

The Signs of the Times.

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

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THE SIGNS OF THE TIMES.

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

THE PRAYER AND THE LIFE.

Do I mean the prayer I offer,
Do I feel the words I say,
When before our heavenly Father,
I kneel from day to day;
When at morning and at evening
I incline to seek his face,
And my voice goes up in pleading
To his glorious throne of grace?

When my voice goes up in pleading,
Does my heart go with it too?
There are many things I ask him,
That his might and grace may do;
Petition on petition
Goes up to meet his ear;
Oh, are they such petitions
As our Father loves to hear?

I tell him of my wants—my needs;
But when I turn away,
Do I think of what I asked for?
Do I watch as well as pray?
Do I strive against temptation?
Do I seek like Christ to live?
Do I use aright the blessings
That so freely he doth give?

My prayers are with much speaking,—
Yet, when I leave the spot,
How quickly are its memories fled.
How soon those prayers forgot!
Oh, if the thought that gave them birth
So lightly treasured be,
How can I think God's mercy
Will remember them for me?

Yet one petition further, Lord!
Wilt thou not deign to hear?
O, let my spirit breathe anew
Through all my daily prayer;
Then help me, as I pray, to live,
Kept by thy grace divine,
And the glory of the prayer and life,
Alike, O Lord, be thine.

GENERAL ARTICLES.

RETURN OF MOSES TO EGYPT.

BY MRS. E. G. WHITE.

AARON, being instructed by angels, went forth to meet his brother, from whom he had been separated for many years; and they met, amid the desert solitudes, in the mount of God. Here they communed together, and Moses told Aaron "all the words of the Lord who had sent him, and all the signs which he had commanded him." Together they journeyed over the Arabian wastes, toward Egypt; and having reached the land of Goshen, they proceeded to assemble together the elders of Israel. Aaron, the eloquent spokesman, communicated to them all the dealings of God with Moses, and then they gave the signs before the people. "The people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."

The next work of the two brothers was to communicate with the king himself. They entered the great palace of the Pharaoh's as commissioners from Jehovah; they felt that God was with them there, and they spoke with authority: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast to me in the wilderness."

"Who is the Lord, that I should obey his voice to let Israel go?" demanded the monarch; "I know not the Lord, neither will I let Israel go." They answered,

"The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence or with the sword."

The king had heard of them before, and of the

excitement among the people. He became very angry. "Wherefore do ye, Moses and Aaron, let [hinder] the people from their works? Get you unto your burdens." Then he added, as a thought of the loss occasioned by this interruption in their work passed through his mind. "Behold, the people of the land are many, and ye make them to rest from their burdens."

The same day the king issued orders to all the officers superintending the work of the Israelites, to do that which made their slavery doubly severe and cruel. The buildings of that country were and still are made of sun-dried bricks, with cut straw intermixed to hold the earth together, even their finest edifices being so constructed, and then faced with stone. The king now commanded that no more straw should be issued to the workmen; but the same amount of brick was rigidly required.

This order produced great distress among the Israelites throughout the land. The Egyptian taskmasters had appointed Hebrew officers to oversee the work of the people, and these officers were responsible for the labor performed by those under their charge. When the unfeeling requirement of the king was put in force, the people scattered themselves throughout the land, to gather stubble instead of straw; but they found it impossible to accomplish the usual amount of labor. For this failure, the Hebrew officers, as well as the people, were cruelly beaten.

These officers supposed that their oppression came from their taskmasters, and not from the king himself; therefore they went to him with an account of their grievances, and the unjust treatment which they had received. Their remonstrance was met by Pharaoh with a taunting charge of idleness, to indulge which, he said, they were desirous of going into the wilderness for the purpose of sacrificing. They were ordered back to their work, which was to be in no wise diminished, but to be everywhere exacted. As they were returning, they met Moses and Aaron, and cried out to them: "The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

As the Hebrew elders thus reproached Moses, he was greatly distressed. The sufferings of the people had been much increased. All over the country a cry of anguish went up from men, women, and children; and all united in charging upon Moses this disastrous change in their condition. Alone he went before God, with the bitter cry,

"Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh, to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." The reply to him from Jehovah was,

"Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." And then he was reminded of the covenant which God had made with his forefathers, and assured that it would be faithfully carried into effect.

The Hebrews had expected to be released from bondage without any particular trial of faith, or any suffering on their part. But they were not yet prepared to be delivered. They had but little faith, and were unwilling patiently to suffer their afflictions, until God should work for them a glorious deliverance.

Many years had the children of Israel been in servitude to the Egyptians. Only a few families went down into Egypt, but they had become a great multitude. And being surrounded with idolatry, many had lost the knowledge of the true God, and had forgotten his law. Yet there were some among them who still worshiped the living God, the Maker of the heavens and the earth. They were grieved to see their children daily witnessing, and even engaging in, the abominations of the idolatrous people around them,

and bowing down to Egyptian deities, made of wood and stone, and offering sacrifice to these senseless objects. In their distress, the faithful cried unto the Lord for deliverance from the Egyptian yoke; that he would bring them out of Egypt, where they might be free from idolatry, and the corrupting influences which surrounded them.

They did not conceal their faith, but openly acknowledged before the Egyptians that they served the only true and living God. They rehearsed the evidences of his existence and power, from creation down. The Egyptians thus had an opportunity to become acquainted with the faith of the Hebrews, and their God. They tried to subvert the faithful worshipers of the true God by threats, by the promise of reward, and by cruel treatment.

The elders of Israel endeavored to encourage the sinking faith of their brethren, by referring to the promise made to Abraham, and the prophetic words of Joseph before his death, foretelling their deliverance from Egypt. Some would listen and believe. Others looked at their own sad condition, and would not hope. When the Egyptians learned the expectations of the children of Israel, they derided their hopes of deliverance, and spoke scornfully of the power of their God. They pointed them to their own situation, as merely a nation of slaves, and tauntingly said to them, "If your God is so just and merciful, and possesses power above the Egyptian gods, why does he not make you a free people? Why not manifest his greatness and power, and exalt you?" The Egyptians then called attention to their own people, who worshiped gods of their own choosing, which the Israelites termed false gods. They exultingly said that their gods had prospered them, and had given them food, and raiment, and great riches, and had also given the Israelites into their hands to serve them, and that they had power to oppress them, and destroy their lives, so that they should be no people.

Pharaoh boasted that he would like to see their God deliver them from his hands. These words destroyed the hopes of many of the children of Israel. It appeared to them very much as the king and his counselors had said. They knew that they were treated as slaves, and that they must endure just that degree of oppression which their taskmasters and rulers might choose to inflict upon them. Their male children had been hunted and slain. Their own lives were a burden; and they were believing in, and worshipping, the God of Heaven. Then they contrasted their condition with that of the Egyptians. The latter worshiped the sun, moon, and stars, and also beasts, and even images, the work of their own hands; yet they were prosperous, and wealthy. And some of the Hebrews thought that if the Lord was above all gods, he would not thus leave them as slaves to an idolatrous nation.

The faithful servants of God understood that it was because of their unfaithfulness to him as a people, and their disposition to intermarry with other nations, thus being led into idolatry, that the Lord had suffered them to go into Egypt. And they firmly declared to their brethren that God would soon break their oppressive yoke.

But many of the Hebrews were content to remain in bondage, rather than to go to a new country, and meet the difficulties attending such a journey; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first display of his signs and wonders before Pharaoh. He overruled events to more fully develop the tyrannical spirit of the Egyptian king, and also by manifestations of almighty power, to give the Israelites more exalted views of the divine character, that they might be anxious to leave Egypt and choose the service of the true and merciful God. The task of Moses would have been much easier, had not many of the Israelites become so corrupted that they were unwilling to leave Egypt.

BRIEF EXAMINATION OF ISAIAH 65.

BY ELDER G. I. BUTLER.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." Isa. 65:20.

The prophecy of Isaiah, Chap. 65, has occasioned much comment. Those who believe in the doctrine called "Age to Come," rely upon this scripture to prove that after Christ's personal return to this earth, and the commencement of his reign of one thousand years, death will prevail. We propose briefly to examine this chapter and see if anything in it contradicts our view. We believe that at the second coming of Christ all the living wicked will be slain and all the righteous be made immortal. The righteous will ascend to the New Jerusalem, and there reign with Christ during one thousand years, and then the saints, with Christ and the holy city, shall descend to this earth which has lain desolate. The wicked dead shall be raised, and with Satan shall come up around the holy city, and shall be utterly destroyed by fire rained upon them from heaven; this earth shall then be one vast lake of fire, from which God shall bring a new earth, wherein dwelleth righteousness.

A few of the scriptures upon which we rely to prove these positions are as follows: Rev. 19:12-21; 20; 21:1-10; Jer. 25:15-33; 4:19-27; Isa. 24:34; 1 Thess. 4:15-17; Matt. 5:12; John 13:36, with 14:1-3; 2 Pet. 3:7-13. Is there anything in Isa. 65:17-25, that disproves these positions? It reads as follows: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come upon the heart [margin]. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree [the tree of life the septuagint reads] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

All will admit that this scripture is intimately connected throughout. It commences with a prophecy of the new heavens and new earth. It next speaks of Jerusalem. From the expression used, it is evident that it is the same Jerusalem brought to view in the last chapters of Revelation. The voice of weeping and crying is no more to be heard. So the beloved disciple says, "Sorrow and crying" shall be no more. Rev. 21:4. The holy mountain of God is in it; verse 25. So we learn in many other scriptures that Mount Zion is in New Jerusalem. It takes place when the people of God have their "rejoicing." This can but refer to the time when Abraham, Isaac, and Jacob, and all the people of God, are safe in that "city which hath foundations," for which they looked, Heb. 11:10, when the "children" rejoice with their "mother." Gal. 4:26. The sudden change in the first verse of this prophecy, from the new heavens and earth to the New Jerusalem, is suggestive, and helps us to understand the point of time when it meets its fulfillment. Let us go then, to another scripture, where the same events are recorded with additional particulars. Rev. 21:1, brings to view the new heavens and earth. But previous to this, in chap. 20:9, the apostle sees the holy city and the saints on the earth, when it is very evident the new heavens and earth had not yet come. They are on the earth in connection with the final punishment of the wicked, after the second resurrection has taken place, at the close of the one thousand years. Verses 5, 8, and 9.

The presence of the "beloved city," in which are the saints of God on the earth during the punishment of the wicked and before the new heavens and earth are ushered in, is made necessary, that many scriptures may be fulfilled. Thus, the Saviour says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out." Luke 13:28. Also in that remarkable prophecy in Isa. 33:10, speaking of the time when the Lord shall rise up, he speaks of the wicked being as the burnings of lime, and as thorns cut up which are burned in the fire. That class would utterly perish. But, in the 14th verse, he asks the question, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" and answers immediately, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." "His place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." "Thine heart shall meditate terror."

To my mind it seems very clear that this scripture meets its fulfillment at the same time of which the Saviour speaks, when the wicked see the reward of the righteous and the righteous see the reward of the wicked. The righteous are in a "place of defense." From what? From the terrible punishment rained upon the heads of the wicked. When they shall be as "thorns cut up," which shall be "burned in the fire." "When the sinners in Zion are afraid" "and fearfulness hath surprised the hypocrites." The righteous at this time contemplate two things: "Their eyes see the King in his beauty," their heart "meditates terror." In the city, Jesus is in his glory; without, is a world on fire. Oh! my soul, what a contrast. Wicked men are consuming as the fat of lambs. Then are the words of the Psalmist fulfilled, "When the wicked are cut off, thou shalt see it." Ps. 37:34. How plain, then, that the righteous are on the earth within the holy city at a point of time before the destruction of the wicked, and in immediate connection with it, where they can fully behold it.

And it is at this point of time that Isa. 65:20, has its fulfillment. The prophet's mind is first directed to the glorious fact that there is to be a "new heaven and new earth" created. It is next called to the point of time just previous, when the sinner, even though he may be an "hundred years old, shall be accursed." When does the curse of God come upon the sinner? Just previous, as we have seen, to the creation of the new heavens and new earth. Peter, in his second epistle, third chapter, makes this very plain. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition [destruction] of ungodly men." "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Where does Peter find his "promise"? In the very scripture we have under examination. Isa. 65:17. And it is remarkable how beautifully these two scriptures harmonize and explain each other. Peter gives us an inspired comment upon Isa. 65:17. He tells us plainly that the "perdition of ungodly men" comes just before the new heavens and new earth. That the great burning day results in the new creation; from the ashes of the old creation the new springs forth, wherein dwelleth righteousness. The career of the wicked closes with the old creation. We have seen from other scriptures that the righteous are on the earth and see this result during its accomplishment.

When, then, does the "child die an hundred years old"? Both the righteous and the wicked are on the earth when the curse of God falls on the sinner. "The wages of sin is death." Here are gathered the sinners of all ages and the saints of all ages. The antediluvians are here. Of those who died natural deaths, who lived the main portion of their lives before the flood, we have left on record in Genesis the ages of nine persons, including Noah. Their ages are respec-

tively, Adam, nine hundred and thirty; Seth, nine hundred and twelve; Enos, nine hundred and five; Cainan, nine hundred and ten; Mahalaleel, eight hundred and ninety-five; Jared, nine hundred and sixty-two; Methuselah nine hundred and sixty-nine; Lamech, seven hundred and seventy-seven; Noah nine hundred and fifty. The average of these is almost nine hundred and twelve years. The case of Lamech seems a remarkable exception. He did not live so long as the average into one hundred and thirty-five years. It would seem to show that it was not God's design that he should live till the flood. We are not informed that this average of life was anything remarkable for that age of the world. In most of these instances there seems to be a remarkable uniformity. All but two of the instances given of the antediluvians, and in fact the only record existing in the world of the age of man before the flood, makes the average of life then, over nine hundred years. What a contrast with the present. Now, the average length of life is not far from thirty years. It is customary to call persons children at the age of five or six years, or even older. In Gen. 21:15, 16, Ishmael is called a child, while it is evident from the circumstances and chronology, he must have been eighteen or twenty years old. The average of human life, then, must have been as high as one hundred and fifty years. By the same rule it would be proper to call one a child at one hundred years of age when the average was upwards of nine hundred years, as it was before the flood. Persons at that age would be morally accountable of course. Therefore their cases would come into the Judgment, and if they died without repentance, they would come up in the second resurrection, and be among the immense throng outside the holy city, and would suffer the pains of the second death, with the sinners upon whom the curse of God then falls. All the circumstances of the case, and the scriptures which speak of the punishment of the wicked at that point of time, clearly prove that antediluvian children of a hundred years old will then and there die.

