

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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GOD'S ANVIL.

PAIN's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, As God will!
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, As God will!
And at his heaviest blows hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool and makes it glow;
And yet I whisper, As God will!
And in his mighty hand hold still.

Why should I murmur? for the sorrow,
Thus only longer lived would be;
Its end may come, and will, to-morrow,
When God has done his work for me;
So I say, trusting, As God will!
And, trusting to the end, hold still.

He kindles for my profit purely
Affliction's glowing fiery brand,
And all his heaviest blows are surely
Inflicted by a master hand;
So I say, praying, As God will!
And hope in him and suffer still.

—From the German.

GENERAL ARTICLES.

THE PLAGUES ON EGYPT.

BY MRS. E. G. WHITE.

THE Lord directed Moses to go again to the children of Israel, and repeat the promise of deliverance, with a fresh assurance of divine favor. Moses went as he was commanded; but the people were in no mood to receive him; their hearts were full of bitterness, the lash was still sounding in their ears, the cry of anguish and distress drowned all other sounds, and they would not listen. Moses bowed his head in humiliation and disappointment, and again God's voice was heard by him,—"Go in, speak unto Pharaoh, king of Egypt, that he let the children of Israel go out of his land." The discouraged man replied, "If the children of Israel, thine own circumcised people, will not hearken unto me, how then shall Pharaoh, who is uncircumcised and an idolator, hear me? Moses' heart seemed utterly crushed. Yet still he was kept to duty. He was told now to take Aaron with him, and directed, "Thou shalt speak all that I command thee;" told to go before Pharaoh and again request "that he send the children of Israel out of his land." He was informed that the monarch would not give his consent until God should lay his hand in judgment upon Egypt and bring Israel out by his almighty power. Every punishment which the king rejected would render the next chastisement more close and severe, until his proud heart should be humbled, and he should acknowledge the Maker of the heavens and the earth as the living and all-powerful God. The Lord would bring up his people from their long servitude in a signal manner, giving the Egyptians an opportunity to exhibit the feeble wisdom of their mighty men, and array the power of their gods in opposition to the God of Heaven. He would show them by his servant Moses that the Maker of the heavens and the earth is the living and all-powerful God, above all gods; that his strength is mightier than the strongest,—that Omnipotence could bring forth his people with a high hand and with an outstretched arm. He would punish the Egyptians for their idolatry, and for their proud boasting of the mercies be-

stowed upon them by their senseless gods. God would glorify his own name, that other nations might hear of his power and tremble at his mighty acts, and that his people might be led to fully turn from their idolatry to render to him pure worship.

Obedient to the command of God, Moses and Aaron again entered the lordly halls of the king of Egypt. There, surrounded by the massive and richly sculptured columns, and the gorgeousness of rich hangings and adornments of silver and gold, and gems, before the monarch of the most powerful kingdom then in existence, stood these two men of the despised race, one with a rod in his hand, come once more to deliver their request that he would let their people go.

The king demanded a miracle. Moses and Aaron had been previously directed of God how to act in case such a demand should be made, and Aaron now took the rod and cast it down before the king. It became a serpent. The monarch sent for his "wise men, and the sorcerers," who, at his command, "cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." The only effect on the king was to make him more settled and firm in his purpose than before.

The magicians did not really cause their rods to become serpents, but by magic, aided by the great deceiver, made them appear like serpents, to counterfeit the work of God. Satan assisted his servants, in order to deceive the people, and encourage them in their rebellion. Pharaoh would grasp at the least evidence he could obtain to justify himself in resisting the work of God performed by Moses and Aaron. He told these servants of God that his magicians could do all these wonders. The difference between the work of God and that of the magicians was, one was of God, the other of Satan. One was true, the other false.

Moses and his brother were next directed to meet the king as he visited the river in the morning, and standing upon its bank they were again to repeat their message to him, and as proof that God had indeed sent them, they were to stretch out the rod over the waters in all directions, thus changing them into blood. It was done, and the river ran blood, and all the water in their houses was changed to blood, the fish died, and the water became offensive to the smell. But "the magicians of Egypt did so with their enchantments," changing in the same way the water drawn from wells. Still the king hardened his heart, and refused to yield. For seven days the plague continued, the inhabitants being obliged to dig wells to supply themselves with water.

