminating the truth is in the same ratio of our opportunities to disseminate the truth. The greatest danger is that we shall be so taken up by, and overcharged with, our worldly cares that we shall not see golden opportunities to do good until they are passed, and it is too late to do the good.

What Paul commended in the faithful workers of his time was that they would "naturally care" for the advancement of the truth. He commended Timothy in the following language: "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Phil. 2:20, 21.

Here is where the hindrances come in to the faithful performance of missionary duties. The cares of life, pressure of business, and hurry of the world leads the mind away from that watchful, earnest, devoted position of Christ's apostles which placed them where they would gladly "spend and be spent" (2 Cor. 12:15) in the cause of Christ. What is demanded, and what we wish to see in this time, is that same earnest, unselfish consecration to God's work. When such efforts are made, they are sure to be followed with God's blessing, and will produce the same results the apostles witnessed.

Who will thus take hold of the work now, who will watch for the opportunities to do good, and take hold for a share in the great harvest of souls? The T. and M. system gives a chance for all to work. There is enough for all to do. Will we do with our might what our hands find to do? Will we?

J. N. LOUGHBOROUGH.

EXPENSES AND OTHER MATTERS.

IN every State society there will be more or less general expense, such as freights, postage, placing books in libraries, and periodicals in reading-rooms, etc., etc., which it does not properly belong to any one district or church to pay. The State officers should once a year apportion this expense to the several districts, according to their financial ability. To do this, (1) Ascertain the number of members in each district and their circumstances with respect to means; (2) Ascertain the relative financial strength of the districts; (3) Divide the expense among the several districts in proportion to their ability to pay, and charge to each its respective proportion.

1. Do the directors decide important questions at the quarterly meetings, or are they decided by those present at the meeting?—The directors; but after they have decided the points, it is always well, in matters of general interest, to lay them before the brethren, that they may understand them, and be more interested in them, although this is not necessary.

2. When a member goes into a district where he does not belong, where shall he get his tracts and to whom shall he report?—Of the church society of which he is a member, and he should report to the same, even if he is in another State. If he changes his church relationship, he should change his tract membership.

3. Can a tract society be organized before a church is organized?—Yes.

4. Must a member pay a dollar every time he changes his place of membership?—Not unless he moves out of the State; but if he moves from one Conference to another, it will be necessary for him to pay another dollar, before he can become a member of that Conference tract society.

5. Can a church society or district receive members in the tract society for any sum less than one dollar?—It is not Constitutional. See Article IV.

6. Has any State society the right to change the Constitution, so that individuals might be admitted for a less sum than one dollar?—We know of no reason why not, but it would be detrimental to the interests of the society.

7. How shall those directors attend the quarterly meetings who are unable to bear their individual expenses?—(1.) It is well to have all the directors, as far as practicable, attend each quarterly meeting. (2.) Each director should feel it his duty and privilege to attend these meetings, even at a sacrifice. (3.) It would be well to have men for directors who are able, and can spend much time and bear their expenses for the privilege of engaging in the work of God. But in some of our large Conferences it frequently happens that some of the directors live at a long distance from the quarterly meeting, and are in circumstances which will not justify their bearing their own expenses. (4.) It would be well in such cases if the district could raise money outside of the tract society to bear the expenses of the director. (5.) But if there be no other way, it is in the province of the directors to pay a portion or all the expenses of one or more such directors from the tract-society funds, and bring it in the general expense, which should be apportioned annually to each district. (See first paragraph of this article.) (6.) If any important meeting is to be held, the President should be authorized by the Board of Directors to urge those directors in limited circumstances to attend, in view of their expenses being partially or wholly met as above suggested. (7.) It should ever be remembered that all moneys received by the tract society from donations, book sales, free-will offerings, and the one-third, is tract-society money, and no one person has the right of appropriating these funds out of the regular tract society business. S. N. HASKELL.

LOVE.

THE value of love, a pure, a holy love, cannot be over-estimated. In the system of religion the Bible enjoins, love lies with faith at the basis; for true faith cannot exist without love.

The church at Ephesus (see Rev. 2:4) is rebuked for its having left its first love. In their opposition to error, there was evidently some abatement of their first love, and a penalty was threatened if they did not return to their first love.

Here we see that God highly values love, and it is said in 1 John 4:8 that "God is love." And we must infer that a morality or religion that is stiff in austerity, and selfishness, and covetousness, and that lacks this ingredient, love, is repulsive to God.

To the seventh church (the Laodicean) the True Witness says (Rev. 3:18), "I counsel thee to buy of me gold tried in the fire," that is, faith and love. (See Thoughts on Revelation, pp. 62, 64.)

Now a counsel given to buy the fine gold would intimate the idea that there was almost a total want of this greatly valued article in the seventh church; and if the first, or Ephesus church, was threatened with penalties for an abatement, how great the necessity for the last, or Laodicean, church in which so great lack exists that they must go and buy; not that all are wholly lacking, but there is so little that it is almost a failure.

This church is not invited to return to its first love; for its first love was not like that of the Ephesus church, pentecostal, reaching so high that it was full in God's sight; no, but it must be sought for. Have any fully attained to this love?

JOS. CLARKE.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 12, 1880.

OAKLAND CHURCH.

We wish to say to the friends of our general cause that in response to a call from Mrs. W. and the writer for donations to help pay the debt on the house of worship at Oakland, Cal., about \$4,000 was pledged. Of this sum less than \$3,000 has been paid. We were more willing to make that appeal from the fact that we had already put 1,500 into that house, and at the time of the call pledged \$200 more, which we have since paid.

We advanced \$1,000 of loaned money to meet a payment then due, and held a \$1,000 note against that church due last June, and have received in donations less than \$1,500, as about the same amount was sent direct to Oakland. Those who have not paid their pledges, and five hundred brethren who have done nothing to help that poor church at Oakland that has great burdens to bear, will please forward their payment of pledges, and free-will offerings, to Elder James White, Battle Creek, Michigan, and we will see that the sums are properly applied. Let wealthy brethren ask themselves this question, Why should we let Elder White give \$1,700 to that church, and we give little or nothing. J. W.

LAFAYETTE, CAL.