To suppose, as some do, that these deaths occur in the city of God and after the new heavens and earth are created, plainly contradicts, not only other scriptures, but this very one which is supposed to teach it. Verse 19 says, "The voice of weeping shall no more be heard in her; nor the voice of crying." Will people in the city of God care so little for their children that they will not manifest as much affection at their death after being with them a hundred years, as people do now? It would seem they had lost natural affection. But the Revelator, when speaking of this same city, Rev. 21:4, says that there will be no death nor pain, and the Saviour says they shall be "as the angels," neither shall they "die any more." The prophet, in verse 20, plainly speaks of a particular point of time, after which there shall neither be births nor deaths, nor becoming old. "There shall be no more thence an infant of days, or an old man that hath not filled his days." The word "thence," means from this point onward. From this point of time, then, there will never be an infant of days. Of course there never could be another birth then. God's plan of gathering out of all nations "a people for his name," that the earth may be "inhabited," is now accomplished, and from this point onward there never is to be "an old man that hath not filled his days," none who are prematurely old.

"They shall not plant, and another eat." How plain, then, that there will be no death among those who are inside the city of God, for, of course, if there was death among them, those who succeeded would eat of what their predecessors had planted. "For as the days of the tree of life [Septuagint] are the days of my people; this is the reason why one shall not plant and another eat. Those who are there will live forever. Oh, blessed thought! In the last verse of the prophecy, the reference to the beasts and their diet and habits, shows very plainly that it is the new creation. The nature of these animals has been changed. It would be a natural impossibility that the lion could be made to eat straw like the bullock before he had been created anew.

Thus our view of the events taking place in connection with the punishment of the wicked and the new creation, agrees with Isaiah and Peter, and makes a beautiful harmony; and this very scripture which is relied upon to prove the contrary, can only be harmonized by adopting it as it stands written in King James' version. But

taking Pagnini's version there is not even a seeming contradiction. This is as follows: "There shall not be any more carried out from thence to burial an infant of days, or a youth, or an old man who hath not filled his time; for the man of a hundred years shall be a youth." How beautifully harmonious is truth.

HISTORY IS BEING MADE.

BY ELDER R. F. COTRELL.

It has often been truly said, "Prophecy is history in advance;" hence written history is the record of the fulfillment of prophecy.

From the days of Nebuchadnezzar king of Babylon to the present time, history has been verifying the prophecies by their exact fulfillment. And still history is being made. The present state of the world—its moral corruption, and the angry state of the nations, their distress and perplexity—perfectly fulfills the prophetic picture of the last days.

Prophecy has not only sketched the history of the successive reigns of the great kingdoms of the world, described their state of anger and perplexity, but it has described the closing history of the church of Christ. The closing work of the church is most particularly described in Rev. 14: 6-12; her last trial is foretold in chap. 13: 11-18; and her final deliverance is promised in chap. 14: 4-5, and 15: 2-4.

Under the symbol of three flying angels (Rev. 14: 6-12), is particularly described, in successive order, the closing work of the church on earth. And that which is thus described in prophecy is becoming history. In the fulfillment of this line of prophecy, as well as in those that relate to the nations of the earth, history is verifying prophecy. On this subject history is being made. Events in the history of the church in our own day are fulfilling with perfect accuracy the promise of God in this prophecy of 1800 years' standing.

Go back to 1844, and a little before, and the whole enlightened world were startled by the thrilling cry, "Fear God, and give glory to him, for the hour of his Judgment is come." Unbelief may call this movement a great mistake; but the word of prophecy was verified, the promise of God was fulfilled. That the proclamation was made, cannot be disputed; it is a fact of history which it is vain to deny. In the Judgment there will be no excuse on the ground that the promise of God was not fulfilled.

In the fall of 1844, the saying was heard throughout the ranks of believers in the first message, "Babylon is fallen, is fallen," etc. Unbelievers in the advent at hand were little affected by it; but the fact exists,—the promise of the prophecy has been fulfilled.

And now for more than a quarter of a century the warning of the third and last message has been rising to the notice of mankind. A people have arisen, and are increasing in numbers, who believe that the proclamation of this solemn warning is their specific work. This work, promised before, is becoming history; and the believer in revelation may rely upon it as securely as he can on those prophecies which marked out the regular succession of the kingdoms of the world. Prophecy is as truly fulfilled in these messages, as in the succession of the four great kingdoms of antiquity. The veracity of God is as truly pledged to the fulfillment of these messages, as to any promise he has ever made; and those who teach that the end is at hand, and yet ignore this last message, are exhibiting to the world a most astonishing evidence of unbelief in prophecy, as if the end could come, and this most important, promised warning not be heard!

We will give a brief sketch of the history of this work. First, however, let it be observed that the message, though plain and simple, is the most unwelcome to the popular mind that could be imagined. It is in direct opposition to the cherished traditions of almost the whole Christian world, and in conflict with the customs and worldly interests of this money-loving and pleasure-seeking age. With these disadvantages, it is evident that, were the work not of God, it would have come to naught, and not have gained in the estimation of the most candid and devout, during the last thirty years. But is it declining? Has it the symptoms of speedy dissolution? We will see.

From a very small beginning the work has spread in this country from the Atlantic to the Pacific. Almost, if not quite, every State in the

Union has believers in it. Organized churches are found on the Pacific slope from Washington Territory on the north to extreme southern California. Also in both of the Canadas. And this is not all, missions are established in England, Switzerland, and Norway. In the two latter places regular periodicals are issued; while active co-laborers are found in Scotland, Ireland, Sweden, Denmark, Germany, France and Italy, besides scattered believers in Turkey, Africa, Australia, and the islands of the Pacific. In addition to the foreign work and scattered believers in this country, there are twenty-one State conferences, and during the warm season of the year these organizations send out into new places nearly seventy-five tents from forty to eighty feet in diameter, which are removed from place to place and serve as meeting-houses in which to preach to the people.

But as the press is one of the most effectual means employed in the dissemination of the light of this message, we will take a brief view of the progress of the work in the publishing department. When the first number of a paper presenting the fulfillment of the third angel's proclamation as "present truth" was printed, the whole edition was carried to the post-office in a carpet bag. In contrast with this, the mail matter sent out from our office at Battle Creek, Mich., alone, sometimes exceeds two tons per week. At first, the pioneers in this work had to hire the printing done; but after a while a hand press was bought by the friends of the cause, and an office was established, where the work was done by believers in the truths advocated and who rested on the Sabbath according to the commandment.

Soon it was seen that the increasing work could not be done with a hand press, and by voluntary contributions a first-class power press was purchased. Then the building in which the work was done proving insufficient for the growing work, a commodious brick building, two stories high, with a basement, was erected which served the purpose well for a while; but a second building of the same size, and after that a third, have been added to meet the growing demands of the cause. About eighty hands are now employed, and seven power presses kept running to do that work.

There are published at that office *The Review and Herald*, our church paper, issued weekly; a weekly and a monthly edition of *The Youth's Instructor*; *Good Health*, a monthly magazine devoted to health and temperance. Also denominational papers in the Danish, Swedish, and German languages, published semi-monthly. Publications are also printed and sent forth from that office in six different languages. But this is not all. It has become necessary here upon the Pacific coast to erect another office building similar to those at Battle Creek. This is furnished with five power presses and all materials necessary to carry on the work; and here is printed *THE SIGNS OF THE TIMES* a weekly paper having a circulation of about ten thousand.

We do not speak of these things to boast. "Boasting is excluded." But when we see what has been accomplished, we can truly say, "This is the Lord's doing, and it is marvelous in our eyes," and we speak of them only to assist the faith of the inquiring reader to believe that God still lives, and is doing the very work promised in the prophecy of the last warning, 1800 years ago. Our doctrines are sustained by the positive and unambiguous statements of the Bible. And yet one of the strongest evidences that our mission is from Heaven and not of men, is the fact that the very work which was promised in prophecy is now being done. Those so devoid of faith as not to accept of the evident fulfillment of God's word of promise, and who shall refuse obedience to the call of God to reform and make preparation for the end so evidently approaching, will be left without excuse in that day. O my soul! God has given thee the light; he has done all that could be done to warn and prepare thee for the coming, decisive day. He described in prophecy a three-fold warning, which is now evidently being fulfilled before thine eyes; and if thou shalt fail of the needed preparation to stand before the Son of man at his coming, the fault will be thine own—the "great white throne" will remain untarnished by a single spot.

BLESSED is he who learns to profit by his wants and infirmities, and who, in all the privations he endures, is still submissive to the will of God.

DECEIVERS AND DECEIVED.

A PROPHET was once sent from Judah to Bethel, where Jeroboam, king of Israel, was offering sacrifices to Baal.

Having delivered his message of warning from the Lord, and having wrought miracles in attestation of its truthfulness, he was invited by the king to partake of the rites of hospitality at the palace.

But he would not; saying, "For so was it charged me by the word of the Lord, saying, 'Eat no bread, nor drink water, nor turn again by the same way that thou camest.'"

But the sons of an old prophet at Bethel, having witnessed the above transaction, reported the case to their father, who, thereupon, immediately saddled his ass, and started in pursuit of the man of God.

He found him sitting under an oak, and invited him to go home with him and eat bread, claiming himself to be a prophet, and to speak by inspiration. The argument of the false prophet, added to his own natural hunger and thirst, induced the man of God to believe a lie, and, as the result, he lost his life. Now the man of God ought to have known that the Lord would not give commandment by one, and then by another nullify that commandment.

But those who keep the first day of the week for the Sabbath, fall into a greater error, for God did not intrust the giving of his law to any man, but wrote it with his own finger upon tables of stone. Is it likely, therefore, that any person or church would be authorized to abrogate or change that law? and could any one practically indorse such abrogation or change with impunity?

Some admit that the seventh-day is the Sabbath of the Lord; but plead in extenuation of guilt in its violation that many eminent men of God have lived and died in observance of the first day as the Sabbath. But such seem to forget that the advancing light of the "Reformation" did not at once dispel all the darkness of the middle ages, that had covered the earth as with a pall, shutting out the light of revelation; and that papal Rome was to tread down the truth to the ground, was to practice, and prosper, and think to change times and laws, which were to be given into his hands for a stated time, and that at the end of that time, we should certainly expect to see that power removed, and the truth of God emerging from its obscurity. The facts in the case meet the expectation.

The condition of those who in time past ignorantly substituted a strict observance of the first day in lieu of the Lord's Sabbath, may be pertinently illustrated by the following anecdote:—

A father, on his way to his day's labor, passed the home of his brother, with whose family he left his little son, with the instruction to remain until called for by him at night, on his return from work.

About the middle of the afternoon, a young man called and said that the father would not return as early as he expected, and had requested him to call for the boy and conduct him home. He succeeded in deceiving the whole family, and the boy, whom, as soon as he had him within his power, he beat unmercifully, telling him that the father had given no command to conduct him home. The father forgave the son because he sinned ignorantly, but held the deceiver accountable.—*A. Smith.*

NEVER give up old friends for new ones. Make new ones if you like, and when you have learned that you can trust them, love them if you will, but remember the old ones still. Do not forget they have been tried and found true; they have been merry with you in times of pleasure, and when sorrow came to you they sorrowed also. No matter if they have gone down in the social scale and you up; no matter if poverty and misfortune have come to them, while prosperity came to you; are they any the less true for that? Are not their hearts as warm and tender if they do beat beneath homespun instead of velvet? Yes, kind reader, they are as true, loving, and tender. Don't forget old friends.

ALL WORKING FOR GOOD.—A Scotch minister, being asked by a friend during his last illness, whether he thought himself dying, replied, "Really friend, I care not whether I am or not. For, if I die, I shall be the Lord's and if I live, God will be with me."

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, MARCH 4, 1880.

WHY SHOULD THEY DO SO?

WHY should our opponents persist in mistating our real position relative to the work of the law of God upon the minds and hearts of the children of men? Seventh-day Adventists have never taught that salvation from sin came by the law. But they have taught, from first to last, that by the law is the knowledge of sin, which can be put away only by the blood of Christ. We have proclaimed, and have repeated again and again, in our prints, and in our public discourses this plain and evident fact, that it is not in the power of law, either human or divine, to redeem the transgressor of law. Pardon is the sinner's only hope of escaping the full penalty of the law. It is not true that Christian Sabbath-keepers trust in the law for salvation. We rely on Christ alone for salvation from sin, and complete redemption from its results, to a life of eternal glory.

Those who have the truth can afford to fairly state the positions of those with whom they differ. The strength of those who oppose the truth is in putting its advocates in false positions. Do our opponents feel that they cannot afford to have our real views correctly represented before the people? And do they feel that their success in keeping the people from investigating our views depends upon their skill in misrepresenting them?

If we be thought severe, then we inquire, in the name of reason and religion, why do our opponents persist in stating that, while they trust in Christ for salvation, we trust in the law? They give the impression that we have left Christ and have "gone back," as they state it, to the law. If they are ignorant of our views, what right have they to handle them before the people? If they understand our real position, they very well know that ours, when properly contrasted with theirs, is this, that we hope for salvation through Jesus Christ alone, in obedience to the commandments of God, while they trust in Christ for salvation in violating one of the commandments of God and teaching men so.