Another effort at moving the king was now made. The rod was again stretched out over the waters, and frogs came up from the river and spread over the country,—into the houses, and bed-chambers, and ovens, and kneading-troughs. The magicians with their enchantments appeared to bring up similar animals. The general nuisance soon became so intolerable that the king was earnest to have it removed. But although the magicians had succeeded in producing frogs, they could not remove them. When Pharaoh saw this he was somewhat humbled, and desired Moses and Aaron to entreat the Lord for him, that the plague might be stayed. They reminded the haughty king of his former boasting, and asked where was now the vaunted power of his magicians; then they requested him to appoint a time for their prayers, and at the hour specified the living cause was removed, though the effect remained; for the frogs, perishing, polluted the atmosphere.

The work of the magicians had led Pharaoh to believe that these miracles were performed by magic; but he had abundant evidence that this was not the case when the plague of frogs was removed. The Lord could have caused them to disappear and return to dust in a moment; but he did not do this, lest, after they should be removed, the king and the Egyptians should say that it was the result of magic, like the work of

the magicians. The frogs died, and were then gathered together in heaps. Here the king and all Egypt had evidence which their vain philosophy could not dispose of, that this work was not accomplished by magic, but was a judgment from the God of Heaven.

When the king was relieved of his immediate distress, he again stubbornly refused to let Israel go. Aaron, at the command of God stretched out his hand and caused the dust of the earth to become lice throughout all the land of Egypt. Pharaoh called upon the magicians to do the same with their enchantments, but they could not. The work of God was thus shown to be superior to the power of Satan. The magicians themselves acknowledged that their imitative power was at an end, saying, "This is the finger of God." But the king was still unmoved.

Still another trial was made, after another appeal to "let the people go." Flies filled the houses and swarmed upon the ground, so that "the land was corrupted by reason of the swarm of flies." These were not such flies as harmlessly annoy us at some seasons of the year; but they were large and venomous. Their sting was very painful to man and beast. It had been previously stated that the land of Goshen would be exempt from this visitation, which was accordingly found to be true.

Pharaoh now sent for the two brothers, and told them that he would allow the Israelites to offer sacrifices in Egypt itself; but this offer was refused. Certain animals were regarded as objects of worship by the Egyptians, and such was the reverence in which these creatures were held that to slay one, even accidentally, was a crime punishable with death. Moses assured the king that it was impossible for them to sacrifice to God in the land of Egypt; for they might select for their offering some one of the animals which the Egyptians considered sacred.

Moses again proposed to go three days' journey into the wilderness. The king consented and begged the servants of God to entreat that the plague might be removed. They promised to do this, but cautioned him against dealing deceitfully with them. The plague ceased at their prayer. But the king's heart had become hardened by his persistent rebellion, and he still refused to let the people go.

ANTIQUITY OF THE SABBATH.

THE Sabbath was instituted at creation. In Genesis 2:1-3, we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The commandment in Exodus 20:8-11, begins with the word "remember," which shows that the Hebrews had previous knowledge of the Sabbath; and this is also apparent from Exodus 16:4, 5, 22, 23-30.

Now, the antiquity of the institution depends on the space of time covered by this word "remember." It would lead us to infer at the least that the Israelites were acquainted with the Sabbath in Egypt; if acquainted with it there, it is but a fair inference that the knowledge of it was brought into Egypt by Jacob's family, and so backward to the time stated in the Mosaic record, where we find that "God blessed the seventh day and sanctified it." He set it apart as a memorial of his cessation from the creative work. Here, then, we reach a principle: memorials were always instituted or set up synchronically with the events they are intended to commemorate. The precious possessions of the ark (memorials) were not laid up there a thousand years after the miraculous events they were intended to commemorate. The stones set up in Jordan to memorialize the passage of the Israelites, were not erected a thou-

sand years after the passage. The memorial is always coeval with the event which it symbolizes, and on this principle, therefore, the Sabbath must be as old as creation.—*Baptist Weekly*.

THE LAW AND TESTIMONY.

BY ELD. J. H. WAGGONER.

ACCORDING to Rev. 12: 17 war will be made with the remnant who keep the commandments of God and have the testimony of Jesus. This shows both the perfect agreement between keeping the law and having the power of the Spirit, and the opposition which will exist, and already exists to a great extent, against the law and the testimony. It is a truth well known that the indignation of the world and a worldly church are quickly aroused against those who keep all the commandments of God in all things, just as they were written and spoken by the Lord. But nothing seems so readily to arouse the prejudice, yes, the hatred and malice of the carnal mind, as the manifestation of the Spirit of prophecy. The world bestows its incredulous smile as if it pitied the folly of those who could embrace the promise of God as a reality; that incredulous smile often proving more cutting than the severest language; while a proud and worldly church cannot restrain its feelings of scorn or abhorrence of those who humbly and reverently claim "the promise of the Spirit" according to the words of both Christ and his apostles. Surely the fulfillment of the prophecy, Rev. 12: 17, is no mystery to those who are intently watching the signs of the times, and have noted the feelings of popular religionists toward those who dare to reprove the lukewarmness of the present age in which so many have "the form of godliness, but deny the power thereof."