COMMENCED labor here February 6, and have spoken five times. Sabbath morning fourteen came forward for prayers, among whom were several backsliders, and one new convert, the miller of the place. The spirit of the Lord was present, hearts were melted, and tears flowed freely, as all confessed their past lukewarmness and sought the Lord.

At a partial re-organization of the Sabbath-school to-day, twenty-one names were enrolled, a club of ten *Instructors*, also maps, books, etc., were ordered, and all appear to be taking hold to do their part in the little probationary time that remains. Pray for us.

February 8.

B. A. STEPHENS.

FRESHWATER, CAL.

BEGUN meetings in this neighborhood January 17. Have fair audiences for the country. Have given sixteen discourses to date. Several have commenced the observance of the Lord's Sabbath, for which we feel grateful to God.

Bro. Morton expects to start for Chico to-morrow, to look after the interests of the cause there. The enemies of "present truth" who were silent when we were present are very brave now, when they think the flock is alone.

February 2.

J. D. RICE.

MICHIGAN.

BETWEEN January 17 and 26, I visited Monterey and Hillsdale. At the first-named place the regular quarterly meeting of section No. 1 was held. Bro. and Sr. White were present, and conducted the services on the Sabbath. Throughout the whole meeting, the attendance was large and the spirit animated. At Hillsdale, also, our services were encouraging. While among them, we organized a health and temperance club.

W. H. LITTLEJOHN.

KANSAS.

THE meetings at Canning Creek are increasing in interest. Five have signed the covenant. Four of these are heads of families; among them are Mr. and Mrs. Taylor. They accepted the truth many years ago, under the labors of Bro. Van Horn. Bro. T. was separated from commandment-keepers, and for eight years has wandered a prodigal from his Father's house. He has renewed his covenant with God.

Have given to date twenty-three discourses upon the Advent and Sabbath.

January 25.

G. H. ROGERS.

BLADON SPRINGS, ALA.

On my way to New Orleans, La., I spent about three weeks with this church. There are about thirty keeping the Sabbath here. But they were much like sheep without a shepherd. There was considerable outside interest, and it increased while I was with them.

C. O. TAYLOR.

ITEMS OF NEWS.

—Cetawayo is learning to read and write English.
—The Brazilian cotton crop is estimated at 4,250,000 bales.

—There are 82 Mormon churches in England and Ireland.

—The capital employed in British railroads is \$3,500,000,000.

—Chicago proposes to raise a monument in memory of Thomas Paine.

—Lowell is the first literary minister to England since Hawthorne.

—Michigan's new capitol cost \$15,000 less than was appropriated for it.

—A rupture between Chile and the Argentine Republic is imminent.

—Adolphe Borie, ex-Secretary of the Navy, died at Philadelphia, Feb. 5th.

—During the year 1879, 175,589 immigrants landed at Castle Garden, N. Y.

—Philadelphia has seven hundred miles of gas mains, and 12,252 public lamps.

—The phylloxera is found in Sonoma and Fresno counties in small numbers.

—Presbyterian Scotland is surrendering its opposition to the celebration of Christmas.

—The combined length of new railroads projected for 1880 in this country is 9,000 miles.

—The Phoenix Iron Furnaces at Phoenixville, Pa., are again in blast, after being idle five years.

—A professor of the University of Leige has prepared a "history of Sitting Bull," in 400 pages.

—Two miles of railroad track have been built upon the ice, crossing the St. Lawrence at Montreal.

—The *Herald* relief fund amounts to \$144,000. The Mansion House relief fund aggregates \$275,000.

—There are 60,000 Mennonites in the United States, located principally in Kansas and the Northwest.

—The Sultan's establishment costs \$14,000,000 a year, but Turkey has no money to pay her army or her debts.

—James Gordon Bennett has started a *Herald* Irish Relief Fund, and heads the list with the princely gift of \$100,000.

—The Baptists were the pioneer missionary workers in Liberia, West Africa, their first church being organized in 1821.

—An eminent Irish statistician estimates the loss occasioned by the failure of last year's potato crop in Ireland at \$23,130,000.

—An invitation has been extended to the French Government to participate in the celebration of the centennial of Yorktown.

—A new Russian Church temple is to be dedicated at Moscow in August next. It was begun in 1833, and will cost over \$13,000,000.

—The Lord Mayor of London gives a bond of \$50,000 for the safety of the official diamonds, and one of \$100,000 for the safety of the plate.

—By a recent hurricane in the Philippine Islands, twenty-five vessels, including four foreign frigates, were wrecked, and forty-six persons were drowned.

—The Bishops of the Episcopal Church of Scotland have passed a resolution censuring the Bishop of Edinburgh for his affiliation with Perc Hyacinthe.

—Near Barcelona, Spain, the family of a rich land-owner, consisting of seven persons, were found murdered in their beds. Robbery was the apparent motive.

—The Pennsylvania delegation to the Republican Presidential Convention at Chicago has declared for Grant by a meagre majority of six votes over Blaine.

—The Greek Government, in ordering that the Bible in Greek should be read in the public schools, specified that the original and not the modern Greek should be used.

—In the Sandwich Islands Congregationalism prevails among the native Christians, although there are several Catholic churches and one Episcopal church in the Islands.

—Four hundred bandits having driven the authorities from the Brazilian town of Januaria, in the Province of Minas Gerses, sacked the place, and burned twenty-two houses.

—General Roberts, from Cabul, reports that up to November, 1879, he had ordered seventy-three executions for complicity in the attack upon the embassy, murders of camp-followers, etc.

—New York *Herald* correspondents have made a very thorough canvass of the famine-stricken counties in Ireland, and report that 300,000 human beings are now or shortly will be in danger of starvation.

—Throughout the East various manufacturing enterprises, which have lain dormant for years, car works, rolling mills, tool works, woolen mills, etc., have revived and are many of them running night and day to supply orders.

—The liabilities of the City of Glasgow Bank which failed some time since were in round numbers \$64,000,000, and the assets \$38,000,000, leaving a deficiency of \$26,000,000 to be made good by 1,819 personally liable shareholders, who were nearly all impoverished thereby

—Two persons lost their lives in a burning building at Fort Collins, Cal., Feb. 3rd.