"Here are they that keep the commandments of God and the faith of Jesus." Where? Certainly not with those who cast aside the commandments of God, and bear false witness against those who do them, and teach them. Near the close of the Christian age, see Rev. 14:12, a people was to appear to public notice, standing on the broad platform of the commandments of God and the faith of Jesus. On the one hand is the blind Jew, shut up to the Old Testament, boasting of Abraham, and trusting in the law. On the other hand is the equally blind Christian, shut up to the New Testament, and boasting of his faith in Christ, while trampling the commandments of God under his feet. Between these two extremes is the truth of God. Here is our real position. And by the grace of God the people shall understand it. And from it we reach out our arms to those on the right and left to help them from their nut-shell positions to the broad platform of the law and the gospel, or the commandments of God and the faith of Jesus Christ. On this broad ground stood the apostle Paul at Miletus as he appealed to the assembled elders that he had kept back nothing that was profitable to them, "testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." Acts 20:21.

Our only hope of eternal life hangs upon Christ. Adam placed his hope there. Abel, Enoch, Noah, Abraham, and the believing Jews, had no other hope. The hope of the next life depends upon Jesus Christ. Faith in his blood can alone free us from our transgressions. And a life of obedience to the commandments of God and the faith of Jesus will be a sufficient passport through the golden gates of the city of God. J. W.

HE who truly loves God delights to meditate of him, and to discourse of him, and to hear the mention of his name, and is weary of the conversations where God is irreverently mentioned, or seldom or slightly remembered.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER NINE.

ANOTHER question may here arise which perhaps demands a passing notice. In the days of these kings, the God of Heaven was to set up a kingdom. We turn our eyes to Europe at the present day, and behold a variety of kingdoms, petty sovereignties, and dependencies. The question has been asked, Where are the ten kingdoms? Have they passed away? or has the time passed in which the fifth kingdom should have been set up? In reply to this we quote again from Nelson:—*

"Some have asked how it could be said that ten kingdoms have existed to represent ten horns, in a part of the earth once under the dominion of Rome when so many changes have been constantly going on in Europe, and when so many of them have been at times, as it were, consolidated into one. We may reply at any time to such an inquiry very fairly, that the ten horns have been there; that making a kingdom tributary does not take away its existence. If there should have been at times, eleven, twelve, or more horns there for half a century or longer, this does not make it untrue that ten were there. Such inquiries as have been made, and such objections as have been urged, seem to many, unworthy of an answer; but if a puerile cavil should appear weighty and important in the view of the unthinking, or the uninformed, for his sake it needs an answer. Let us then pass briefly through an illustration which may aid us in understanding each other.

"Suppose some feeble people should be suffering from the almost constant invasions of numerous and ferocious enemies. Suppose a powerful and benevolent prince sends them word that he will, for a number of years—say thirty—maintain for their safety, along their frontier, ten garrisons, each to contain one hundred well armed men. Or suppose he is actuated by different designs and moved by other motives; no matter how this is, so that his word is out for the support of a given number of fortifications containing a thousand soldiers. Suppose the forts are built and remain a few years, when two of them are burned to the ground and rebuilt without delay; has there been any violation of the sovereign's word? No, there was no material interruption in the continuance of the walls of strength; furthermore, the troops, the most important part of the safeguard, are still there. Again, suppose the monarch sends and has two posts of strength demolished, but adjoining the spot where these stood, and immediately, he has other two buildings erected, more capacious and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally, suppose in addition to the ten garrisons, it could be shown that for several months during the thirty years, one more had been maintained there; that for one or two years out of the thirty, there had been there eleven instead of ten fortifications; shall we call it a defect or a failure in the original undertaking? Or shall any seeming interruption, such as has been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

"So it is, and so it has been, respecting the ten horns which were to represent ten kingdoms of Europe, once under the Roman sceptre. They have been there for twelve hundred and sixty years. If several have had their names changed according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there. If during a few years out of a thousand, there were more than ten—if some temporary power reared its head, seeming to claim a place with the rest, and soon disappeared, it has not caused the beast to have less than ten horns."

This quotation removes at once every chance for cavil, and all ground for objection. For over thirteen hundred years those kingdoms have been in Europe. In the days of these kings shall the God of Heaven set up a kingdom. There are other prophecies to be noticed hereafter, which, through the development of further particulars, bring us down more definitely to our own time. But on the present point we wish to inquire, Would the prophet thus accurately predict the

existence of four great kingdoms, and be mistaken in regard to the fifth? The better judgment of every man will answer, No! As surely as four great kingdoms have successively borne rule over the earth, so surely will the God of Heaven set up a fifth, which will never pass away. It will not be left to other people as these have been, but the saints shall possess it forever and ever. As surely as the image has been developed before us, so surely will it be smitten and dashed to pieces.

With one more question, which each must answer for himself and upon his own responsibility, we leave with you, reader, this part of the subject: are you ready for this destruction of all earthly governments? Have you an interest in the kingdom that is to be set up? Is your name enrolled among those highly privileged ones, who are to be its immortal subjects? Is your citizenship in Heaven, from whence we look for the Lord and Saviour? Are you Christ's, and therefore an heir, according to the promise? Or are you, on the other hand, in the condition, that if the King should appear, to raise his people to their glorious and imperishable inheritance, you would covet, as the greatest blessing, to be buried from his presence by rocks and mountains? Woful condition! Watch! lest coming suddenly he find you sleeping. u. s.

A PROPHECY FULFILLED.

PAUL gives the following plain description of professedly Christian people in the last days: "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. We claim to have reached that time, and that the disposition which Paul describes is plainly exhibited on the part of most of the churches of the land. This is why it is so hard to gain the ears of the people for the proclamation of the truth. They are turned away from it to pleasing fables which suit them better. Hence it is at this time that the ministers of God are reined up by the charge of the apostles, in view of the impending advent of the Lord Jesus, to preach the word.

But when we apply this language to the popular churches, we are accused of being captious and uncharitable. Well, will they receive it any better from one of their own number? If so, we have the testimony. The celebrated C. H. Spurgeon will not be accused of any sympathy with the Adventists or their views; yet he bears the following unwitting testimony to the fulfillment of Paul's language at the present time. We italicize a few words for the special consideration of the reader:—

"It is, I think, a matter for very deep regret that this is not an age in which Christian people want to be edified. It is an age in which they like to have their ears tickled, and delight to have a multiplicity of anecdotes and of exciting matter; but they little care to be well instructed in the sound and solid doctrines of the grace of God. In the old Puritanic times, sermons must have been tiresome to the thoughtless, but now-a-days, I should think they are more tiresome to the thoughtful. The Christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some point of Christian practice to make him holier and wiser, he was well satisfied, though the man was no orator, and might lead him in no fields of novel speculation. Christians did not want a new faith; but, having received the old faith, they wished to be well rooted and grounded in it, and, therefore, sought daily for an illumination, as well as for quickening; they desired, not only to have the emotions excited, but also to have the intellect richly stored with divine truth, and there must be much of this in every church, if it is built up. No neglect of an appeal to the passions, certainly; no forgetfulness as to what is popular and exciting; but with this, we must have the solid bread-corn of the kingdom, without which, God's children will faint in the weary way of the wilderness." u. s.

MEN often boast of progress when they are only moving in a circle; and are sure they are in the right path, because with every circuit the footprints multiply, when they are only following their own tracks.

LOVE works out deep and difficult problems in life; hatred tangles up all it touches.

* Cause and Cure, pp. 374, 375.

SOUTHAMPTON, ENGLAND.

SINCE the organization of our National T. and M. Society the members are taking hold of the work in earnest, both in loaning tracts from house to house, and in sending SIGNS by post. We see so many cases where even a single copy of the paper has raised an interest, that we are encouraged, and stimulated to push on in the distribution of the SIGNS.

A few days since I received a letter from Scotland, from a lady there who wished books. This led to correspondence. She has already purchased Thoughts on Daniel, Thoughts on Revelation, the bound book on the Sanctuary, Spiritualism, Three Messages, Matt. 24, as well as various tracts. The way she first saw the paper or heard of us was as follows: Some missionary worker (either here or in America,) had sent copies of the SIGNS to a man in Scotland. He perused them himself, but kept them under lock and key "for fear his family might see them." He sent them to this lady for her perusal, and asking her opinion on them. She read and returned them as requested, but in one of them she saw a notice of our depository at Ravenswood. She now receives the paper from us and circulates it among her friends, and is intensely interested in reading our books. I was informed by Sr. Chapman, that Sr. Helen Morse had contributed ten dollars to be invested in tracts here for distribution. We are thankful for it, and the first 1,500 pages of the lot we have sent to the above mentioned lady in Scotland for distribution among her friends.

A brother who embraced the truth here, but who is now living in one of the northern counties is actively engaged in loaning and distributing tracts and papers. They were purchased and sent to him for this purpose by one of our interested English readers. So steadily, the way is opening.

The steward and his wife, mentioned in former reports, have joined our T. and M. Society, and now take a supply of tracts and papers with them each trip. With these they do missionary work on the steamer, and at the English and Scotch ports visited by their ship.

A Danish captain, whose vessel loaded at this port with railroad iron for Baltimore, U. S. A., met with us two evenings, became much interested, and bought a full set of all the Danish papers and books we had in our depository, saying he should peruse them carefully, and compare with his Bible, while crossing the Atlantic. Before he met us he had decided, by reading his Bible, that the end was near, and that there was to be a specific message before the end, but just what the message was he did not know. His books and papers will give him the light required.

Another captain, who was here with the first named, and who has returned to Norway obtained also a full set of the papers and books which he took home with him.

The ship work at this port is especially interesting, so many nationalities are represented. How good it is to have reading for them in their various languages. Last week Bro. Ings went on the German steamer, bound to New York with its three hundred passengers, and sold papers and tracts in four different languages, besides documents distributed. On the same boat were some Norwegians going to Chicago. They had heard Bro. Jaspersen at Skein. They obtained tracts and papers of Bro. Ings, and, as he left, the Scandinavians were in earnest conversation. He could hear them frequently mention the name Matteson, although he could not understand much they said.

To-day a supply of tracts and papers were furnished to the boats for the East and West Indies, and the Cape of Good Hope. The stewards report that the papers previously placed on those boats were read with eager interest by the passengers, and gladly received at all the ports on the routes.

The minister, Meadows, mentioned in my last, has had his trial, and was sentenced to imprisonment for three months, and to pay a fine of five hundred dollars for writing the book against Mr. Earle. Each Sunday evening since, a mob of about one thousand people or more have met Mr. Earle, at the close of his meeting, with groans, and hisses, and threats. Were it not that he has been strongly guarded by the police, he would probably have met with personal injury ere this. One of the mob has already been bound over to the court for his part in the work.

The whole proceeding of the Earle-Meadows affair has been a stigma on the cause of Christian-

ity, and has caused some of the enemies of the Lord to blaspheme. Amid it all we seek God for wisdom and grace to do his will. Pray for us. We must have the Lord's help in the work or all our labor is in vain.

February 3.

J. N. LOUGHBOROUGH.

NORTHERN EUROPE.

CHRISTIANA, NORWAY.

THE church in this place met for a business quarterly meeting Jan. 13. It is now about one year since the congregation was formed according to the request of the authorities, and seven months since the church was organized in harmony with the Bible and the usage of S. D. Adventists. In the congregation 130 persons have been received, and five have left; present number 125. Of these, 90 have been baptized into the death of Christ, and have covenanted to keep the commandments of God and the faith of Jesus. Four of these are now in Sweden, one in Denmark, and two in other parts of Norway.

The report from the Sabbath-school was read, showing that the average membership during the quarter has been 101; average attendance, 87. Donations Kr. 18.77. Last Sabbath 115 members were present. Besides this we now have a Sunday-school with about 90 members. There is a lively interest in both.

The report of the tract society showed the work of the past quarter to be as follows: *Tidernes Tegn* distributed, 217 copies; pages of tracts distributed, 8,592; letters written, 49; families visited, 85. Sold, 118 pamphlets, 1,927 copies of *Tidernes Tegn*, and 65,840 pages of tracts; for which had been received Kr. 284.35 (\$75.82).

The labor bestowed by our brethren and sisters in the Sabbath-school and tract-society work, has been a blessing to the church, and a great help in spreading a knowledge of the truth. The public sentiment toward us in this city has greatly changed, and many, even among those who do not attend our meetings, are convinced of the truth. Several have requested baptism. On the Sabbath we have an average attendance of 130 persons.

At this meeting a unanimous vote was passed to send an invitation to Brn. White and Haskell to visit our town if consistent with other duties.

On the first Sabbath of this month we celebrated the ordinances of the Lord's house, and felt that the Lord was near to us. We are now in the midst of a course of lectures on the prophecies, which are delivered before a full house. Two things have been effected in this city by our work, which are noticed and acknowledged even by our opposers, viz., the Scriptures are generally searched far more diligently than before, and religious meetings are better attended. The times are very hard here this winter; but the Lord has helped us hitherto. We are thankful to God for all his goodness to us.

Now and then our brethren are called before the magistrate. One was accused for selling tracts in too public a manner on Sunday. He defended himself in a quiet but firm way, and was finally dismissed without fine, and told that he might sell all the tracts he wished before ten in the forenoon and after four in the afternoon; but that during the remainder of the time it would be better to sell them in the house privately, and not in public places. Another brother had been reproved by the public-school superintendent because he did not send his children to school on Saturday. He was fined and called before the magistrate. He insisted that himself and his children had been instructed in school of the perpetuity of God's ten commandments, and that the Lord would severely punish all who transgress his holy law. He asked the magistrate how this should be understood. The magistrate replied that he could not tell, and made some inquiries in regard to the peculiarities of our faith; whereupon the brother was dismissed without even paying the fine. It is a difficulty in these countries that the law requires the children to attend school every Saturday. But those who can afford it send their children to private schools.

SWEDEN AND DENMARK.

Bro. Olsen is holding meetings now in the Northern part of Sweden, in Soderhaun. He received an interesting letter from a preacher in Hagfors who had commenced to proclaim the truth. Bro. Bjork writes from Amot that three more have received the truth, and that there are now eight Sabbath-keepers who meet to worship

together. The truth is also spreading in the neighboring towns.