This connection between the law and the means and benefits of the gospel is logically deduced from the preaching of the apostle on the day of Pentecost. That the law was not abolished at the crucifixion is proved in this, that not a sermon was preached—not a duty made known between the crucifixion and the day of Pentecost; and the first duties enjoined on that day were that of repentance for sin, and of baptism for the remission of sin. Now it is plain to see that if the law was previously abolished, and if men were to look to the apostles for the proclamation of a new code, then the whole transaction was a failure, inasmuch as "where no law is there is no transgression," and of course no call for repentance. Again, "sin is not imputed when there is no law," and therefore to preach baptism for remission of sin when no law existed would be a sheer absurdity. If the law which had existed were abolished at the cross, no one could be convicted under it, and as no law for the new dispensation had yet been given by the apostles, it would follow necessarily that no one was at that time bound by any law; sin could not be imputed to them at all. Therefore, according to this antinomian notion the preaching of repentance and baptism at that time was a nullity—mere sound without sense. Thus it is easily shown that the doctrine of the antinomians—the no-law theorists—more than perverts the gospel; it subverts it; it saps its very foundations, leaving it destitute of life and power. It is virtually a rejection of the gospel both in its facts and its promises.

It has been remarked that baptism has not only its form, but also its order and relations. It is often urged that if its forms be changed—if it be no longer immersion or a burial, as the word signifies and the illustrations of Scripture indicate—it ceases to be the baptism of the gospel; and when administered under such change it is not valid. But let us consider its necessary relations. We learn that baptism is for the remission of sin; also that sin is the transgression of the law, and that sin is not imputed when there is no law. Therefore if no law existed from the cross to the day of Pentecost, as must have been the case if the law was abolished at the cross, then there could be no sin imputed at that time, of which to repent or for which to be baptized. Now as baptism stands related to sin, and sin is related to an existing law, it follows that the law did exist, for sin was imputed to them.

Thus it is shown that Peter's preaching would have been groundless and of no force if the law had been abolished. Even so now, all who preach the abolition of the law, preach a gospel (so-called) without any basis; it is a nullity. As it is a nullity, and not the gospel in fact, not being a system

of salvation from the transgression of the law, the baptism enjoined in such preaching is not truly gospel baptism; it is deprived of its relations and of its significance, and therefore, of its efficacy. And all who administer baptism under such teachings are offenders against the gospel.

This conclusion is logical; it is unavoidable, and is not drawn from this text alone. In Rom. 6: 1-6 baptism is called a burial, and, of course, should be subsequent to death, for all must admit that it is wrong to bury before death. But the death which precedes baptism is death to sin, to the transgression of the law. It is expressly said in verse two that we cannot be dead to sin and live in it; but we do live in it as long as we continue to transgress the law. We do not die to sin until we cease to transgress the law, and therefore baptism or burial cannot properly take place while we continue to transgress the law. We are to be buried in the order or likeness of Christ's death which is thus stated:—

"For I declare unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." 1 Cor. 15: 3, 4.

Now if ceasing to transgress the law is dying to sin, all must admit, then no one can be planted in the likeness of Christ's death who has not ceased to transgress the law, from the evident truth that Christ died before he was buried. There is no mistaking this point. He that transgresses the law lives in sin; if he lives in sin he has not died to it; if he has not died to it he is not prepared to be buried; and if he is so buried he is buried alive, that is, without a death to sin, and hence not buried in the likeness of the Saviour's death. Such baptism is not in the order of the gospel—it is only a perversion of gospel baptism.

And this is still further shown in Rom. 7: 1-6. This scripture says the law holds a man as long as he lives, and the woman who marries the second husband before the death of the first is guilty of adultery. In the application of this fact Paul says to his brethren:

"Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who was raised from the dead." Rom. 7: 4.