—Near Monterey, California, a woman, in a fit of somnambulism, attacked her three sleeping children with a hatchet, and did not awake therefrom until she had terribly cut them about their heads. It is thought they will recover.

—During a severe storm on the Atlantic coast, Feb. 2d, the schooners *Daniel Harding* and *Kate Newman* collided off Tom's river, N. J., the latter sinking with all but one of the crew. Seven dead bodies have been washed ashore.

—The California State Normal School at San Jose was burned to the ground Feb. 10th. The building cost \$280,000, and the museum, library, etc., but little of which was saved, will bring the loss to about \$300,000; insured for \$50,000.

—Near Colville, Pa., two men were carrying 100 lbs. of nitro-glycerine in a sleigh, the upsetting of which caused the nitro-glycerine to explode, tearing one man to fragments and seriously injuring the other. Several houses were demolished.

—A terrible accident occurred on the circular railroad at Clichy, France, Feb. 3d. A fast express train ran into the rear of a slow train which preceded it. Twenty-two persons were killed, and one hundred and sixteen wounded, several fatally.

—A New York grand jury has found 25 indictments against Rev. Edward Cowley, Manager of the Shepherd's Fold, charging him with starving, beating and cruelly ill-treating the children in the Fold. In default of \$12,000 bail Cowley was committed to the Tombs.

—Terrible atrocities have been committed in Afghanistan by the Ghilzais against native tribes favoring the English. Two thousand families are reported to have been exterminated. As a reprisal several villages of Ghilzais were captured by the Hazores, and every soul in them slain.

—A statue of young Louis Napoleon is to be erected in Westminster Abbey. The Queen is decidedly in favor of the project, and has prevailed upon Dean Stanley to consent to this desecration of England's national mausoleum, which is strongly opposed by public opinion throughout that country.

—The first missionary on the western coast of Africa, Rev. Albert Bushnell, native of Rome, N. Y., died at Sierra Leone, Dec. 2d. He had just returned from a visit to this country. Mr. Bushnell first went to the Gaboon Mission in 1843. When he arrived at Gaboon river he found 900 slaves chained two and two, awaiting shipment to Cuba. He was very influential in procuring the abolition of the slave trade and ameliorating the condition of the natives.

OBITUARY.

DIED, January 24, 1880, sister Jenny, wife of Franklin Gleason.

Sister Jenny enlisted in the great work of her Master at the age of 18, joined the Baptist church, and has ever been a devoted Christian. A little over one year ago, under the preaching of Elder A. T. Jones, she joined the Seventh-day Adventist church at Eugene City, Oregon, where she remained until death. She leaves a husband and son, and many friends, to mourn their loss. We miss not only a devoted wife and mother, but a kind and affectionate sister, but we mourn not as those without hope, for "blessed are the dead who die in the Lord." Words of consolation by Elder Driver.

VIRA BOWLSBY.

BUSINESS DEPARTMENT.

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

RECEIVED FOR THE SIGNS.

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THE ANTIQUITY OF MAN.

By chance, or by providence, I lately went into a church. I omit to give the denomination, because it is a rule with me to treat all with equal courtesy, and to say nothing prejudicial to any particular one. The minister gave notice that on the next Sunday evening he would give a lecture on the antiquity of man, in which he would prove that Adam was not the first man, but that men had existed on the earth two hundred and eighty thousand years at least. What a strange announcement from the pulpit by a professed minister of the gospel of Jesus Christ. But the Spirit expressly testified that in the last days it would be so. "They shall turn away their ears from the truth, and be turned unto fables."

I heard the lecture. It was attempted to prove, from profane historians, that certain kingdoms of the earth had existed forty thousand years, more or less; and secondly, by deductions from geological investigations, that men had existed on earth for hundreds of thousands of years. From the announcement of the subject, when the appointment was given, I had anticipated the drift of the argument; and at the close of the lecture, having before asked the privilege, I was kindly permitted to make the following remarks:—

The apostle Paul says, "Through faith we understand that the worlds were framed by the word of God." No greater miracle can be thought of than the bringing into existence of the whole material universe; hence there can be no greater act of faith than that which believes the statement that "in the beginning God created the heaven and the earth." Therefore, the apostle, in Heb. 11, where he specifies many of the great acts and achievements of faith, places this at the head of the list.

"The worlds were framed by the word of God." Says the sweet singer of Israel, "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth." Again, "He spake, and it was done; he commanded, and it stood fast." Accordingly it is said, "And God said, Let there be light, and there was light."

A person whose faith is bold enough to accredit these statements of the Scriptures sees no necessity for the creative work to occupy a longer period of time than that given in the first chapter of Genesis. The days of the record were such days as an evening and a morning—a night and a day—constitute, that is, days of twenty-four hours. Otherwise the record is utterly unreliable, and calculated to mislead. They were such days as the sun, to which it was given to rule the day, marks off for the inhabitants of the earth. To him who could speak the word, and countless worlds would spring into existence out of nothing the time is amply sufficient; but if nature had to create itself, eternity itself would be too short a period in which to accomplish it.

It is by faith, and not by exploration and observation, that we understand that the worlds were framed by the word of God. "Faith comes by hearing, and hearing by the word of God." The believer walks by faith, not by sight. In those things which are beyond his own observation he takes the word of God, simply believing what God has said.

We speak of geological formations; but the earth did not make itself. We speak of certain portions of the earth as made lands, alluvial soils, the soil having been removed by the flowing of water and deposited in a new locality. This takes time; but the creation of the material itself is quite another thing. The earth did not create itself; and it cannot tell us how old it is. We cannot tell how long a time it has taken to accomplish certain changes in the earth. Hence the confident assertions of many geologists is merely guess-work. And when men's guesses conflict with the revelation which God has given us, we hope to be excused though we choose to believe the latter.

After these remarks I read in conclusion the following article by Pres. Tuttle, entitled, "That Old Skull," which I think is a capital hit on that popular farce and prime minister of skepticism, geological guess-work.

A few weeks ago, a society of scientific men met in the city of Chicago, to discuss a great variety of questions pertaining especially to the natural sciences. Pure mathematics, astronomy, chemistry, botany, geology, and some other sciences furnished themes for some truly learned papers and discussions.