Bro. Madsen from Hellum, Denmark, sends reports for last quarter from the tract societies that have commenced to work there. They have obtained 68 subscribers; distributed 367 papers, and 7,056 pages of tracts; sold 25 papers, 62 pamphlets and 3,552 pages of tracts; visited 163 families, written 36 letters, and received Kr.82.90. He says the brethren are united in faith and love.

Bro. Brorsen is now in Slesvig. He finds many open doors in the southern part of Julland. Five sisters in Jested covenanted together to keep the commandments of God and the faith of Jesus.

Jan. 27.

J. G. MATTESON.

PRAYER.

PRAYER has ever been inseparably connected with true religion; and Satan himself has seen that in order to make his counterfeit religions pass for genuine, they must have this characteristic; hence every spurious system has its prayers.

The Bible abounds in prayers, and in directions and injunctions in regard to prayer. Yet the carnal mind, being averse to sincere prayer and devotion, would have the religion of Jesus Christ without prayer! Hence the authority for public prayer is made a question at the present day.

No duty is insisted on more, or enjoined with greater emphasis in the New Testament, than prayer. "Praying always with all prayer," and that without ceasing, is the apostolic rule, not only given by precept, but exemplified in their life and labor.

At Philippi, Paul and Silas went out by the river-side, on the Sabbath day, "where prayer was wont to be made." Lydia of Thyatira was there to worship God, the Lord had by this means opened her heart to hear the word spoken by Paul; and she was converted, and the church at Philippi resulted from this beginning. But this place of prayer was not abandoned by the apostles as soon as they had had this first meeting there, but they continued to go there for prayer; for it is written, "And as we went to prayer, a certain damsel possessed with a spirit of divination met us." They were still going out there to the oratory for prayer; and this was not for once only, but we are informed that this same thing was repeated "many days." Here we have apostolic example; and it agrees with the apostle's teaching to this same church, as quoted above, "Praying always with all prayer." Eph. 6:18.

The testimony of this spirit of divination, namely, "These men are the servants of the most high God, which show unto us the way of salvation," was true, but Paul, not choosing to have Satan advertise for them, cast out the spirit; and this brought them into the Philippian jail, where they again exemplified their own teaching in regard to prayer; for in the inner dungeon, with their feet in the stocks, "at midnight Paul and Silas prayed and sang praises to God; and the prisoners heard them." True enough, they were in the closet, and the door was shut; but they had hearers there, and One heard them who was able to open the doors and loose their bands. The apostles also taught the churches to sing and make melody in their hearts to the Lord; but the only recorded instance of their singing is that within the walls of that gloomy prison. R. F. COTTRELL.

THE SPREAD OF ERROR.

Is it possible that nearly all the colleges and institutions of learning in our land are honey-combed through and through with Darwin's notions concerning evolution? The *Independent* asserts that they are, and offers no small amount of proof. (See Dec. 18.) Yale, Princeton, Harvard, Bowdoin, Cornell, Michigan University, Dartmouth, Pennsylvania University, John Hopkin's University, etc., are all cited as examples. The faculty, especially in the scientific line, hold to some form of evolution. They hold that man "so far as his physical structure is concerned, was evolved from irrational animals" (as our informant puts it), and with the *Independent* do not hold it to be historically true that "The Lord God formed man of the dust of the ground." Gen. 2:7.

Some schools do hold, some do not, most do. Williams and Amherst repudiate evolution; Lafayette, Hamilton, Rochester, and Union do not say what they hold. A formidable list of names of men of science are arrayed along side of Darwin. Others accept evolution but differ from Darwin. So goes the wisdom of this world. Rank skepti-

cism in things revealed is filling the world, and invading the church. It is refreshing to hear Dr. Tyndall say:—

"I share Virchow's opinion that the theory of evolution, in its complete form, involves the assumption that, at some period or other of the earth's history, there occurred what would be now called spontaneous generation. I agree with him that the proofs of it are still wanting. I hold with Virchow, that the failures have been lamentable; that the doctrine is utterly discredited."

Nevertheless the new faith in science is fast eating out the old faith in the Bible, and we are told that not three naturalists can be found in the land that do not accept evolution. And the Genesis story is not a history, but only "a poem, or a parable!" So it is in England and on the continent of Europe also. Scientists refuse to believe Moses and are rushing headlong into infidelity. How about the pessimist view now? Luke 18:8.—D. T. T., in *Bible Banner*.

THE MISSIONARY.

THE BURDEN-BEARER.

On! the blessed promise, given on the hills of Galilee
To the weary, heavy laden, still is made to you and me.
Many a heart has thrilled to hear it,
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day.

Many a broken, contrite spirit, lonely sorrowing and sad,
Felt the mighty consolation—heard the heavenly tidings glad.
And the dying gazed with rapture,
Trusting in the Saviour's name;
On the land of rest and refuge,
When the Burden-Bearer came.

Lazarus lies unfed and fainting, Peter sinks beneath the wave,
Loving Mary lingers sadly, near the Saviour's guarded grave.
Blind Bartimeus, by the wayside,
Begs his bread disconsolate;
For the moving of the waters,
At the pool the suffering wait.

In the wilderness the lepers wander outcast in their pain;
Paul and Silas in the prison, bear the fetter and the chain.
Mary Magdalene is weeping,
Friendless in her sin and shame—
But their burdens all were lifted
When the Burden-Bearer came.

Every phrase of human sorrow fills the path we tread to-day;
Harps are hanging on the willows, souls are fainting by the way.
But there still is balm in Gilead,
And though here on earth we weep,
God within the many mansions,
Giveth his beloved sleep.

On the cloud his rainbow glitters, shines the star of faith above;
God will not forsake or leave us—let us trust his truth and love,
And beyond the shining river,
We shall bless his holy name;
That to bear our sins and sorrows,
Christ, the Burden-Bearer, came.

IMPROVE YOUR OPPORTUNITIES.

How few there are who fully, or even partially appreciate the importance of embracing every opportunity of doing for the Master. "Others seem naturally qualified to work in spreading the truth, but I—what can I do?" some of us ask and many more feel. *Do much*, I would answer, if you will but improve the opportunities almost hourly given you.

Some of the most remarkable men the world has ever seen have been those who have not possessed inborn talents for their specialties in life, but are those who have been apparently behind the average, and who have by embracing proper opportunities at last gained pre-eminence, verifying the proverb: "The race is not to the swift, nor the battle to the strong." So do not let any feel that they have nought to do, while others are at the front, and a perishing world surrounds them. Cast thy bread upon the waters, and let the Lord see to its return.

I will relate some instances which have proved opportune in handing out reading matter. Some time ago I met a German in a certain inland town, and passed a few kind words with him; a few days since, while waiting for a train he came to me, again introducing himself. I saw him but for a few moments; when we separated, he carrying with him some reading matter in his own mother-tongue. Yesterday while comfortably seated in a local train, this same individual again caught sight of me as he entered the car. Immediately his face was all aglow and he quickly made his way to my seat. Grasping my hand he

eulogized in the highest terms what I had given him to read, and begged for more of the same, telling me at the same time that he had seen the truth of our reasoning and had in turn presented it to others, having what I had given him to substantiate his assertions.

Again, while conversing with a business man, the subject of spiritualism was introduced. I saw an opportunity and improved it by telling him my convictions, and unmasking the evil as best I could. Only a few days passed before its fruit was seen; a stranger entered to purchase of this gentleman, and incidentally asked before leaving, if he had taken any interest in the spiritualist manifestations of these days, and went on to state that the Sunday evening previous he, not having anything else to do, had wandered into one of their meetings and had come away convinced regarding their merits and truthfulness. My friend, anxious to undeceive him, spoke at length regarding its Satanic origin, and, as he was concluding his remarks, I fortunately entered and soon supplied a quantity of reading matter bearing on the subject, which was received very acceptably.

How many incidents of like nature I might go on to give; and still I see constantly, with regret and remorse, the results attending the neglect of opportunities I might have improved. If we think we have no opportunities we may make the matter a subject of prayer, and ask for wisdom and grace, necessary to enable us to see and embrace them.

Well I remember some two years ago, while crossing the plains, of going out on the top of the train before retiring. The night was clear, the stars bright, and the sky a deep azure blue; as I surveyed the scene, my soul rose in gratitude to God for all his manifold blessings; and this feeling became more and more intense as I looked back over my past life. I poured out my soul to my Creator, asking him to give me to understand my opportunities and to enable me to embrace them, if he could but trust me with such commissions. I then went below and entered the first car, the occupants of which were exceedingly rough, and generally recognized as hard customers, and so avoided. My opportunity came sooner than I expected, in an individual coming to me with a whisky bottle, proffering "a drink." I embraced this opportunity to introduce the temperance question, in which all became interested. The conversation by degrees led to religious topics, until it became so interesting that some in the car who had retired, arose and joined the meeting. There were two or three who seemed religiously inclined, and they gave in their testimonies with such earnestness as to produce an impression on the minds of the others. Then one by one those rough fellows, many of whom were drinking the dregs of a wasted life, related their experience, going back to innocent childhood, and tracing their course down to their present condition. All of the better feelings were aroused, and pure, tender sentiments found voice that had for years lain dormant. This interesting conversation continued until between one and two in the morning, when all adjourned, previous to which I told them how my prayer had been answered.

I have since met several of these men in different parts of the country, and they have acknowledged by the hearty grip of friendship that the effect of former talk had not been undesirable or lost. So we see that in all walks of life we have opportunities which we will do well to improve. And as we see the signs of the approaching day of Judgment, let us be up and doing. There are thousands yet to be gathered into the fold, and how diligent we should be in faithfully discharging this trust devolving on us. But a little further on, with the eye of faith, we may see ourselves in Jerusalem the Golden, and as our thoughts soar to our eternal abode, do we not desire to see those there who have been brought in through our instrumentality? those who will thank us throughout eternity? Yes indeed! So brethren let us be aroused to the importance of the times, and work early and late while the time of probation lasts. Yes, *work*, for the night is coming when man's work is o'er.

Work, work for God, and toil a world to save.
Work, work for God, nor heed the coming grave;
The time, the place, the way, he knows them all.
Do well thy work to-day, and wait his call.

A WORKER.

If we lose a piece of good money, we may find it again; but if we lose a piece of good temper, it is lost forever.

OAKLAND V. M. SOCIETY.

Our missionary field is world-wide, and we are encouraged in the work of scattering the truth by sending papers and tracts to various parts of the world by the letters we receive in return. We will here give a few extracts from some received by our society:—

A gentleman writes from Yokohama, Japan: "I have carefully perused the SIGNS OF THE TIMES and have handed them to others with the request that they be returned to me that I may have them to send to friends in the Bonin Island."

Another, writes from Glasgow, Scotland: "I think the SIGNS OF THE TIMES an admirable paper, teaching in a most impressive manner important Christian truth. It is calculated to do much good."

Another writes: "I have received four copies of your splendid paper, the SIGNS OF THE TIMES. The reading is thoroughly substantial, and well worth reading."

A gentleman from New Zealand says: "I am much pleased with the SIGNS. Such a paper is needed, for religious knowledge is greatly wanting. I most heartily wish that your paper may be circulated far and near, and be the means of imparting true Scriptural knowledge."

A few copies of the SIGNS were sent to a gentleman in Kansas, and he writes in response: "I want to know more of these doctrines. I wish a catalogue of your books and papers, and whatever samples you may see fit to send me."

A lady in Massachusetts, who has recently commenced keeping the Sabbath from the light received by reading the SIGNS and tracts sent her by a friend living in Oakland, writes: "I am the only one in a great city that is keeping the Lord's Sabbath. I do not know how any one could read the books sent me and not be convinced. I am not discouraged. The way is none too narrow to separate us from the world."

Another writes: "By reading the papers sent me, together with the work on the Sanctuary, I have become very much interested to learn more. The tracts sent on the subject of the Sabbath I have read carefully several times. I am reading Mrs. White's articles in the SIGNS, and consider her an able writer. I have wished to know more of her testimonies, as they are called, seeing them so highly recommended by the quarterly meeting. I am highly pleased with the papers and pamphlet sent me. The SIGNS of January 22, is rich with instruction." Mrs. O. F. METCALF,
Secretary.

A WORKMAN APPROVED UNTO GOD.

"Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Timothy was no novice in the Scriptures; 2 Tim. 3:15; still Paul deemed it advisable to admonish him to diligence and perseverance in the study of the Holy Scriptures, that he might be a workman approved not only of men, but unto God.

The words of the great apostle to Timothy should have equal weight upon the children of God at the present time. There never was a time when the people needed to understand the word of God more thoroughly than at the present. We must cry out with earnestness of soul, "Teach me thy way, O Lord; I will walk in thy truth." Says Peter, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Says Hosea, 4:6, "My people are destroyed for lack of knowledge." Many are hastening on to their eternal ruin who might be saved had the professed followers of Christ the ability and inclination to instruct them in the Scriptures. Study to show thyself an approved workman—in what? farming? building? patent inventions? etc. After foretelling the perils of the last days, Paul says, "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:15, 16. Our Saviour says, "Labor not for that meat which perisheth." John 6:27. Labor for an understanding of the fundamental principles of truth. What a mighty influence for good we might exert if it could be said of us, "A workman approved unto God." How mightily would the Lord work for us if we would work for ourselves.

God would have intelligent missionaries in

whom the gifts and graces of the apostolic church would be manifested in the last days. But how can God bestow these gifts upon those who do not grow in grace and in the knowledge of the truth? Those who have pressed forward, acquainting themselves with the things of God, may be instruments in the hands of God in accomplishing a great work. Through inactivity, some have fallen asleep. Be entreated to arouse before it is too late. M. WOOD.

LAKE SIDE AND LOCUST GROVE.

WE commenced meetings at Lake Side Feb. 4, and continued them until the 15th, visiting all the members of the church at their homes. The meetings were well attended, and a good spirit manifested in the steps taken to engage more earnestly in walking in the light.