The wages of sin is death. There would be no death if there were no sin. Thus we see that Paul is arguing concerning man in his sinful condition. The law would not thus hold man unto death if he had not sinned—if his life was not forfeited. The death here referred to is on account of sin; the same that is spoken of in chap. 6—there called a death to sin. But without this death they cannot "be married to another," even to Christ. Marriage to another without such death would be spiritual adultery. This is the force and intent of this scripture. The old man must be crucified, the body of sin destroyed—chap. 6: 6; and every effort to unite this body of sin to Christ must meet with decided disapproval. On this subject it is said in another text:—

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27.

As union with Christ is represented by the figure of being married to him, so baptism is the ordinance by which that marriage is said to be consummated. The marriage ceremony does not unite the hearts of the parties; if there is no previously existing union of hearts the marriage ceremony is but mockery. So baptism does not in spirit unite us to Christ, but it is the legal right by which that union is acknowledged and ratified. It is an established rule in all governments that he makes himself guilty who solemnizes the rite of marriage without legal authority, or where there are impediments and disabilities which forbid the marriage, while the parties suffer the shame of an illegal union. This is exactly the position of the parties where baptism is administered before the candidate has died to sin; while he is yet living in transgression of the law. The rite is illegally administered; the marriage is a nullity, and the administrator is liable to indictment.

The arguing of this point is not a digression from our subject. Its bearing on "the promise" of Acts 2: 38, 39, is easily seen. "The gift of the Holy Ghost" is promised to those who repent of sin. But it is proved that antinomianism ignores genuine repentance and the burial of him who is dead to the transgression of the law, by ignoring the law itself, by which is the knowledge of sin. Therefore it has no just claim to "the promise,"

not being the legal fulfillment of the condition. Thus it is shown that antinomianism, or a denial of the perpetuity of the law of God shuts out the Spirit of God and neutralizes the promise of the gospel; "Where there is no vision the people perish; but he that keepeth the law, happy is he."

Here we will state an interesting fact and notice an objection. In a work on the relation of different church doctrines to moral obligations, we recently read the following words:—

"The Methodist conference under Wesley in 1770, declared that the universal immorality then prevailing was because of the wide-spread opinion that Christ had annulled the moral law, and that evangelical freedom dispensed with the ten commandments."

"Wesley's Notes" on this conference drew forth upon him and upon the work of the Methodists severe criticisms from certain dignitaries of the established church. And these in turn brought out "Fletcher's Checks to Antinomianism," a work worthy of the careful reading of every searcher for Bible truth. This is an interesting item of ecclesiastical history, and it serves to prove the statement we have made that antinomianism has been deprecated by the thoughtfully pious of all ages. But an objection has been raised upon it which well deserves notice. It has been said that while the Methodists condemn the no-law theory, and advocated the ten commandments as God's great rule of morality, they did not themselves keep the law for the law says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," but they called the first day the Sabbath and kept it instead of the day indicated in the law; and that they therefore really occupied a ground similar to that of those whom they reproved.

Admitting the correctness of the statement concerning the teaching of the law, to argue which is not our present purpose, the reply is thus made: There is a very wide difference of position between those who acknowledge the authority of the law, who make it the avowed and actual intention of their lives to keep the law, even though they are mistaken in some points of duty enjoined therein, and those who deny the authority of the law, who declare it to be the object of their lives to repudiate and to disregard its claims. The position of the former is that of loyal citizens laboring under certain mistakes in regard to duty; while the latter are disloyal, virtually denying the constitutional authority of the government. If the ideas of the latter could be carried out to their legitimate results, the government would be entirely overthrown.

On this consideration we readily vindicate the early Methodists and all others who recognize the existence and the claims of the law of God, from the reproach which must fall upon those who repudiate the law and deny its authority. And the providence of God has justified our position in regard to this, for he has often blessed with his Spirit the former, while he has as generally withheld it from the latter.

But this vindication must not be abused, and made to favor selfishness in religion. When God in his providence calls our attention to any truth of his word, and gives us light thereon, there can be no excuse for rejecting or neglecting it, however sincere our former lives may have been, or however unpopular that truth may be, or to whatever extent it may cross our feelings or clash with our worldly interests.