It was a noticeable fact that in some of the

discussions—such as astronomy and chemistry—the lecturers were very positive, as if aware their footing was sure; while in some others they were subdued and modest in tone, as though not so sure that all they said was true. The spirit and deportment of the association were worthy of men exploring God's secret things in nature.

One lecture was noteworthy. It was read by Prof. Whitney, in the elegant Baptist church on Wabash Avenue. The lecturer had his black-board and crayon, to illustrate the geological character of the place in which was found the fragment of a skull which has become famous all over the scientific world. Aside from the skull itself, the lecture was charming in the definiteness with which it described places and phenomena of a truly extraordinary character. No one could surmise that the lecturer had any theory or pet notion to be cared for, so carefully and candidly did he state all he had learned about the locality, the strata, the mining-shaft, who owned it, who found the skull, and when, what was done with it and said about it, how it came into his hands—and, indeed, as candid and dispassionate a statement of all he knew about the relic as he could have made concerning a proposition in geometry.

The general fact thus stated and evidently believed by the professor was that this skull of a human being was found in a much lower and earlier geological formation than is usually assigned to man. He did not make the inference, but others did, that, inasmuch as human bones have at last been found in this early geological formation, they must have been there long prior to the date usually assigned as the origin of the race. The usual account, in harmony with the records of Moses, asserts that man was created about six thousand years ago; and the weight of scientific testimony thus far has been in favor of this account. Now, if human remains are found in the tertiary—when the usual account can be justified by finding them only in the post-tertiary—then we shall be compelled to give up that common theory, and with it the first and second chapters of the book of Genesis. It is a grave matter.

Some of the learned gentlemen at Chicago quite put the blush on the common theory of six thousand years as defining the time of man's origin; and talked of thirty, forty, and even seventy thousand years in place of six.

Meanwhile, that old skull sat ghastly and silent on the table at the lecturer's side. Not a word did it speak; and yet I fancied I detected a smile on its unclad cheek-bones and jaws, to hear what the credulous savans—not the lecturer—were saying about it, as having come down from such a distant age to tell them "Moses did not know what he wrote about."

Yes, that old skull, found down in tertiary in that volcanic region, could not have got there by any little eccentricities of the earthquakes' cracking the strata of the earth, to let it down where it did not belong. There it belonged, and nowhere else; and, therefore, etc.

Speaking of earthquakes. In 1755 occurred that which destroyed Lisbon. When it began to rock the earth, and the solidest buildings began to fall, thousands of the affrighted people rushed to "the marble quay which had just been constructed at great expense. It suddenly sunk with them, like a ship foundering at sea. But, when the water closed over the place, no fragments of the wreck, none of the vessels and boats near by that were drawn into the whirlpool, and not one of the thousands of bodies carried down, reappeared upon the surface. Over the spot the water stood six hundred feet deep, and beneath this, locked in the fissured rocks, in chasms of unknown depths, lie the relics of what was the life and wealth of this portion of the earth in the middle of the eighteenth century. These rocks are the clayey and other comparatively soft strata of the tertiary formation. When, in some future epoch, they are raised again to the surface by a convulsion of the same nature of that which engulfed them, the vestiges they contain may re-appear, converted, in part or wholly, into stone, like fossils entombed when the strata were deposited."

There sat the silent old skull on the lecturer's table, and seemed to me to be trying to say: "By-and-by, a few hundred years hence, some diver or miner will find an old skull down in the tertiary under where Lisbon quay sunk in 1755; and some very wise men, meeting in Chicago, will say, 'Here it is in the tertiary!' It is at least

seventy thousand years old! Moses wrote what he did because he did not know any better.' And yet, gentleman savans, that skull belonged to a live man on the 1st of November, 1755, who sunk down in an instant into the tertiary from as good post-tertiary as what you now stand on! Do not be deceived, gentleman, for Moses will yet beat you all!"

Who knows but Prof. Whitney's California skull found its resting-place in the same way, and as quickly? In that awful earthquake, last spring, at one of the Sandwich Islands, as our missionary, Pogue, declares, a huge volume of red mud was thrown out of the crater, at the rate of a mile a minute, three miles, and buried a whole village, in an instant, fifty feet deep. Perhaps it was tertiary mud; and by-and-by some miner may find under it some old skull, seventy thousand years old, to bear testimony against Moses! Who knows?

R. F. COTTRELL.

MAKING SCEPTICS.

THE verities of religion once accepted, nothing is so consistent as the most profound earnestness and the most intense revival efforts. A single instance of apparent listlessness may cause a soul to be seized with an unfavorable prejudice never to be overcome. When Dr. Wm. E. Channing was in his childhood, an incident occurred which may possibly explain why his remarkable talents were given to the advancement of New England Unitarianism rather than the old gospel with its revival fervor. In his boyhood, his father, who was a member of the orthodox church, took him to hear a celebrated preacher in the neighborhood. The things of the unseen world were set forth with deeply solemn effect. Man's lost condition without Christ, was represented in colors so vivid and startling as to produce a wonderful impression upon the mind of the youthful Channing. And then when the preacher unfolded the salvation of the gospel and offered it freely to the people as God's precious gift to those who seek for it, in his simplicity he thought that every one would seek it without delay. The service was concluded, and, with intense feeling, he watched to see what the people would do. His father pronounced the sermon "sound doctrine," but said nothing to the boy or any one else about seeking the Lord. They got into the carriage and rode home—the boy absorbed in awful "thoughts." The father, making no further allusion to the sermon, presently began to whistle; and on reaching home took off his boots, put his feet toward the fire-place, and began to read the newspaper, leaving his boy, without a timely word of Christian counsel, to struggle with the great thoughts which oppressed his young heart.

But even childhood draws its conclusions; and young Channing asked within himself the question, Can what I have heard be true? And too quickly he reached the conclusion—No! The people did not believe it, or they would have sought it at once; his father did not believe it, or he would have evinced a deeper solicitude. And ever afterward Channing had a prejudice against the solemn and startling revival efforts of the evangelical church. May not a lack of earnestness on the part of Christ's friends sometimes produce more scepticism than the shallow logic of avowed infidelity?