The church here numbered seventeen, more than half of whom were using either tea, coffee, or tobacco; but before we left a Health and Temperance Club was organized, numbering twenty-five; and all the members of the church except one signed the teetotal pledge and said good-bye coffee, tea, and tobacco. Quite a number of the families take the *Review* and *Signs*, and others have subscribed for *Review* and *Good Health*, and efforts are being made to get the "Spirit of Prophecy" and Testimonies so all can read them. Two joined the church, and three the T. and M. Society. Quite a good interest is taken in the Sabbath-school, but they need a supply of maps, and a larger club of the *Instructor*, which we hope they will soon be able to have.

We visited the brethren near Locust Grove and Visalia, and find them of good courage in the Lord, and all supplied with our periodicals and books. All have adopted tithing, one-third, and temperance, on the Bible plan. There not being a number sufficient to organize a church here, their names were sent in requesting admittance to membership in the Lone Oak Society.

M. C. ISRAEL.
J. L. WOOD.

Fairview, Feb. 27.

FRESHWATER, CAL.

CLOSED our public meetings at this place, for the present, on last evening. Six have covenanted to "keep the commandments of God and the faith of Jesus." Others are almost persuaded, and we believe they will soon decide to obey. Will remain for a while to follow up the interest by private efforts. Pray for us. J. D. RICE.

Williams, March 1, 1880.

LAFAYETTE, CAL.

THIS week there were three new names attached to the covenant to keep all of God's commandments and the faith of Jesus. Some are ready for baptism. At a prayer-meeting last evening twenty persons were present, and nearly all took part; some lifted the cross for the first time, and felt the Lord's blessing.

March 3, 1880.

B. A. STEPHENS.

SUNDERLINVILLE, PENN.

JAN. 23, I came to Sunderlinville, and have since labored in this vicinity. Sixteen, the heads of six families with their children, have commenced to keep the Sabbath. Among them is one United Brethren minister. Seven Sabbath-school scholars have given their hearts to the Lord, and seven others claim conversion, but are not yet decided on the Sabbath question. The interest is still good; we shall remain here a few days longer. Sold Bibles to the amount of \$20, obtained nine subscribers for the *Signs*, and distributed thirty copies of Testimony No. 29.

J. G. SAUNDERS.

WEST SALEM, ILLINOIS.

I RETURNED here Jan. 17, and baptized seven and organized a church of thirteen members. Six others have begun to keep the Sabbath recently. Our new house of worship will soon be finished.

February 16.

G. F. SHONK.

MAYNARD, IOWA.

WE have just closed a very toilsome series of meetings in Maynard. As the result, seven have signed the covenant, and as many more are deeply interested. We are of good courage in the Lord.

J. D. PEGG.

THE SPHERE OF USE.

IN all useful employments there is, for the mind, a sustaining power.

"How were you able to live through that great affliction?" was asked of a gentleman, who had, some years before, lost his only son, a promising young man, just as he had finished his education, and was about taking his place on the stage of active, professional life.

"It was the severest blow I had ever felt," replied the gentleman; "a blow that caused every fiber in my heart to quiver. But I was able to bear it."

"I give you credit for possessing great fortitude. Such a blow would have carried me to the earth."

"No; I do not possess more fortitude than other men," was replied. "I did not stand up in my own strength."

"But put your trust in Heaven."

"I did."

"You had strong confidence. How many look up and pray for strength in affliction, and yet find none."

"I did not ask strength as a gift from Heaven," replied the gentleman.

"No!" The friend spoke in a tone of surprise.

"For the power to bear affliction cannot be conferred upon the mind."

"I do not comprehend your meaning, said the friend."

"A man might pray forever that God would sustain him in affliction, and yet find no comfort, if he did not put himself in the way of consolation."

"How is he to put himself in the way?"

"By engaging in useful employments. But for this resource, I should have sunk down into gloomy despondency, and been wretched beyond description. While my boy lay sick and my heart was trembling in fear of his loss, I did not omit a single professional duty. I went regularly to my office, and transacted every item of business with scrupulous exactness, specially regarding, as I did so, the good of those who had called upon me for service. And when death removed my son, I did not sit down in my affliction and pray for sustaining grace. That would have been worse than idle. But, I went daily to my office, and devoted as much time and attention to my professional duties as before. Thus, the sphere of use sustained me. Had I neglected a single case in my hands; had I sought relief in a cessation of work, and tried to divert my mind from its sorrow by visiting new scenes, I would have sunk into the deepest gloom. As it was, however, I was kept in a state of resignation that occasionally approached cheerfulness. Sometimes I wonder at the fortitude with which I went through the fiery trial; but when I reflect upon it, I see clearly wherein lay the strength by which I kept my head above the waters."

Yes, strength to bear affliction with becoming patience is only given in the degree that the sufferer engages in useful work. Then thought turns itself away from sorrow, and becomes interested in the well-being and well-doing of others; and into such a state of mind there is an influx of healing from Heaven.

This is a secret of life that all would do well to lay up in their hearts; if not for present, yet for future use. Few pass far on their journey without the need of comfort, and here is a source of true consolation to which all may go in sorrow.

IDLENESS.

MANY young people think an idle life must be a pleasant one, but there are none who enjoy it so little and are such burdens to themselves as those who have nothing to do. Those who are obliged to work hard all day enjoy their short period of rest and recreation so much that they are apt to think that if their whole life were spent in rest and recreation it would be the most pleasant of all. But this is a sad mistake, as they would find out if they made a trial of the life they think so agreeable. One who is never busy can never enjoy rest, for rest implies relief from previous labors; and if our whole life were spent in amusing ourselves, we would find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment, but they generally find that they are not nearly so happy as they were before, and are often glad to return to their old occupation to escape the miseries of indolence.

HOME POLITENESS.

SHOULD an acquaintance tread on your dress, your best, your very best, and by accident tear it, how profuse you are with your "never minds—don't think of it—I do not care at all." If a husband does it, he gets a frown; if a child, he is chastised.

Ah! these are little things, say you! They tell mightily on the heart, let us assure you, little as they are.

A gentleman stops at a friend's house, and finds it in confusion. He don't see anything to apologise for—"never think of such matters—everything is all right"—cold supper—cold room—crying children—"perfectly comfortable."

Goes home; his wife has been taking care of sick ones, and worked her life almost out. "Don't see why things can't be kept in better order—there never were such cross children before."

Why not be polite at home? Why not use freely the coin of courtesy? How sweet they sound, those little words: "I thank you," or "you are very kind." Doubly, yes, thrice sweet from the lips we love, when heart-smiles make the eye sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare? to grow glad at your approach? to bound away to do your pleasure before your request is half spoken? Then with all your dignity and authority, have politeness. Give it a niche in your household temple. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies. Again we say unto all—be polite.

NEGLECT OF CHILDREN.—Many a mother has wept over the sins of her child, little dreaming that while she pursued her round of idle pleasures, that child was taking its first lessons in sin from the example of a vicious nurse. The truth is, parents take upon themselves too many unnecessary burdens, and consider themselves bound by duty to perform too many tasks, which are of much less consequence than the teaching and training of their children. The father has his trade or profession, and his few leisure hours he must spend in social pleasure. The mother has her household cares and the comforts of her family to study, and besides this, there is much time to be devoted to fancy work, to visitors, and to amusements of one kind and another. Her children are mere secondary considerations, and depend upon the kindness of hirelings. Their dresses may be miracles of puffing, ruffles, and embroidery, but what does that count when their minds are dwarfed through neglect? Her house may be a model of neatness, her bread excel that of all her neighbors, her jellies and preserves enough to tempt the most fastidious; but if, in all this, she has kept aloof from her child, has chilled his heart toward her, what does it count?

PRESIDENT HARRISON'S RESOLVE.—It is related by a Chester (Pa.) lady that when General William Henry Harrison was running for the presidency he stopped at the old Washington House, in Chester, for dinner. After dinner wine was served. It was noticed that the general pledged his toasts in water, and one of the gentlemen from New York in offering another said: General, will you not favor me by drinking a glass of wine?" The general declined in a very gentlemanly manner. Again he was urged to join them in a glass of wine. This was too much. He rose from the table, his full form erect, and in the most dignified manner replied: "Gentlemen, I have refused twice to partake of the wine-cup—that should have been sufficient; though you press the cup to my lips, not adrop shall pass the portals. I made a resolve when I started in life that I would avoid strong drink, and I have never broken it. I am one of a class of seventeen young men who graduated, and the other sixteen fill drunkard's graves all—through the pernicious habit of social wine-drinking. I owe all my health, happiness and prosperity to that resolution. Will you urge me now?"

WHEN Alexander the Great visited the Greek philosopher, Diogenes, he asked him if there was anything that he could give him. He got this short answer, "I want nothing but that you should stand from between me and the sun." Let the spirit of that answer run through our religion. One thing there is which should never satisfy and content us, and that is, "anything that stands between our souls and Christ."

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, MARCH 4, 1880.

THANK-OFFERING.

We sometimes hear the remark, "Good what there is of him." Three-fourths of a true man is better than a whole man composed of poor material. Bro. James Hackett of Galena, Kansas, says:—

"Although not able to work much, on account of having a much-worn wooden leg, yet through the providence of God I have a sufficiency of convenient food and clothing. As a thank-offering I enclose \$10 to be applied on the house of worship at Oakland, Cal."

We have \$1,700 in that house, and do not call for donations to take the place of what we have given, but to clear the entire debt. We hope that the liberality of this poor cripple will "provoke" men who have means and two good legs on which they can earn more, unto "love and to good works."

J. W.

We acknowledge with gratitude the prompt response of dear friends at Stony Point, Cal., to our suggestion that Elder Corliss in his illness would thankfully receive aid. These distant friends have sent him the sum of \$12. God in answer to prayer, James 5: 14, 15, is raising Bro. Corliss to health. California and the Pacific slope generally, will probably be the field of his future labors.

J. W.

APPOINTMENTS.

If nothing in the providence of God prevents, there will be a general meeting held at Santa Rosa, March 13 and 14. We hope to see a general attendance from Petaluma, Healdsburg, and Bloomfield churches, and all the surrounding country. It will be a meeting of special interest to our brethren and sisters. Sr. White will attend.

S. N. HASKELL.

MRS. E. G. WHITE will meet with the church in Oakland, Sabbath, March 6. It is hoped that there will be a full attendance of the brethren and sisters.

The church of San Francisco are invited to meet with us at that time. Come, as many as possible.

Mrs. White will also speak in Oakland Sunday evening, March 7.

ELDER WAGGONER will preach in San Francisco Sunday evening next.

PROVIDENCE permitting, I will meet with the friends at Lemoore March 13, and at Santa Ana, Los Angeles Co., March 20.

J. L. WOOD.

VALUABLE BOOKS.

EVER since the great awakening of interest in the Sabbath-school work among S. D. Adventists, the question has been repeatedly asked, "What text-books and manuals on teaching can you recommend as the best for S. S. teachers and officers?" We have been slow to answer these inquiries because while there are scores of books written on this work and containing valuable thoughts, their plans are mostly laid with reference to a system so different from ours that the larger portion of the work is of little value. There are a few books, however, which we can heartily recommend to S. S. officers, teachers, and scholars, and to this list we hope to add others from time to time.

"The Hand Book of Bible Geography" and "The Hand Book of Bible Manners and Customs," published by the Methodists, "The Companion to the Bible," and "Sacred Geography," published by the Am. Tract Society, are undoubtedly the best books of their kind, and in the teachers' library come next in importance to the Bible Dictionary, Concordance, and Bible Atlas. All of these are mentioned more fully in another column.

We have just read "The Church School and Its Officers" a thoroughly interesting and instructive volume by J. H. Vincent, D. D. It is written mainly for ministers, especially the younger ministers of the church, to whom the author has spoken very frankly and plainly. He has also sought to define the duties of the Sabbath-school officers, the superintendent, secretary, chorister, etc., upon whom as much depends. His appeals

for the study of the Word of God and for thorough and efficient methods cannot be read by teacher, parent, or scholar without awakening a new interest and ambition to improve the opportunities to do good, and receive good, which are weekly and daily offered in the Sabbath-school work.

W. C. WHITE.

CHANGE OF ADDRESS.

My address is changed to Sedalia, Pettis county, Mo., Box 201. Business office, corner of Main and Ohio streets, second floor, over Citizens' National Bank. Residence, S. W. corner of 3d and Moniteau streets.

D. C. HUNTER,
Sec. Mo. Conf.

TRIBULATION WORKETH PATIENCE.

As the harp-strings only render
All their treasures of sweet sound,
All their music, glad or tender,
Firmly struck or tightly bound;

So the hearts of Christians owe
Each its deepest, sweetest strain,
To the pressure firm of woe,
And the tension tight of pain

Spices crushed their pungence yield,
Trodden scents their sweets respire;
Would you have its strength revealed,
Cast the incense in the fire.

Thus the crushed and broken frame
Oft doth sweetest graces yield;
And through suffering, toil, and shame,
From the martyr's keenest flame,
Heavenly incense is distilled!

—The Voice of Christian Life in Song.

In an inquiry into the cause of the Tay Bridge disaster, now being held at Dundee, painters who worked on the bridge last summer, testified that at that time the bridge was in bad condition. Iron bars were loose, bolt holes were empty, and nuts were unscrewed, and during windy weather the oscillation of the bridge was so great that they were fearful it would fall. Molders employed by the contractors testified that the quality of iron used was very inferior; that columns were frequently cracked, and that cracks and holes were filled with putty, and painted over.

M. PASHKOFF has become the instrument of an important Protestant evangelization movement in St. Petersburg, Russia. At first he attempted to gather together the droshky drivers and hackney coachmen of the capital, many of whom were converted. Thence his work has gradually extended until now he has at his house, every morning and evening, public reunions, at which people of all ranks of society are to be met, and the Prefect of Police has authorized him to distribute the Scriptures and tracts in the streets of the capital.