Among those who have a form of godliness, but deny the power thereof in the last days, are said to be "false accusers." One false accusation raised against those who plead for the power of godliness and for the divinely appointed means of Christian unity is, that to claim to be led by the Spirit, or to possess gifts of the Spirit, is to claim infallibility. If any should make such a claim, or try to avail themselves of the benefits of such a claim, they would abuse the promises, and forfeit the favor of God. The accusation might lie against such persons, but not against those who hold and rightly use the truth on the subject. God never inspired any one so as to make him infallible. To do this would be to take away his individuality or his freedom of will, and consequently to remove him from probation. Peter, Paul, and Barnabas, were all highly gifted of the Spirit, and yet they all erred. Of the gifts of the first two there will be no question. Of Barnabas the record says: "He was a good man and full of the Holy Ghost and of faith." Yet he and Paul

so differed in judgment that they had a sharp contention, and as a consequence separated in their labors. This was wrong, it was contrary to what Paul wrote by inspiration. Peter seriously erred and was rebuked by Paul. And thus is shown that they who were most highly gifted were not always under the immediate influence of the Spirit so as to be preserved from erring. They were fallible and dependent upon Heaven for help and strength which they received only through faith and prayer.

When the apostles were first sent forth with power over unclean spirits, they could not cast a demon out of a certain child; and the Saviour said it was because of their unbelief. Paul said they prophesied "according to the proportion of faith." Rom. 12:6. God never endowed any one so that he could live at ease, or in carelessness, without constant zeal, and yet be in possession of supernatural power, which he could exercise according to his own will. It is God that doeth the work, and he will work to his own glory, and through such only as are humble enough to seek his glory. When "holy men of old spake as they were moved by the Holy Ghost," their speaking was the speaking of the Holy Spirit, and it must be infallible, even as God is true. But the men themselves were not infallible.

It is so far from being true that the manifestations of the gifts of the Spirit lead to a claim of infallibility that they who take the opposite ground are really the egotists. For that is egotism and self-esteem which leads any to profess the ability within themselves to do all that God requires, to perfect holiness and to glorify him without his aid, and independent of the means which he has ordained and set forth in the gospel. Without Christ we can do nothing; and we are only strong when strong in the might of God. "Not by might nor by power, but by my Spirit, saith the Lord." The accusation is as unreasonable as it is unjust.

May the Lord Jesus fulfill to us his promise, and be with us and lead us to his own glory.

THE REWARD OF OBEDIENCE.

"In keeping them there is great reward." Ps. 19:11. The word "them" here means "the judgments of the Lord," or, in other words, his commandments. These are very precious to God's people. Not so with the sinner. He looks for a reward in breaking God's law. Says the thief, "I will take and use my neighbor's property, the fruit of his toil, without paying for it; all this will be clear gain to me." So he who violates the command, "Thou shalt not kill," hopes to possess a large amount of property belonging to the murdered man, and thus gain a large reward by the commission of his crime.

Many a man would refrain from labor on the seventh day, the day in which God said, "Thou shalt not do any work," but he thinks he can get along with his business better, and make more money, to violate this holy commandment than to observe it. Even the minister of the gospel is afraid to keep and teach the fourth commandment, or even to examine its claims lest he should lose his salary! Oh, how little do men realize that, after this brief life, there must be a final settlement between God and themselves! What, then, will be the pay they will receive for breaking God's commands? "The wages of sin is death." Miserable reward! What will become of their ill-gotten gain then? What will the minister's salary be worth then?

"In keeping them there is great reward." Yes, there is now, and will be in the future. God shows mercy to commandment-keepers—"Showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:6. Again, they have great peace. "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165. Those that love God's law are the very ones who keep it. All true obedience springs from love. Law-keepers have peace with God, and peace with their own consciences. The ancient prophet was directed to say to the people of Israel: "O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. This is a peace ever moving on as a river, deep and perpetual as the waves of the sea.

God answers the prayers of those who keep his commandments. Said the apostle John, "We ask

and receive of him, because we keep his commandments, and do those things that are pleasing in his sight." What a glorious reward is this! What a privilege in every time of distress and need to be permitted to ask and receive of him the very things we need. Said our Saviour to the young man who came to him to inquire "what good thing he should do to inherit eternal life," "If thou wilt enter into life, keep the commandments." Our Lord did not teach men that the way to gain eternal life was by breaking the commandments. No; no. He taught the necessity of repentance. "Except ye repent, ye shall all perish." To repent is to turn heartily from disobeying God's law to obeying it. "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. This is the final glorious reward of obeying God. Well might Moses "choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season." "He had respect to the recompense of the reward."

C. A. Osgood.

A QUESTION AS TO MODERN RELIGIOUS EXPERIENCE.