From the beginning until Christ came, and since Christ came until now, Jesus Christ in his person and in his work has been the sum and substance of divine revelation unto men. It is he that makes the Old Testament and the New to be one. It is he in the cross that binds all the various dispensations together. It is he that unites in one bond of beautiful harmony, patriarchs, prophets and apostles. Ever since the earth heard any message from God, it has been a message about Jesus Christ, the Redeemer. Before the curse was pronounced upon man, and before man was driven from the garden, even then mercy was triumphing over judgment and the statement was made prophetically: "The seed of the woman shall bruise the serpent's head." Did I not say truly that this blessed Christ, this atoning Saviour, this Lamb of God taking away the sins of the world, is the sum and the substance of revelation from God to man?—John Hall.

A good life makes a good sermon or exhortation forcible and weighty; a bad life makes all these null and void.

TEMPERANCE DEPARTMENT.

COLD WATER SONG.

LET others sing the ruby bright
 In the red wine's sparkling glow;
 Dearer to me is the diamond light
 In the fountain's purer flow.
 The feet of earthly men have trod
 The juice from the bleeding vine,
 But the stream comes pure from the hand of God,
 To fill this cup of mine.
 Then give me the cup of cold water,
 The pure, sweet cup of cold water;
 His arm is strong, though his toil be long,
 Who drinks but the clear cold water.

The dewdrop lies in the floweret's cup,
 How rich is its perfume now!
 And the thirsty earth with joy looks up,
 When Heaven sheds rain on her brow.
 The brook goes forth with a cheerful voice,
 To gladden the vale along;
 And the bending trees on her banks rejoice
 To listen her quiet song.
 Then give me the cup of cold water,
 The pure, sweet cup of cold water,
 For bright is his eye, and his spirit high,
 Who drinks but the clear cold water.

The lark springs up with a lighter strain,
 When the wave has washed her wing;
 And the steed flings back his thundering mane
 In the might of the crystal spring.
 This was the drink of Paradise,
 Ere blight on its beauty fell;
 And the buried streams of its gladness rise
 In every moss-grown well.
 And here's for the cup of cold water,
 The pure sweet cup of cold water;
 Unto all that live will Nature give,
 But a drink of clear cold water.

—Geo. W. Bethune.

THE MAN-TRAP AT ASHDALE.

FOOTSTEPS were heard—a form darkened the door—some one entered—but Mrs. Pratt did not look up nor pause in her work. The sun had gone down, and twilight was gathering dimly. Mrs. Pratt leaned closer to the window that she might catch the fading rays, and a little while longer continue her work.

"Sarah!"

"Well?"

Mrs. Pratt did not turn nor look toward the speaker. Her voice was a low sad murmur.

"Sarah!"

The hand of the speaker now rested lightly on her shoulder.

With a quick movement and with some surprise in her manner, Mrs. Pratt turned herself from the window.

"Oh, Edward!"

Her voice choked and her eyes filled with tears.

"Sarah!" and Mr. Pratt seated himself beside his wife, placing his hand gently on her's as he did so, and looking earnestly and tenderly in her face. "Sarah, I have a little good news for you, if good news can come in just such a shape. Old Killigrew is dead."

"Dead!"

Light and shadow were blended on the face of Mrs. Pratt. Death is an awful thing, come in almost any shape it will, and in the case of a man like Killigrew it was awful in the extreme. Yet the intelligence caused a throb of pleasure in the heart of Mrs. Pratt.

"Yes; he fell dead about two hours ago, while standing behind his bar. He died with the toddy stick in his hand and a glass of whiskey before him. I wouldn't like to go into eternity with all the sins against humanity that lie on his conscience. The very thought makes me shiver."

And Mr. Pratt shuddered as he spoke.

"Is the tavern to be closed?" asked Mrs. Pratt, hope and anxiety blending in her voice.

"I saw Parker, old Killigrew's son-in-law, as I came along, and he told me that not another drop of liquor should be sold there while he lived. He means to farm the place himself. It's first rate land, though neglected and run down."

"Will he keep his word?"

"Parker? Yes, indeed. If he says a thing you may depend on his doing it. He has always been opposed to the old man's keeping bar."

"And what a curse to Ashdale that bar has been; oh, Edward!"

No wonder Mrs. Pratt was overcome by her feelings; no wonder she said that bar had been a curse. Ten years before as she stood beside her young husband, she had the proudest, happiest heart in Ashdale. Since then, alas! none were so humble and grief-stricken; for in that bar her loved and honored husband had trailed his manhood in the dust of a debasing sensuality.

Then Edward Pratt a kinder-hearted man could not be found. But he had neither a decided will nor strength of purpose. The current in which his lifeboat happened to be, usually bore him along; and even when conscious that it was gliding towards a dangerous sea, he opposed to it a slight resistance.

Very soon after their marriage Mrs. Pratt discovered in her husband a fondness for stimulating drink. She prompt, yet gentle and loving, rebuked him, accomplished all she had hoped to gain—the dangerous tempter was banished from their house. All would have been well from that time forth, had not the tavern of old Killigrew, the only one in Ashdale, stood directly on the way along which Mr. Pratt daily went to the store where he was employed as a clerk.

Often when returning home he would be in company with young men who never passed Killigrew's without a word with the companionable landlord and a taste of his well mixed liquor. It was not in the amiable and compliant Mr. Pratt to say "no" on these occasions.

Soon his wife became aware of the temptation that was in his way, and of his almost daily yielding to its enticements. She talked with him soberly, yet gently and lovingly as before. Her words aroused no impatience—no anger—no stubbornness, no self-will. He loved her too well to pain her with even a frown.

"I'll not darken old Killigrew's door again, if it troubles you, Sarah. I don't care for his liquor. As you say, it does me no good."

"I shall be so happy!" sobbed Mrs. Pratt leaning her tearful face on the breast of her husband. "There is nothing else in life to trouble me."

On the next morning as Mr. Pratt was passing the tavern, old Killigrew—who if not behind the bar mixing up his tempting compounds, was sure to be at his door watching for his customers—called out:—

"Hey! Neddy, my boy! what's your particular hurry?"

"I'm a little late," replied the young man, evasively, keeping on his way.