THERE are between ten and twenty thousand domestic slaves in the British city of Hong Kong, and upon a decision by the Supreme Judge, that this slavery must be done away with, one hundred Chinese merchants of the highest class unite in a memorial arguing that domestic slavery is so interwoven with the structure of Chinese society that they cannot do without it.

REV. MR. MATTHEWS, of Onarga, Ill., the good Christian worker among prisoners, has distributed 2,300,000 pages of reading matter during the last year in the prisons of Louisiana, Texas, Georgia, Tennessee, North Carolina, California, Nebraska, Wisconsin, and Minnesota. The railroads give free transportation both to him and what he carries, and the great good he does is evinced by the gratitude of the prisoners. There is room in this country for more such men.

THE Chinese Religious Tract Society has determined to publish twelve tracts of about twenty pages each of uniform size, and treating of doctrinal and practical subjects.

BUSINESS DEPARTMENT.

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

RECEIVED FOR THE SIGNS.

\$2.00 EACH. W. G. Myers 7-8, John Custer 7-9, Clara Robinson 7-8, Mrs F. A. Reed 7-8, J. W. Bond 7-8, F. A. Stone 7-7, J. C. Cole, (2 copies) 7-8, Lucie Bush 7-1, A. M. Mann 8-1, J. W. Allen (2 copies) 7-8, Mrs Lucinda Cook 7-8, Mrs Mary Long 7-8.

\$1.25 EACH. D. S. Tyler 7-8, Jos. H. White 7-8, Mrs Jennie Rice 7-8, S. A. Storratt 7-8, Miss Lizzie Anderson 7-8, Silas Austin 7-8, John Holenbeck 7-8, Emma Barrett 7-8, John Raadels 7-8, Margaret Avery 7-8, Z. M. Hill 7-8, Jacob Yoder 7-1, Orange Williams 7-1, Lemuel Risley 7-8.

\$1.00 EACH. Ang Garey 6-32, Mrs J. J. Getty 6-32, Mrs J. A. Lackey 6-32, North Field Miss Prec Reading Room 7-8, Mrs Laura Tingus 6-32, Amanda Shuyock 7-8, J. N. Lathoun 7-8, John Vogt 6-32, F. M. C. A. Springfield III 7-8, Israel Parker 7-8, A. Swett 7-8, C. Clark 7-8.

MISCELLANEOUS. Thodocia Hutchinson 25c 6-18, A. A. Carter (20 copies) 20.00, 7-8, John Collie (10 copies) 10.00, 7-8, J. Z. Casoli (10 copies) 10.00, 7-8, S. N. Babcock (10 copies) 10.00, 7-8, Libbie Fulton (40 copies) 40.00, 7-8, J. M. Latimer 25c 6-17, Mrs Angie Hatch 1.75, 7-8, E. Quartermass 35c 6-32, Ellen A. Randall (20 copies) 20.00, 7-8, Lucius Sanborn (10 copies) 10.00, 7-8, Anson W. Sanborn (31 copies) 31.00, 7-8, Mrs Chloe Starr 25c 6-20, T. H. Purdon (7 copies) 7.00, 7-8, T. H. Purdon (3 copies) 3.00, 7-11, J. M. Denny 25c 6-20, Wm McCurdy (10 copies) 10.00, 7-8, Mrs C. M. Chamberlain 1.50, 7-8.

VALUABLE TEXT BOOKS

FOR MINISTERS, S. S. OFFICERS, AND BIBLE STUDENTS.

Law for the Clergy. A Compilation of the Statutes of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio, and Wisconsin, relative to the duties of clergymen in the solemnization of marriage, the organization of churches and religious societies, and the protection of religious meetings and assemblies, with notes and practical forms embracing a collation of the common law of marriage. \$1.00

The Church, School, and its Officers, by J. H. Vincent, D. D. 75 cts

The Art of Questioning, with an introductory address on Training Classes, by J. G. Fitch. 15 cts

The Use of Illustrations in S. S. Teaching, by J. M. Freeman. 15 cts

The Art of Securing Attention in a S. S. Class, by J. G. Fitch. 15 cts

S. S. Institutes and Normal Classes, by J. H. Vincent, with an introduction by Alfred Taylor. This book will be especially valuable to those who contemplate holding Institutes, and seek direction as to how the time of the sessions may be occupied to the best advantage. Many an Institute has failed because its promoters were short of just such information as is given here concerning arrangement and management. 186 pp. 75 cts

Sacred Geography and Antiquities, by Prof. E. P. Barrows. 685 pp. \$2.25

Companion to the Bible, by Barrows. 668 pp. \$1.75

Bible Geography. Hand-Book of. (New and Revised Edition.) Containing the Name, Pronunciation, and Meaning of every Place, Nation, and Tribe mentioned in both the Canonical and Apocryphal Scriptures. By Rev. Geo. H. Whitney, A. M. Illustrated by one hundred Engravings, and forty Maps and Plans. Four hundred closely printed pages. 12mo. \$2.50

Bible Manners and Customs. Hand-Book of. Containing Descriptions of the Ancient Manners and Customs mentioned in the Bible, and explaining over three thousand Scripture Texts. By James M. Freeman, D. D. Illustrated by 168 Engravings, and accompanied by an Analytical Index, a Textual Index, and a Topical Index. 12mo. 515 pp. \$2.50

The Bible Atlas and Gazetteer, Containing six large and accurate maps, and a list of all geographical names with references to their Scripture places and to the proper maps; also a variety of useful tables. Muslin Bound, \$1.00

A Dictionary of the Holy Bible, for general use in the study of the Scriptures; with engravings, maps, and tables. Published by American Tract Society. Muslin Bound, \$1.50
Sheep, 2.00

SABBATH-SCHOOL RECORD BOOKS.

The Complete S. S. Record and Register. These books are of several sizes, suited to the number of scholars in various schools.

Record B contains 175 pages (half Russia binding), and is suitable for a school of from eighty to two hundred members for two years. Price, \$1.20.

Record C. Same size as Record B (half bound, that is, leather back and corners, with paper sides). Price, \$1.00.

Record D contains 110 pages (half bound), and is suitable for a school of less than eighty members for two years. Price, 75 cents.

Record F has 56 pages, bound in press-sheet covers like the Class Record, and is suitable for a school of less than thirty members for one year. Price, 35 cents.

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WILL SINNERS LIVE ETERNALLY?

We find in one of our exchanges an attempt to establish the doctrine of natural immortality. By this term we mean to represent the doctrine that God gave to Adam immortality at his creation, and that every member of the human family inherits immortality from Adam. The writer who attempts to establish this doctrine is prompted to this act by the article in the October number of *Les Signes* entitled, "Has Man an Immortal Nature?" In that article it was shown that God made man capable of obtaining immortality, but that immortality itself is not to be given till men have been judged; and that it will then be given to those who have formed characters such as God approves. Such is certainly the doctrine of Paul, who says that immortality is to be sought by a life of obedience to God; and that it is to be given at the sound of the last trumpet, but only to the just. Rom. 2:7; 1 Cor. 15:50-54.

In what manner does our friend attempt to refute the arguments of our article? He speaks of the article in a very bitter and insulting manner, but does not mention one of the arguments which it contains. He refers to Gen. 2:7, which states that God made man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. He thinks this passage a sufficient proof that God gave man an immortal nature; but he forgets that God threatened this man with death in case he should disobey, and that when the man had disobeyed he pronounced sentence of death upon him and drove him away from the tree of life lest he should eat of it and live forever. Gen. 3:19, 22-24. It follows therefore that God gave to man life with certain conditions annexed to the gift. If he failed to comply with them he must die; if he proved faithful to God he should live forever. It is therefore evident that God did not give to Adam immortality, but gave to him life which he might perpetuate or lose according to the course he should take.

Our friend undertakes to prove the immortality of the wicked, by attempting to show that they will suffer eternal torment in fire; and he thinks that if they are capable of sustaining the action of fire during infinite ages they must be immortal. This is the kind of proof that he adduces in support of the theory that man possesses an immortal nature. He thinks this doctrine of natural immortality one of the most precious truths of the gospel, and warns his readers against those who call it in question. He considers such persons dangerous deceivers. Countless millions die in sin who have never had in all their lives but a few rays of divine light to shine upon them. Yet every one of these, according to his theory, will live in the fire of hell through all eternity.

Now let us see how he proves this terrible doctrine. The first passage which he adduces to prove the endless torment of the wicked is 2 Thess. 1:9. But this passage declares that the wicked shall be punished with everlasting destruction. It exactly expresses the doctrine which we cherish. The wicked will be cast into a lake of fire for the purpose of being consumed. Rev. 20:13-15; 21:8. Matt. 3:12; Mal. 4:1-3; Rom. 6:23.

This lake of fire is said to be the second death; but those who are cast into it will not die at once. They will suffer greater or less degrees of torment, according to their respective guilt, (Rom. 2:5-9; Luke 12:47, 48; 20:47), but the fire will at last utterly destroy them (Mal. 4:1) and this will be an eternal destruction from which there will be no resurrection. But our friend teaches that the wicked will not be destroyed by the fire but will be eternally preserved in it.

His second passage is Matt. 3:12: "He will burn up the chaff with unquenchable fire." He interprets this to mean that the chaff will exist in the fire unconsumed through eternal ages. Yet the chaff is cast into the fire, not to be preserved, but to be destroyed. If the fire were to be extinguished it would leave some of the chaff unconsumed; if it is not extinguished it will burn till all the chaff is consumed. The prophet Jeremiah warned the Jews that if they did not repent, God would kindle a fire in the gates of Jerusalem, which should consume her palaces and should not be quenched. Jer. 17:27. They persisted in their wickedness, and God sent against them Nebuchadnezzar, who burned every house in the city. Jer. 52:12, 13. Now we see what is meant by a fire that shall not be quenched. This is the

kind of fire that burned Jerusalem. Every house was consumed and then the fire ceased. But as our friend interprets an unquenchable fire, Jerusalem should have stood in the raging fire during all these 2500 years since the time of Nebuchadnezzar, and every house, though enveloped in fire, ought still to continue in perfect preservation.

His third proof that wicked men are immortal is Mark 9:43-48, which speaks of the worm that shall not die, and the fire that shall not be quenched. This passage sets forth the awful punishment of the wicked, but does not represent them as immortal. We have shown that an unquenchable fire does not signify a fire that will burn eternally, but one that will utterly consume all that is cast into it. But because it is said that their worm shall not die, it is concluded that the wicked must be immortal, in order that the worm may feed upon them without consuming them. But in this language Christ brings to view not the preservation of the sinner, but his destruction. This will be still more apparent if we turn to Isa. 66:24, from which Christ took these words. If the worm feeds upon the wicked and does not die, the time must come when they will be wholly devoured. If the fire which burns them is not quenched, it will utterly consume them. The words of Isaiah show conclusively that those who are exposed to this terrible destruction are not immortal beings. Isaiah represents the fire as preying upon the carcasses of the men that have transgressed against God. The anguish of the wicked in the lake of fire will not be of short duration, but it will result in the second death.

His fourth proof that the wicked will live forever is Matt. 18:8, which speaks of the everlasting fire into which they will be cast. He supposes that the wicked will not be consumed by this fire, but will be eternally preserved in it. But the fire which God rained upon Sodom and Gomorrah is said to be eternal fire. Jude 7. Yet the Dead Sea covers the place where the smoke of those cities once went up as that of a great furnace. Gen. 19:27, 28. This fire is called eternal for the same reason that the judgment is called eternal in Heb. 6:2. The judgment will not last forever, but its consequences will be eternal.

Another proof that the wicked will live forever he finds in Matt. 25:46: "these shall go away into eternal torments." But the word *torments* in the French Bible is a false translation. The Lausanne Bible, like the English Bible, renders the word *punishment*. Paul tells us that this punishment is everlasting destruction. 2 Thess. 1:9. This destruction includes: 1. The dreadful agony of the second death; 2. The eternal loss of the bliss of Heaven. Those on the right hand will go into everlasting life; those on the left will go into the lake of fire, which is the second death.

The final proof that the wicked will live as long as God shall exist is drawn from Rev. 14:11; 10:14, where it is said that "the smoke of their torment ascendeth up for ever and ever," and "they shall be tormented day and night forever and ever." This phrase represents the longest period which the persons or things spoken of are capable of existing, taking their nature and the circumstances of the case into the account. Thus there is a vast difference in the duration of this period when it is applied to the existence of mortal man and when it is applied to the existence of God who is immortal. Thus the Hebrew word *goh-lahm* is used to express the duration of the existence of God. God says, "I live forever," *goh-lahm*. Deut. 32:40. The Psalmist says: "The Lord shall endure forever," *goh-lahm*. Ps. 9:7. "The Lord sitteth king forever," *goh-lahm*. Ps. 29:10. "Thou, Lord, art most high forevermore," *goh-lahm*. Ps. 92:8. "The Lord shall reign forever," *goh-lahm*. Ps. 146:10. "The word of our God shall stand forever," *goh-lahm*. Isa. 40:8. "He swore by him that liveth forever," *goh-lahm*. Dan. 12:7. There can be no doubt that *goh-lahm* expresses in all these passages, and in many others, eternity or duration without end. But *goh-lahm* is also used to express the duration of the existence of the ceremonial law, which the New Testament represents as abolished. Thus the passover was an ordinance forever, *goh-lahm*. Ex. 12:14, 17, 24. The Levitical priesthood was to be an ordinance forever, *goh-lahm*. Ex. 29:9, 28; 40:15. Many ceremonial ordinances were forever, *goh-lahm*. Lev. 6:18, 22; 7:34, 36; 10:15; 23:14; 24:9; Num. 18:8, 11; 19:10, 21.