No one can read the Scriptures without seeing that sin is peculiarly abhorrent to God, and in proportion as we attain to like-mindedness with him, we shall regard it as he does. But is there not, just here, something radically defective in much of the religious experience and religious literature of our day? Lift the biography of one of those earnest men whose preaching and work told so mightily on the minds of the people of a former generation—that, for instance, of Jonathan Edwards; or, to take even a more modern illustration, that of Charles Finney; and, while you will be deeply impressed with the ardor of their devotion to the Lord Jesus, you will be equally so with the depth of their detestation of sin. They loathed it as an utter abomination. They hated it with a perfect hatred. They turned away from it, as one turns from a hideous and revolting spectacle. The very thought of it produced in them what we may call spiritual nausea and revulsion.

But we do not find so much of that in the religious experience of these days. Conversing a few evenings ago with some ministerial brethren on this subject, we all agreed that it is now a very rare thing for those wishing to make a confession of Christ to speak strongly and earnestly of the evil of their sins. The element of conviction seems largely now to have dropped out of the religious history of a soul, and the avowal of love to Christ is made without that passionate fervor which necessarily springs from the perception of the abominable character of that sin, from whose curse and pollution he has redeemed it.

And the evil resulting from this defective experience has affected the current theology, for those one-sided ideas of the atonement of Christ, and those unscriptural views about future punishment, which are finding such large acceptance among us, have their root in low views of the evil of sin. If sin be not so great an evil after all; if it be a mere superficial thing; if it be a misfortune rather than a crime; if it be a petty peccadillo, rather than a deliberate and defiant antagonism to God, which, if it were allowed to have its way, would hurl him from his throne, and plunge the moral universe into confusion; then redemption from it need not have required the incarnation of Christ, and we may discard from the idea of the atonement all honoring of righteousness, or satisfaction of law.

Now, if this be so, the true way to counteract these errors is to deal with that defective experience out of which they have sprung, and make bare to men "the exceeding sinfulness of sin." The answer which is given to the question, "What is sin?" will determine our whole theology, as well as give color to our whole life; and that holiness is to be suspected which makes little of past sins. When we have heard some modern converts speaking of their former lives, we have been shocked with the manner of their reference. They have spoken in a tone of flippancy altogether out of keeping with the subject, and they have evinced little or nothing of the abhorrence of sin which ought to characterize every believer. It has really seemed to us that they had the idea that somehow the very magnitude of their sins gave them more importance. But imagine the apostle Paul speaking in that fashion! The true penitent can-

not uncover the past without shame, or speak of it without bitter humiliation before God. His song is that of David, "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, establishing my goings."

We raise the questions, therefore, whether many of our modern methods of presenting the gospel, and urging young, unfledged converts to tell their experience, be not tending to so familiarize men's minds with sin that they lose their horror of it? whether we are not losing in our churches the sense of the abominable character of sin? and whether it would not be well for our ministers to set more thoroughly before their hearers the "exceeding sinfulness" of sin, and the fearful retribution of its "wages?"—*Christian at Work.*

"OUGHT TO."

OUGHT to! what a word that is! How often does it rise in the present as in the future judgment to condemn the misused hours, the wasted opportunities! For "ought to" signifies that the duty, whatever it is, might have been, or can be done. There is no "ought to" among the impossibilities. We wish, we regret, we propose, we would gladly have done, or would like to do this or that; but "ought to," applied to this or that, carries a tone of moral authority from which there is no innocent escape.

"I ought to have learned my lesson!" mutters the disgraced school-boy as the offered prize slips into a comrade's hand. "I ought to have been careful of my health!" moans the confirmed invalid, when the pains of regret grow sharper than the pains of disease. "I ought to have said No! to the first temptation," groans the drunkard when in a sober hour he reviews the once happy and honorable past. "I ought to have set that child a truer example!" weeps a broken-hearted parent over a lost son or daughter. "I ought to have watched, and prayed, and striven, and conquered!" gasps a dying one, as the hour comes when it is too late for aught. "I ought to have believed!" shriek a multitude of the lost when the day of grace has closed forever.

It is with the "ought to," of to-day that we have most to do,—the little oughts that come on hour by hour, moment by moment; it is in them we live or die; they make or ruin all we are, and all it is possible to become. A very small thing it may be to write a letter in its time; but the doing or the leaving undone may have consequences to ourselves of vastly more importance than anything the letter may signify. It is by very little things we are lost; some little habit of wrong that strengthens and fastens itself upon the character, until the good that is or might be is undermined and destroyed, or some quiet persistent way of doing right that elevates and ennobles the whole being like a leaven of saving grace. There is little fear if we make and cling to the habits of prompt and true behaviour in the small matters, but that the larger ones will be regulated by the same rule, and will reach the right result.