"Stop, stop!" cried the landlord, "Here! Why my dear fellow, one would think you had the business of the world on your shoulders. A man should never be in too great a hurry to speak a word with an old friend. What's become of Philip? I haven't set my eyes on him for a week."

"The truth is," said Pratt, who now paused, "It is the opinion of his friends that he has been coming here little too often."

"Pooh! Nonsense! too often! I never saw him when I thought he'd been drinking too much. It's ridiculous! And he's silly enough to mind them? Well, well, if he thinks he's in danger he'd better stay away. He must have a weak head."

Killigrew spoke contemptuously. Pratt felt the landlord's sneering manner almost as much as if it had been applied to himself. It cost him no light effort to say "Good morning," and pass on without taking a drink at the bar.

"I wish this old man-trap was on the other side of Jericho!" he murmured as soon as he was fairly beyond the sphere of his dangerous attractions: "or that I didn't have to pass it three or four times a day. If old Killigrew lays hold of me after this fashion, I'm afraid my good resolutions are not going to be worth much. Oh dear! I wonder what good ever comes of this rum selling and rum drinking? As to the harm, one needn't go far to look for that."

Musing thus, Pratt went on his way. At dinner time, both in coming home and returning to the store he succeeded in getting past old Killigrew's "man-trap" without being hailed by the watchful landlord. But his good resolutions were not proof against the influences that assailed him in the evening. Later than usual he lingered at the store, in order to avoid, by so doing, the company of one or two young men who always stopped to drink at Killigrew's. He thought he had escaped them, but it was not so. They were in the tavern porch as he came along, and having taken their cue from the landlord (who was keensighted enough to see what had been passing in

the mind of Pratt, and feared to lose a customer) assailed him with influences that he had not strength of mind to resist. "Just to satisfy" them, as he said, he consented to drink a single glass. But that did not satisfy either them or the tavern-keeper. A second glass was almost forced upon him; then followed a third, which purposely made stronger than usual completed the overthrow of his reason.

Could those thoughtless young men have seen the ashen, agonizing face of the waiting, anxious wife, when her husband came staggering in that evening, they would not have boasted so gleefully of having "sent Pratt home as merry as a fiddler."

From that time the weak young man stopped almost daily at the tavern to drink. The temptation was in his way, and he had not sufficient strength of purpose to resist its allurements. This was continued for months, until, under the gentle, yet often tearful, solicitations of his wife, he again resolved to stand up firmly against the pressure of a current that was too steadily bearing him onward to the sea of destruction. And he did stand up firmly for a time. But in that contest the odds were against him. Old Killigrew saw the struggle that was going on in his mind, and took a wicked pleasure apart from his love of gain, in assailing the young man's good resolutions on every occasion that was presented. Sometimes after alluring him into his bar—either through personal influence, or by means of gay young men who frequented his house—Killigrew could not induce him to take anything but a glass of water. Oftener, however, he gained his purpose more fully, and maddened the young man's brain with his fiery potatoes.

And so the work went on. There was a pitfall in Pratt's way, and ever and anon he stumbled therein. Ah! if the pitfall could only have been removed. It served no use whatever; gave nothing to the common good; was a constant source of annoyance, injury, and loss to the people of Ashdale. It had been digged by Killigrew, and was always kept deep and dangerous by him, in order that he might profit by the weakness and injuries of those who weakly or unwarily stumbled over the half concealed brink.

"Why did not the people of Ashdale cause the pitfall to be closed up? Why did they not remove this man-trap?" is asked in a tone of surprise.

They had no power to do so, we answer.

"No power!"

You may look surprised, but it is even as we say. Killigrew had the law on his side.

"The law!"

Yes, for all you seem so incredulous. The law of the State in which Ashdale was situated, provided by special enactment, for the digging of just such a man-trap as the one maintained by Killigrew. And any person, not having the love of man nor the fear of God before his eyes, could by the payment of a few dollars into the State Treasury, obtain the right to make for himself such a pitfall in any highway or street in any village, town, or city in the Commonwealth.

"Preposterous!"

"It is true—alas! too sadly true. Witness the crowded jails, almshouses, and insane asylums; witness the crime, destruction, and squalid misery that rest like black clouds over all parts of that State where population clusters thickly—and those licensed man-traps are to be found by the score in every neighborhood. It is true, alas! too sadly true!"

But for this pitfall in the way all might have been well with Pratt; but his feet were always stumbling on its fatal brink. Steadily for nearly ten years, had he been going down, down, down; and at the period when he came home sober, for the first time in many months and announced to his wife the death of Killigrew, he was almost helpless in the hands of his adversary. All manly strength was gone when the temptation was before him. It was in vain that he went out in the morning strong in his purpose to keep sober through the day; the sight of Killigrew's tavern fired his appetite to a degree that left him no power of resistance. It was in vain that he started homeward in the evening, promising himself that he would meet his wife and children without a stain upon his lips. Alas! he could not bear onward against the whirlpool of desire that constantly encompassed him when he came within fatal proximity to Killigrew's.

Well might his sorrowing wife feel a thrill of pleasure in every heart fibre at the announcement

of Killigrew's death. He had been doing an accursed work in Ashdale for years. Broadcast had been sown the seeds of anguish and desolation; and in her heart and home had many of these evil seeds fallen, taken quick root, springing up and bearing bitter fruit. Nor did she attempt to stifle this pleasure as unseemly, in view of the passage of a fellow mortal to his great account in eternity. She was glad the tavern keeper was dead—so glad, it was useless to affect concealment.

The promise of that hour did not prove vain. The tavern was closed, and Edward Pratt went daily to his business and returned home at evening a sober man. If, as was often the case, he felt the desire for stimulating drink he quenched the desire in a draught of pure cold water. Yet, even as he passed the old tavern stand, around which soon waved fields of ripening grain—the ground had run to waste before—he felt a desire to enter, but there was no bar there now, so the morbid desire was fruitless of evil consequences.

Thus it went on for three years. In that time, not a drop of anything intoxicating had passed the lips of Edward Pratt. How striking the change in all around him! Worn out furniture was renewed, abundance of good clothing for children as well as parents, gave an air of thrifty comfort. Cheerful, happy faces were seen, where before was sadness, pallor, want and tears.