Now we can understand how easy it was for the Jews to resist Paul when he taught that these ceremonies were all abolished at the death of

Christ. The Jews reasoning precisely like our friend, in his effort to establish the immortality of the wicked, answered him thus: The same word is used to express the duration of our ceremonies, that is used to express the duration of the existence of God. Therefore, we are certain that they will exist as long as God exists. But Paul must have replied: God is immortal and can never cease to exist; these ceremonies are only shadows having no permanent value, and can only endure during a limited period. To which the Jews naturally replied in words like those of our friend in his attack upon us: You seek to destroy the truth of God; it is written that these ceremonies shall endure as long as God shall exist. Who was in the right, Paul or the Jews? Our friend would be obliged to justify the Jews, and condemn Paul. And yet this word *goh-lahm*, (*forever*), is twice applied to the duration of the present life. Ex. 21:6; Deut. 15:17.

The same declaration is made concerning the burning of Edom, that is made concerning the torment of the wicked. God said that it should not be extinguished, and that the smoke of its burning should ascend forever. But after this the country was to be a perpetual desolation, and no man was to pass through it. Isa. 34. This shows that fire that never shall be quenched, and smoke that ascendeth forever can give place to utter desolation when every thing has been consumed. But where smoke ascends it is evident that fire is consuming that which produces the smoke. But the thing which consumes must finally cease to burn, because at last nothing remains to support the fire. David speaks thus concerning the wicked: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away." Ps. 37:20. Thus the ascent of the smoke is a testimony that the wicked are consuming in their torment, however slowly, and that finally they must perish utterly.

But there is an important fact which makes the utter destruction of the wicked in the lake of fire a certainty. It is that the lake of fire in which the wicked will receive their punishment, is this earth when it shall be melted by fire in the day of judgment. 2 Pet. 3; Mal. 4; Rev. 20. But the lake of fire which consumes the sinners and causes them to ascend in smoke will not exist forever. It will reduce our earth to ashes, but from those ashes God will create the new earth wherein the just will dwell. See the chapters just cited and see also Rev. 21.

Our friend quotes John 3:16 to show that those who *perish* will *live* as long as those shall live who receive eternal life! He also quotes John 3:36 to prove that those upon whom the wrath of God will abide, and who will not see (eternal) life, will actually live to all eternity. But the wrath of God will inflict the second death with all its terrible anguish; that wrath will never suffer the resurrection of the sinner from that death, so that he shall sustain the eternal loss of the infinite joys of Heaven. "The soul that sinneth it shall die." Eze. 18:4, 20. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. J. N. A.

Bale, Feb. 1.

NO PLACE.

In describing the destruction of the great image which Nebuchadnezzar saw in his dream, which was a symbol of the kingdoms of the world, it is said that it became as the chaff of the summer threshing floors, and the wind carried it away, so that there was no place found for it. This is a figure of complete destruction. The kingdoms exist no longer; for they have been broken to pieces and removed, so that they are to be found in no place. They are no longer kingdoms, and they exist nowhere.

In like manner the destruction of the ungodly is described. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

To be, means to exist. They shall not exist. Where can they be found? Nowhere. They have no place in the universe of God. Search as much as you will, and as far as you can, and it cannot be found. It does not exist. Like burning fat, the wicked have consumed into smoke. They exist no more, and their place cannot be found. Ps. 37. R. F. COTTRELL.

To preach or write well, is a good acquirement; but to live aright, is far better.

LOVE OF THE WORLD.

THE temptation endured by our Saviour upon the exceeding high mountain is one of the leading temptations which humanity must meet. The kingdoms of the world in their glory were presented to him by Satan as a gift, upon condition that he would yield to him honor as to a superior. This temptation, so strongly felt yet so quickly overcome by our Saviour, would not have been met by him were it not that man must be tested on the same point. In his example of resistance, he gave us a copy of the course we should pursue when Satan comes to us individually, to lead us from our integrity.

No man can be a follower of Christ and yet place his affections upon the things of the world. John in his epistle writes, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Our Redeemer, who met this temptation of Satan in its fullest power, is acquainted with man's danger of yielding to temptation to love the world.

Christ identifies himself with humanity by bearing the test upon this point and overcoming in man's behalf. He has also guarded with warnings this very point where Satan best succeeds in his temptations to man. He says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Here Christ has brought before us two masters, God and the world, and has plainly presented the fact that it is impossible for us to serve both. If our love for this world predominates, we shall not appreciate the things above all others worthy of our attention. The love of the world ever excludes the love of God, and makes our eternal welfare secondary to our worldly interests. In this way Satan gains from man the homage he failed to receive from Christ, and ruins his prospect for the future.

In Satan's temptations, he makes the world very attractive, and thus secures the affections of professed Christians for riches and worldly honor. With a large majority the more riches they get the less love they have for precious truth and the less interest for its advancement.

The works of those men who have an insane love for riches, show that it is not possible for them to serve two masters, God and mammon. Money is their god. They yield homage to its power. They serve the world to all intents and purposes. Their honor, which is their birthright, is sacrificed for worldly gain. This ruling power controls their minds, and they will violate the law of God to serve personal interests, that their earthly treasure may increase.

Many profess the religion of Christ who love not and heed not the letter or principles of Christ's teachings. They give the best of their strength to worldly pursuits, and bow down to mammon. It is alarming that so many are deceived by Satan, and their imaginations excited by their brilliant prospects of worldly gain. But they become infatuated with the prospect of perfect happiness acquired by the honor and wealth of the world. Satan tempts them with the alluring bribe, "All this will I give thee," all this power, all this wealth, with which you may do a great amount of good. But when the object for which they have labored is gained, they have no connection with the self-denying Redeemer, which would make them partakers of the divine nature. They hold to their earthly treasures, and despise the requirements of self-denial and self-sacrifice for Christ. They have no desire to part with the dear earthly treasures upon which their hearts are set. They have exchanged masters, and accepted mammon in the place of Christ. Mammon is their god, and mammon they serve.

Satan deals with men more guardedly than he dealt with Christ in the wilderness of temptation, for he is admonished that there he lost his case. He does not come to man directly and demand homage by outward worship. He simply asks men to place their affections upon the good things of this world. If he succeeds in engaging the mind and affections, the heavenly attractions are eclipsed. All he asks of man is to fall under the

deceitful power of his temptations, to love the world, to love rank and position, to love money, and to place his affections upon earthly treasures. If he secures this, he gains all he asked of Christ.

The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict of temptation understands Satan's power over the race, and has conquered him in our behalf. As an overcomer, he has given us the advantage of his victory, that in our efforts to resist the temptations of Satan we may unite our weakness to his strength, our worthlessness to his merits. And sustained by his enduring might under the strength of temptation, we may resist in his all-powerful name, and overcome as he overcame.

It was through inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world unhonored and unknown, that through his wonderful condescension and humiliation he might exalt man to receive heavenly honors and immortal joys in his kingly courts. Will fallen man murmur because Heaven can be obtained only by conflict, self-abasement, and toil?

The inquiry of many proud hearts is, Why need I go in humiliation and penitence before having the assurance of my acceptance with God? Why is not the path to Heaven less difficult, and more pleasant and attractive? We refer all these doubting, murmuring ones to the great Example, while suffering under the load of man's guilt, and enduring the keenest pangs of hunger. He was the Prince of Heaven; but on man's behalf he became sin for the race. "He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed."

Christ sacrificed everything for man, in order to make it possible for him to gain Heaven. Now it is for fallen man to show what he will sacrifice on his own account, for Christ's sake, that he may win immortal glory. Those who have any just sense of the magnitude of salvation, and of its cost, will never murmur that their sowing must be in tears, and that conflict and self-denial are the Christian's portion in this life.

The conditions of salvation for man are ordained of God. Self-abasement and cross-bearing are the provisions made for the repenting sinner to find comfort and peace. The thought that Jesus submitted to humiliation and sacrifice that man will never be called to endure, should hush every murmuring voice. The sweetest joy comes to man through his sincere repentance toward God because of the transgression of his law, and faith in Jesus Christ as the sinner's redeemer and advocate.

Men labor at great cost for the treasures of this life. They suffer toil and endure hardships and privations to gain some worldly advantage. Why should the sinner be less willing to endure, and suffer, and sacrifice, for an imperishable treasure, a life that runs parallel with the life of God, a crown of immortal glory that fadeth not away? The infinite treasures of Heaven, the inheritance which passeth all estimate in value, which is an eternal weight of glory, must be obtained by us at any cost. We should not murmur at self-denial; for the Lord of life and glory endured it before us.

Suffering and deprivation we will not avoid; for the Majesty of Heaven accepted these in behalf of sinners. Sacrifice of convenience and ease should not cause one thought of repining, because the world's Redeemer has accepted all these in our behalf. It costs us far less in every respect, making the largest estimate of every self-denial, privation, and sacrifice, than it did the Prince of life. Any sacrifice that we may make sinks into insignificance in comparison with that which Christ made in our behalf.

MRS. E. G. WHITE.

THE NOISE OF THE FINGER.—In the current number of the *Medical Record* Dr. Hammond says that when you poke the end of your finger in your ear, the roaring noise you hear is the sound of the circulation in your finger; which is a fact, as any one can demonstrate for himself by first putting his fingers in his ears and then stopping them with other substance. Try it and think what a wonder of a machine your body is, that even the points of your fingers are such busy workshops that they roar like a small Niagara. The roaring is probably more than the noise of the circulation of the blood. It is the voice of all the vital processes together—the tearing down and building up processes that are always going forward in every living body from conception to death.

ONLY A HUSK.

TOM DARCY, yet a young man, had grown to be a very hard one. At heart he might have been all right, if his head and his will had been all right; but these things being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt something of its own truthful yearnings. Tom had lost his place as foreman of the great machine shop, and what money he now earned came from odd jobs of tinkering which he was able to do here and there at private houses; for Tom was a genius as well as a mechanic, and when his head was steady enough he could mend a clock or clean a watch as well as he could set up and regulate a steam engine, and this latter he could do better than any other man ever employed by the Scott Falls Manufacturing Company.

One day Tom was engaged to mend a broken mowing machine and reaper, for which he received five dollars; and on the following morning he started out for his old haunt, the village tavern. He knew that his wife sadly needed the money, and that his two little children were absolutely suffering for want of clothing, and that morning he held a debate with the better part of himself, but the better part had become weak and shaky, and the demon of appetite carried the day.

So away to the tavern Tom went, where, for two or three hours, he felt the exhilarating effects of the alcoholic draft, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man died out. He drank while he could stand, and then lay down in a corner, where his companions left him.

It was late at night, almost midnight, when the landlord's wife came to the bar-room to see what kept her husband up, and she quickly saw Tom.

"Peter," said she, not in a pleasant mood, "why don't you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was not sound sleep. The dead coma had left his brain, and the calling of his name stung his senses to keen attention. He had an insane love of rum, but did not love the landlord. In other years Peter Tindar and himself had loved and wooed the sweet maiden—Ellen Goss—and he won her, leaving Peter to take up with the vinegary spinster who had brought him the tavern, and he knew that lately the tapster had gloated over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of her foot.

"Hush, Betsy! he's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of that nut, and his wife may have the husk."

With a sniff and a snap Betsy turned away, and shortly afterward Tom Darcy lifted himself up on his elbow.

"Ah, Tom, are you awake?"

"Yes."

"Then rouse up and have a warm glass."

Tom got upon his feet and steadied himself.

"No; I won't drink any more to-night."

"It won't hurt you, Tom—just one glass."

"I know it won't!" said Tom, buttoning up his coat by the solitary button left. "I know it won't!"

And with this he went out into the chill air of midnight. When he got away from the shadow of the tavern, he stopped and looked up at the stars, and then he looked down upon the earth.

"Aye," he muttered, grinding his heel in the gravel, "Peter Tindar is taking the kernel, and leaving poor Ellen the worthless husk—a husk more than worthless! and I am helping him to do it. I am robbing my wife of joy, robbing my dear children of honor and comfort, and robbing myself of love and life—just that Peter Tindar may have the kernel and Ellen the husk! We'll see!"

It was a revelation to the man. The tavern-keeper's speech, meant not for his ears, had come on his senses as fell the voice of the Risen One upon Saul of Tarsus.

"We'll see!" he said, setting his foot firmly upon the ground; and then he wended his way homeward.

On the following morning he said to his wife: "Ellen, have you any coffee in the house?"

"Yes, Tom." She did not tell him that her sister had given it to her. She was glad to hear him ask for coffee, instead of the old, old cider.

"I wish you would make me a cup, good and strong."

There was really music in Tom's voice, and the wife set about her work with a strange flutter at her heart.

Tom drank two cups of the strong, fragrant coffee, and then went out—went out with a resolute step, and walked straight to the great manufactory, where he found Mr. Scott in his office.

"Mr. Scott, I want to learn my trade over again."

"Eh, Tom, what do you mean?"

"I mean that it's Tom Darcy come back to the old place, asking forgiveness for the past and hoping to do better in the future."

"Tom," cried the manufacturer, starting forward and grasping his hand, "are you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll have him whole and strong very soon, if you'll only set him at work."

"Work! Aye, Tom, and bless you, too. There is an engine to be set up and tested to-day. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skillful supervision the engine was set up and tested; but it was not perfect. There were mistakes which he had to correct, and it was late in the evening when the work was complete.

"How is it now, Tom?" asked Mr. Scott, as he came into the testing-house and found the workmen ready to depart.

"She's all right, sir. You may give your warrant without fear."

"God bless you, Tom! You don't know how like sweet music the old voice sounds. Will you take your old place again?"

"Wait till Monday morning, sir. If you will offer it to me then, I will take it."

At the little cottage Ellen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she had found a dollar bill in the coffee-cup. She knew that he left it for her. She had been out and bought tea and sugar, and flour and butter, and a bit of tender steak; and all day long a ray of light had been dancing and shimmering before her—a ray from the blessed light of other days. With prayer and hope she had set out the tea-table, and waited; but the sun went down and no Tom came. Eight o'clock—and almost nine.

Hark! The old step! quick, strong, eager for home. Yes, it was Tom, with the old grime upon his hands, and the odor of oil upon his garments.

"I have kept you waiting, Nellie."

"Tom!"

"I did not mean to, but the work hung on."

"Tom! Tom! You have been to the old shop."

"Yes, and I'm bound to have the old place, and"

"Oh, Tom!"