It is in truth, the "ought to" of the little things of life whereby we stand or fall.—*Sel.*

RESTRAINTS OF GOD'S LAW.—No doubt the law restrains us, but all chains are not fetters, nor all walls the gloomy precincts of a jail. It is a blessed chain by which the ship, now buried in the trough and now rising on the top of the sea, rides the anchor and outlives the storm. The condemned would give worlds to break his chain, but the sailor trembles lest his should snap, and when the gray morning breaks on the wild lee shore, all strewn with wrecks and corpses, he blesses God for the good iron that stood the strain. The pale captive eyes his high prison walls, to curse the man that built it, and envy the little bird that, perched upon its summit, sings merrily, and flies away on wings of wisdom. But were you traveling some Alpine pass, where the narrow road hung over a frightful gorge, it is with other eyes you look on the wall that restrains your restive steed from backing into the gulf below. Such are the restraints God's law imposes—no other. It is a fence from evil—nothing else. It challenges the world to put its finger on any one of these ten commandments which is not meant and calculated to keep us from harming ourselves or hurting others.—*Dr. Guthrie.*

If the riches of the Indies or the crowns of all the kingdoms of Europe were laid at my feet in exchange for my love of reading, I would spurn them all.—*Fenelon.*

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 11, 1880.

THE RESURRECTION TAUGHT AT THE BURNING BUSH.

THE Son of God has given us a wonderful exposition of the words that were uttered from the burning bush. It is by reasoning, or deduction, or inference, that our Lord draws the fact of the resurrection from thence. But a necessary inference is always legitimate proof, and such is the inference which the Saviour draws. The Lord said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3:6.

Whenever God says he is the God of any person, or of any class of persons, it is necessarily implied that they who are thus owned of him are his people. In other words, if God calls himself the God of the patriarchs, it is equivalent to calling the patriarchs his servants and his people. There is something reciprocal in the matter. So when God says of his people, "I will be their God," he adds, "And they shall be my people," which indeed is the necessary conclusion. It is the same as though we speak of Zacharias as the husband of Elizabeth. Luke 1. Now this of necessity implies that Elizabeth was the wife of Zacharias. But suppose that Elizabeth is dead and Zacharias still living, we cannot then speak thus of him. He had been her husband, and she had been his wife, but this was dissolved by death. Now our Lord reasons exactly thus when he proves the fact of the resurrection of the patriarchs from the statement of the Most High, made some centuries after their death, that he was their God. They could offer no worship before him, as his people, for they were dead. Ps. 115:17. And hence our Lord lays down the proposition that God is not the God of the dead, but of the living, for it is the living alone that can sustain the relation of his people to him. Luke 20:37, 38.

God speaks of Abraham, Isaac, and Jacob, as he would speak if they were alive at the very time he spoke. Therefore, says our Lord, these men shall be raised from the dead. But how could God speak thus? Simply because that in his purpose they were certainly to live again. Therefore, to him it was the same as though they were even then alive. And observe our Lord's words, "For all live unto him." If they were actually alive, and not merely in his purpose, they would not live such merely to him, but to the conception of other intelligent beings. But it is God's prerogative to call the things that be not as though they were. Rom. 4:17. And so he virtually pledged himself to raise the patriarchs when he styled himself their God. J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TEN.

THE LITTLE HORN.

IN taking our leave of the image, we also take leave of the terrible beast of chap. 7, in its first form; but we are brought further down on the stream of time in this latter chapter, and have some additional particulars revealed to us, which next claim our attention.

As Daniel was considering this fourth beast, he suddenly presented to his view a new phase. A little horn thrust itself up among the ten, and plucked up three of them by the roots; and it had eyes like the eyes of man, and a mouth speaking great things. When the angel explained the ten horns to be ten kings, he also explained this peculiar horn as follows: "And another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times



and laws; and they shall be given into his hand until a time, and times, and the dividing of time." Verses 24, 25.

Has such a horn arisen? and has such a revolution taken place among the kingdoms of Europe? We answer, Yes; and again cite the reader to the page of history. Protestants all agree in applying this little horn to the Papacy; and, indeed, the specifications are so plain, that there is hardly room for mistake.

In our investigation of this horn, three points claim our consideration: 1. The events of its rise; or the plucking up of three horns. 2. Its character as shown in speaking great words against the Most High, wearing out the saints, and thinking to change times and laws. And 3, its continuance, during a time, times, and the dividing of time.