Three years of sober industry! How, in that short time, had the wilderness been made to blossom as the rose!

One day, about this time, Mr. Pratt came home with a serious countenance and a dejected air. His wife noticed the change but said nothing at first—waiting until her husband should speak of what troubled him. He seemed to recover a little at the tea-table, and talked pleasantly, but, after supper, withdrew to himself, and sat most of the evening in deep thought, with his head resting on his bosom. Several times his wife, whose anxious attention was removed from him scarcely a moment, heard a low sigh escape from his lips. A little while before retiring he said to her, speaking abruptly and with something so strange in his voice that the sound caused a thrill to run along her nerves:

"Parker sold his place last week."

"He did! To whom?"

Mrs. Pratt spoke in a startled manner.

"To a man from Brockville, who is going to open tavern again."

If a heavy blow had fallen on the poor woman she could not have sunk down more gloomily. If a death pang had entered her heart, the groan from her lips could not have been more fraught with agony.

"He opens to-morrow," said Pratt, in a forbidding voice.

"Oh Edward!"

The unhappy wife arose, and moving to the side of her husband, flung her arms around him, saying as she did so—"Let us go from here."

"Where?" was responded gloomily.

"Oh, anywhere. Death and eternal destruction are opening at our feet. Come, come! Let us flee for our lives! Let us go this hour. I will bear hunger, cold, anything that may come upon us so that we escape this evil."

"I have thought it all over, Sarah," replied the poor victim, sadly. "We cannot go anywhere and be free from the curse. The law sanctions the evil, and under the protection of the law it throws out its allurements everywhere. Oh, that I was strong enough to resist. Heaven knows how earnestly I have sought to overcome this fatal desire, but the moment I come within sight of the accursed tempter my whole being is inflamed. Reason is obscured; reason grows weak; and I fall under the luring gaze of a serpent."

Oh, what a night was that; spent watchfully in prayer and weeping—a night, the anguish of which years would fail to cover with the dust of forgetfulness! Morning dawned at length. To one condemned to die it scarcely had broken more drearily.

"I will strive to be a man, Sarah. I will look up for strength," said Mr. Pratt, as he pressed the hand of his wife and parted from her at the door. "Pray for me."

Tears were in his eyes as he turned away and her cheeks were wet. The voice of Pratt was not confident. He felt that he was too weak for his enemies.

And he was too weak. Evening brought him home with all his bright manhood obscured. One

short month sufficed to do the work of ruin. Then his poor wife stood pale, tearless and heart-broken above his grave! He fell so low that he made no effort to rise again, and died in drunkenness and despair.

The poor widow was not long from his side; and now his children's home is the almshouse. The "man-trap" in Ashdale is open still. And for the privilege of scattering ruin and death around him the new owner pays the State fifty dollars a year; and the State takes the money with an eager hand, and seems to think the bargain a good one.—*T. S. Arthur, in League Journal.*

BE PATIENT.

Be patient, oh, thou restless heart,
And in life's battle take thy part.
Be not cast down by all thy cares—
Remember, he must win who dares!
What though now your days be dark and dreary?
What though now your days be sad and weary?
All is not gloom and sorrow here;
All is not wintry, woe and drear;
Summer must come, and joyous May,
To cheer and brighten life's rough way.
Be therefore, strong, and of success be sure—
Be patient, hopeful, faithful—and endure!
—Every Saturday.

THE WATCHFUL CHRISTIAN.

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—Luke 21: 28.

* THE saints of ancient times were marked by this characteristic, that they looked for and hasted unto the coming of the day of God. I fear such a characteristic would not apply to us. There are multitudes calling themselves Christians—and it may be true Christians—who are not looking for and hasting unto the day of God.

It would be well, when reading the newspapers in the morning, if we were to interpret all things in their bearing on the approach of Christ. Notice—

1. *Redemption.* Redemption here means deliverance, which the church expects, which the Lord has purchased for her; deliverance which he is to bring when he comes the second time, without sin unto salvation. He has paid the purchase money for the final glory of his church, but she has not yet entered into that glory; the inheritance is still reserved in heaven.

2. *The approach.* It is something that comes nearer and nearer. You will say, This is a commonplace truth; why tell us that? But we forget its approach, and we need to be reminded of it. By our conduct we seem to imply that we are no nearer the kingdom, the glory, the resurrection, than we were 1800 years ago. Men may put it away from them as it were so far distant that it is not worth speaking about as an approach; but the Lord speaks of it as *drawing nigh*.

3. *The signs of its approach.* There are different kinds of signs—physical, material, and spiritual or immaterial. Earthly signs, heavenly signs; signs connected with God himself, and signs connected with man, with Christ, his church, his gospel, with evil, with good, with war, with peace; wars in the earth, and in the church itself error abounding; Satan making his most desperate efforts to turn this book upside down; the prince of darkness let loose against God, the cross, the Son of God, the gospel, the Bible. Are not all these signs? do they mean nothing? It is easy to mourn over the evils we hear of all around, but is a Christian man to stop there? Do they not tell that things are coming to a crisis? And is not the termination the coming of Christ himself? He comes to deal with man at the height of his wickedness, and wickedness is ripening fast.

4. *Our duty to mark these signs.* Lift up your head as a conqueror when the battle is won—as a laboring man when his day's work is done, and he is going home to rest—as men who are now at the termination of all their struggles, and conflicts, and tribulations. It is a time of joy, not dolefulness; of singing, not of sighing. The Lord meant to counteract an injurious effect his words might produce, *viz.*, despondency. Having predicted wars and rumors of wars and troubles, they might begin to despair, and to think, How shall we stand in the midst of all this tribulation and darkness? The Lord says, just at this very time, when matters are coming to the worst, though clouds and darkness are around you, you are on the edge of the very brightest day that

ever dawned upon the earth! Mark the expression, "When they *begin* to come to pass, lift up your heads." And even though it may be said, "These are not the signs of his coming," yet they are *beginnings* of them, and the beginnings of them are to make us lift up our heads.