And she threw her arms around his neck, and covered his face with kisses.

"Nellie, darling, wait a little, and you shall have the old Tom back again."

"Oh, Tom! I've got him now! God bless you, my husband!"

It was a banquet of the gods, that supper—the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

On the following Monday morning, Tom Darcy assumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slough of joylessness.

A few days later, Tom met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up, right side up."

"Yes, I see; but I hope you haven't forsaken us, Tom?"

"I have forsaken only the evil you have in store, Peter. The fact is, I concluded that my wife and little ones had fed on husks long enough, and if there was a good kernel left in my heart, or in my manhood, they should have it."

"Ah, you heard what I said to my wife that night?"

"Yes, Peter; and I shall be grateful to you for it as long as I live. My remembrance of you will always be relieved by that tinge of warmth and brightness."

JESUS teaches all his servants by his example where their ministry is to begin—namely, with the doctrine of repentance.

THE SABBATH AND TEMPERANCE.

THE following article by H. D. Clarke, is taken from *The New Era*, the temperance organ of Otsego and Delaware counties, published at Cooperstown, N. Y. An occasional paper will open its columns for the presentation of truth for which let us "thank God and take courage."

A few plain facts concerning the two great reforms of the age may not come amiss now while the people are on tip-toe of expectation. I refer to temperance reform and Sabbath reform. The latter comprehends more than most people are aware. That there is to be a grand fulfillment of prophecy concerning God's holy Sabbath seems to me to be apparent if I read aright the signs of the times. It is not my purpose in this article to speak at length of Sabbath reform in general or particular. I will simply say that the Christian world, with the exception of a few hundred thousand, have the Bible Sabbath under their feet, and are praising and petting a rival, man-made Sabbath. God says take your feet off his holy day. (Read Isaiah 58:13, Exodus 20:8-11, Revelation 52:14.) Concerning the late struggle in Newark, N. J., the *Chicago Tribune* says: "The clergy established a control over the Common Council after the election a year ago, and induced it to enact certain Sunday ordinances aimed at the suppression of the Sunday newspapers, running horse cars on Sunday, keeping open butcher shops and drug stores, as well as beer saloons, and concert gardens. The enforcement failed to promote vital piety or increase the attendance at church, which was the original clerical purpose of the compulsory Sunday ordinances."

What does this and similar instances show? Simply this: that the effort of a large class is not so much to abolish the liquor traffic as to enforce the observance of a man-made Sabbath. Again, the second resolution of our Prohibition State Platform is a bid for the enforcement of the Sunday laws. While I am a Prohibitionist, and believe it the duty of every Christian to always vote as he prays, and seek by every honorable means to crush out the hell-born traffic, I do protest against any attempt to hinge on the laws which are in direct conflict with the immutable law of God, or of any State law compelling men to observe religious ordinances. Hypocrites are too numerous already without the State manufacturing them.

Why suppress the liquor traffic on Sunday any more than on Wednesday? Is it sin to do common labor on the first day of the week? Yes, says some reader. Well, my friend, will you tell me what sin is? You reply that the Bible says, "Sin is the transgression of the law." What law? The law of God as found in Sacred Writ. Very well, will you find me the law forbidding work on the first day? No such law is found in the Bible, but I do find in the law which Christ says he "came not to destroy," in that law that Paul calls "holy, just, and good," "that the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." Did God mean it? And will he hold the man guiltless that willfully disregards it? But I do not ask the State to enforce its observance, neither have my temperance friends authority to compel me to penal laws to observe the first day of the week, when God commands you and me to work on it. I challenge any Bible student to find in the sacred Scriptures any authority for keeping holy the Sunday, either by a divine law or by any apostolic example. No such instance is therein found. 'Tis true that religious teachers have interpreted their ideas of such a thing into three or four texts, but it is not there, and the most reliable church historians have failed to give us any evidence of Sunday-keeping by Christians until many scores of years after Christ's ascension. Then Gentile Christians hated Jews to such an extent that they came to hate God's Sabbath, and down through the ages this rival Sabbath has become generally observed (only as a holiday) as a result of imperial decrees and ecclesiastical councils that have fulfilled the prophecy of Daniel 7:25. Neander, the great church historian, says: "The festival of Sunday, like all other festivals, was only a human ordinance."

I humbly pray my temperance friends to be consistent if they would march out boldly to meet the rum elements, and especially if they would have God's approval. But when you use the blessed temperance cause to break down a portion of the moral law, and to build up the

Papal Sunday which is unscriptural, then defect will be plainly marked on our banners.—*Sabbath Recorder*.

NOT THE MAN FOR ME NOW.

In my early Christian life, says President Finney, I heard a Methodist Bishop report a case that made a deep impression on my mind. He said there was, in his neighborhood, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field sports, and other amusements. He used to associate much with his pastor, and often invite him to dinner, and accompany him in his sport and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests, and a friendship grew up between the pastor and his parishioner, that grew into an intimacy which continued till the last sickness of this gay and wealthy man.

When the wife of this worldlying was apprised that her husband could live but a short time, she was much alarmed for his salvation, and tenderly inquired if she should not call in their minister to converse and pray with him. He feelingly replied, "No, my dear, he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society, and found him a pleasant companion. But I see now that I never had any real confidence in the efficacy of his prayers. I am now a dying man, and need the instruction and prayers of somebody that can prevail with God." We have been much together; but our pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now."

The wife was greatly affected, and said, "What shall I do then?" He replied, "My coachman, Tom, is a pious man. I have often overheard him pray when about the barn or stables, and his prayers have always struck me as being sincere and earnest. I never heard any foolishness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat, and looking tenderly and compassionately at his dying master. The dying man put forth his hand, saying, "Come here, Tom. Take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer.

I cannot remember the name of this bishop, it was so long ago; but the story I well remember as an illustration of the mistake into which many professors and some ministers fall, supposing that we recommend religion to the unconverted by mingling with them in their pleasures and their running after amusements. I have seen many illustrations of this mistake.—*Guide to Holiness*.

ACT FROM PRINCIPLE.

How few persons there are whose lives are governed entirely from principle rather than inclination. Even those of us who may be endeavoring to live for high purposes, come far short.

How often we find our convictions of right and duty questioning if it might not be as well for us to yield to inclination, just for the time, promising our disturbed consciences that we will make up for the present indulgence by more vigorous self-denial and strict attention to business. Vain, fallacious reasoning of a weak nature! We can never make up one neglected opportunity, one misspent hour, one wrong, selfish act. Once past, the opportunity unimproved, the hour wasted, the act committed, it is beyond our reach to recall, except in thoughts of regret. We may atone for it, but we can never change the past. Alas! how painfully we are aware of the fact. Then should we all endeavor the more earnestly to make our lives embodiments of principle; for we all know that, after all, the path of duty, though sometimes rugged, is not without sweet pleasure; and let us never follow our inclinations if they would lead us away from right. Then shall we be permitted at last to look back upon our lives with satisfaction, feeling that we did what we could, and that our Father regards us with smiles of approval.—*Ec.*

"The excise is fattened with the rich result
Of all this riot. The ten thousand casks
Forever dribbling out their base contents,
Touched by the Midas finger of the state,
Bleed gold for government to vote away.
Drink and be mad, then; 'tis your country bids!"

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, MARCH 4, 1880.

ARRIVAL IN OAKLAND.

THE daily papers had given notice of the speedy coming of Eld. S. N. Haskell, Mrs. E. G. White, and W. C. White and wife, and all the friends were made glad by their arrival on Sunday, Feb. 29. This is intelligence which our readers throughout this State will be as glad to read as we are to record. Sister White will labor for and among the churches, and all will take hold to aid the cause in the offices and the California Conference.

ANY one having good temperance poetry fit to be set to music, either original or selected, will do us a great favor by sending it to SIGNS OF THE TIMES, Oakland, Cal.

OUR JOURNEY.

SUNDAY, Feb. 29, our party, consisting of Mrs. E. G. White, Bro. W. C. White and wife, and myself, arrived from the East. We left Battle Creek Sunday night, just one week previous, and spent one day in Chicago and one night at Council Bluffs.

A trip across the plains at this season of the year is usually considered anything but desirable. But owing to the pleasant weather, and the courtesy of the railroad officials on the train, we almost forgot the monotony of our journey and enjoyed the trip very much.

We feel it a pleasure to here say a word to our friends concerning the Chicago and North-western, and the Union Pacific railroads. There are two other competing lines from Chicago to Council Bluffs besides the North-western. There are also other lines to Colorado than the Union Pacific; but having traveled over each of these competing lines we feel confident that there are no roads that make greater efforts for the convenience of the passengers than those above named.

S. N. HASKELL.

STOCKHOLDERS' MEETING.

PURSUANT to Article 6, section 2, of the By-Laws of the Pacific S. D. A. Publishing Association, the fifth annual meeting of the stockholders of said Association will be held at the Pacific Press Office, Castro and 12th streets, Oakland, Tuesday, April 6, 1880, at 10 o'clock, A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

By order of the President.

L. D. CARRUTH, Secretary.

ITEMS OF NEWS.

- Bismarck is again ill.
- Complete anarchy prevails in Abyssinia.
- New Orleans is threatened with an inundation.
- A disastrous fire is raging at Copenhagen, Denmark.
- Grant and party arrived in the city of Mexico, February 21.
- The decrease in the public debt during February was \$5,672,019.
- Vera Sassulitch, the noted female Nihilist has been arrested in St. Petersburg.
- Lowell manufactories have advanced wages without any appeal from the operatives.
- A steamer has sailed from London with a cable to connect Manilla and Hong Kong.
- Bi sulphide of carbon and petroleum are mentioned as a new motor to supplant steam.
- The Princess Louise is quite ill at Ottawa, Ont., the result of a recent sleighing accident.
- Printing paper has risen in price, nearly 50 per cent, since the business revival in the East.
- The king of the Belgians is sending six small steamers to Stanley, for use on the Congo river.
- A fire at Albany, N. Y. on 26th ult., destroyed eleven blocks. Loss estimated at over \$100,000.
- The immigration to Kansas this year from the East promises to be heavier than any previous year.
- An Indian steamer, name unknown, is reported foundered, and five Europeans, and fifty-nine natives lost.
- The U. S. Steamer, *Marion*, has arrived at Montevideo with six officers, and fifteen men prostrated with the yellow fever.
- The Pacific Mail Steamship Company, and the railroads have about arrived at an understanding, and the recent low rates will soon be a thing of the past.

—The total coinage of the U. S. mints during February was \$8,169,969, of which \$2,300,400 were silver dollars.

—A Socialist school has been opened in New York. Its avowed object is to counteract the teaching of priests.

—34,000,000 bushels of wheat, and 64,000,000 bushels of corn were received in the Chicago market during the year 1879.

—The new French Atlantic Cable Company, has adopted a schedule of rates 33 per cent lower than the existing rates.

—The German Government has revived the scheme of cutting a ship canal between the Baltic Sea, and the German Ocean.

—Seven hundred and fifty pieces of property have been sold for delinquent taxes in Oakland. The list embraced about 1800 pieces.

—Indictments have been found against the Controller, City Treasurer, and City Clerk of Elizabeth, N. J., for conspiracy to defraud the city.

—A company of U. S. Infantry has been ordered to Coffeyville, Kansas, to prevent a threatened invasion of the Indian Territory by white settlers.

—Beecher's sentiment: "We must see to it that the Mongolian shall be as free to set his foot on the western coast, as the Irishman is to set his foot on the eastern coast."

—The Sunday evening service at a school-house near Seward, Neb., was ended in a free fight, in which one man was mortally, and four others seriously wounded.

—Dr. H. H. Toland, who for many years had stood at the head of the medical profession on the Pacific Coast, died suddenly at his residence in San Francisco on the 27th ult., aged 72 years.

—On the 25th ult., a large tenants-rights meeting near Portadown, County Armagh, Ireland, was attacked by 3,000 Orange men armed with clubs, who dispersed the meeting. Twenty persons were seriously injured.

—By a snow-slide in Logan Canyon, twenty miles from Logan, Utah, on the 27th ult., six men and several teams were buried. Four men were dug out, but two men and three teams at last accounts, were still under the snow.

—Rev. Edward Cowley has been sent to Blackwell's Island prison to serve a sentence of one year for maltreating children in his charge, which is rather embarrassing for him, considering that he was once chaplain at that place.

—Two of the Ute murderers concerned in the White River massacre, have been forwarded to Washington, and are confined in Fortress Monroe. One other chief, Douglass, is confined at Fort Leavenworth. No more have yet been surrendered.

—Of 5,000 inhabitants in the winter Palace, St. Petersburg, recent investigations show that there were more than 100 who had no occupation or right in the Palace; mere vagabonds, friends of workmen, etc. This human rubbish is being cleared out.

—In the interior of Russia diphtheria is raging as an epidemic, and committing terrible havoc. In two provinces alone more than 50,000 people have been carried away by it, whole villages being almost depopulated. The distress is heightened by shortness of crops which foreshadows a famine.

—The Berlin police seem to know much more about the Nihilists movements in St. Petersburg, than the authorities of that city. They forewarned the Czar of the Winter Palace affair, and have now declared that the Nihilists intend to blow up three principal streets in St. Petersburg on the 2d of March.

—In defiance of injunctions issued by the courts, Jay Gould's new telegraph company, the American Union, has seized the wires of the Western Union telegraph company, along the lines of the Kansas Pacific, Central Branch Union Pacific, St. Joseph, and Western, and Denver Pacific Railroads, and cut the connections with the Western Union offices.

—The Legislature of Oregon at its last session passed a law prohibiting contractors from employing Chinese on any public works of the State under severe penalty. The Common Council of Portland also passed an ordinance prohibiting the employment of Chinese on street improvements and other public works of the city. The contractors brought suit in the State Circuit Court to test the validity of the law. This case was decided by Judge Bellinger in favor of the constitutionality of the law, and was appealed to the Supreme Court. The Supreme Court reversed Judge Bellinger's decision.

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