5. *The joy that should fill us when we behold these signs.* It is not merely a matter of duty, of obedience to a command, but of joy to ourselves. Surely these are words of gladness. And what are we to rejoice for? Our redemption draweth nigh; we are now going to enter into the full consummation of the promised joy. As we see these things we say, We are almost home, almost within the New Jerusalem, almost at the meeting with Christ, almost at the resurrection, almost getting hold of the things within the veil! This is no visionary joy; not the joy of fanaticism, of enthusiasm, but the joy of faith, the joy of hope, of God, of Christ. It is in his joy we are to be glad.

And if the bride is rejoicing at the prospect of meeting the Bridegroom to-morrow, is not the Bridegroom rejoicing much more? There is joy on his side no less than on hers, and it is into his joy that we are to enter. We lift up our heads as we see the Bridegroom looking down upon us.—*H. Bonar.*

SERMONS.

SERMONS are like guns. Some are large, others are small; some are long, others are short; some are new, others old; some are bright, others rusty; some are loaded, others empty; some are owned, others borrowed. Some are air-guns, some pop-guns, some of every size, from the pocket-pistol to the Paixhan gun. Some are charged only with powder, and make a great noise and smoke. Some send only small shot, that irritate rather than kill. Some carry heavy metal, that does execution. Some discharge chain shot, mowing down whole platoons. Some are wide-mouthed mortars, throwing only bomb shells. Some are duelling pistols, used only in controversy—vile things. Some go off half bent. Some flash in the pan. Some make a terrible fiz, the charge all escaping at the priming-hole. Some shoot too high, some too low, some sideways, and a few directly at the mark. Some aim at nothing, and hit it. Some scatter prodigiously. Some kick their owner over. Some are unerring; others always hit the wrong object. Some have too much wadding, and *vice versa*. Some are alarm guns; others are complimentary guns, used only for salutes on special occasions. Some are in a series, constituting a battery; others on swivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory. Very much depends upon the manner in which they are made and managed.—*Baron Stowe.*

LONG PRAYERS.

WE are confident that one reason for the long prayers with which we are sometimes afflicted in religious meetings is an incapacity to wind up. After the brother has been praying about long enough you see that he is trying to find "amen." He does not want to come too suddenly upon it, so he gradually makes that way; but he is like a Brooklyn ferry-boat aiming for the wharf when there is a good deal of ice in the river, and he backs in and out, in and out, at last reaching it with a blundering stroke. Many of the brethren in their prayers take one-third of the time to get started and another third to stop. Why not with your first sentence plunge into what you most want and stop when you get through without any circumgyrations? Men keep on after they ought to stop, because they do not know how to let down brakes. We have a recommendation to make. If any insolated "Amen" would sound abrupt at the time you want to close, do as the psalmist did when the prayers of David the son of Jesse were ended, exclaiming, "Amen and Amen!"—*Talmage.*

It is a great misfortune to have a fretful disposition. It takes the fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it be sternly repressed; and the best way to overcome it is to try always to look on the cheerful side of things.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 12, 1880.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER SIX.



THE LEGS OF IRON.

The brass of the great image was followed by the legs of iron; and out of one of the four horns which sprung up when the great horn of the goat was broken, the prophet saw come forth a little horn, which waxed exceeding great. Dan. 2:40; 8:9. What power is designated by these symbols? Answer: The next great power that succeeded the empire of Grecia, as existing in its divided form under Alexander's successors; and that power was Rome.

Passing over, as already proposed, these divisions of the Grecian empire, the narrative of events is interrupted till we reach the year B. C. 161. Previous to this point it does not become necessary in the light of prophecy to notice particularly the power under consideration; for be it remembered that a power is not introduced into prophecy till it becomes in some way connected with the people of God; and here the Romans first assumed this relation. The Jews being grievously oppressed on account of their religion by the heathen, Syrian kings, Judas Maccabæus sent an embassy to the Romans, to solicit their aid, whereby a league was entered into between them of mutual friendship and defense. This was the commencement of the Roman ascendancy over the Jews; and here we may place the termination of the third kingdom of brass, after it had borne rule from the battle of Arbela 331, one hundred and seventy years.

We pause to notice an objection which is urged against the position here taken. Papists, to avoid the application of the prophecy concerning the little horn to the Roman power, pagan and papal, have applied it to Antiochus Epiphanes, a king of Syria. And as it is no unusual thing for the Pilates and Herods of the land to make

friends against the cause of truth, they have been followed in this application by the mass of those who oppose the Advent faith.

1. But who was this Antiochus Epiphanes? He was only one, the eighth in order, of a series of twenty-six kings that constituted the Syrian horn of the Grecian empire. How then could he, at the same time, be another remarkable horn?

2. If it were proper to apply the little horn to any one of these kings, it would be reasonable to suppose it would be the most illustrious; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name of Epiphanes, that is, The Illustrious, nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character. For on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrious, into Epimanes, The Madman.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans was enabled to procure a peace only by the payment of a prodigious sum of money, and the surrender of a portion of his territory; and as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. This ascendancy the Romans ever after maintained. Which, therefore, was the more notable power, the Romans who exacted tribute, or the Syrian kings who were compelled to pay it?

4. The little horn waxed exceeding great; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt; which he immediately relinquished when the Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over "an hundred and seven and twenty provinces." Esth. 1:1. Grecia, being more extensive still, is called very great; but how ludicrous and absurd, in view of the above facts, to apply the next power, which waxed exceeding great, to Antiochus, who abandoned Egypt at the dictation of the Romans!

6. This power was to stand up against the Prince of princes. The Prince of princes is, without controversy, Jesus Christ. Dan. 9:25; Acts 3:15; Rev. 1:5. But Antiochus died 164 years before our Lord was born.

4 Connection, Vol. 2, Book 3, Sec. 2.
5 Prideaux's Connection, Vol. 2, pp. 96, 97.
6 Ibid, Vol. 2, pp. 118, 119.

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Note.—Although the empire of Babylon was founded 747 years before Christ, yet it did not become connected with the people of God till the capture of Manasseh by Esarhaddon B. C. 677.

2 1 Maccabees 5. Josephus' Ant. q. Book 12, Chap. 10, Sec. 6. 3 See notes of the Douay (Catholic) Bible, on Dan. 7, 8, and 9; also Miller's Reply to Prof. Stuart, Review of Dowling, etc.