1. Were three kings overthrown to prepare the way for the Papacy, in a manner to fulfill the prophecy? To ascertain this, let us consider a few items of its rise and progress. Paul said that even in his day the mystery of iniquity was already at work. 2 Thess. 2:7. He knew the depravity of the human heart, the strength of ambition, and the intoxication that attends the possession and exercise of worldly power. And from the office of bishop, which was in his day established, and in Rome where he had preached in bonds "the salvation which cometh from God," the Papacy, the Man of sin, the Son of Perdition, at length arose.

The first pastors or bishops of Rome enjoyed a respect proportionate to the rank of the city in which they resided; and for the first few centuries of the Christian era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the mother of nations. "All the inhabitants of the earth belong to her," said Julian, and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops," was the reasoning they adopted. "Why should not the Roman Church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy for the ambitious heart of man to reason thus. Ambitious Rome did so." The bishops of the different parts of the empire felt a pleasure in yielding to the bishop of Rome some portion of that honor which was due to the queen of the world. There was originally no dependence implied in the honor thus paid. "But usurped power increases like an avalanche. Admonitions at first simply fraternal, soon became absolute commands in the mouth of the Pontiff. The Western bishops favored this encroachment of the Roman pastors, either from jealousy of the Eastern bishops, or because they preferred submitting to the supremacy of a pope, rather than to the dominion of a temporal power."

Thus was everything tending towards placing the bishop of Rome on the supreme throne of Christendom. But in the fourth century, an opposing influence arose, in the promulgation of Arianism. The doctrine of Arius was "that the Son was totally and essentially distinct from the Father; that he was the first and the noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation, the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This opinion was condemned in the Catholic council of Nice in 325, which decreed that Christ was of one and the same substance with the Father. Hereon Arius was banished among the Illyrians, and his followers compelled to give their assent to the creed composed on that occasion. The Arians therefore became bitter enemies and opposers of the Pope and Catholic Church.

We can thus easily see how the spread of Arianism would check the influence of the Catholics, and how fatal the possession of Rome and Italy by a people of the Arian persuasion would be to the supremacy of a Catholic bishop. We are therefore prepared for the following statements of the historian:—

Odoacer was king of the Heruli, and the first of the Barbarians that reigned over the Romans. He took the throne of Italy in 476. Of his religious belief, Gibbon says: "Like the rest of the Barbarians, he had been instructed in the Arian

heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed." But Odoacer in 493 was dethroned by Theodoric, the king of the Ostrogoths, who in turn took the throne and was acknowledged the king of Italy. He also had been instructed in the Arian doctrine. "The triumphs of Arianism were, however," says Mosheim, "transitory, and its prosperous days were entirely eclipsed when the Vandals were driven out of Africa, and the Goths out of Italy by the arms of Justinian." The Vandals fell before the victorious arms of Belisarius, Justinian's general, in 534, and the Goths, retiring, left him in possession of Rome in 538. Justinian, five years before (A. D. 533), had issued a decree, declaring the bishop of Rome the head of all the churches, and that by the "decisions and right judgment of his venerable see, heretics are corrected." By these conquests of Belisarius he was enabled to put this decree into effect.

D'Aubigne also testifies: "Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy which was ascending, and the imperial power which was declining, leant thus one upon the other, and by this alliance accelerated their twofold destiny. Rome could not lose by it. An edict of Theodosius II, and of Valentinian III, proclaimed the Roman bishop 'rector of the whole church.' Justinian published a similar decree."

If the Pope was not hereby entitled the head of all the churches, he never could be.

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter 2, states: 'We therefore decree that the most holy Pope of the elder Rome, is the first of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome.'"

It is true that the Pope did not become a temporal prince till made so by Pepin, the French monarch, in 755; and he did not reach the height of his power till the tenth and twelfth centuries; but this is not the point in the prophecy: the question is, When did the papacy become possessed of such power, that the saints, and times, and laws, might be said to be given into its hands? This must have been in A. D. 538, when by the force of arms, Justinian established his decree by which he had constituted the Pope the head of the church and the corrector of heretics. And we conceive that the overthrow of the three kingdoms above enumerated, the Heruli, the Vandals, and the Ostrogoths, fulfilled the prediction that he should subdue three kings; for that three kingdoms were overthrown to make way for his supremacy, the Pope has ever since signified by his triple crown. U. S.

7. Church Hist., 6th cent., part II, chap. v, sec. 3.

8. Gibbon, Vol. IV, p. 133.

9. Gibbon, Vol. IV, p. 172.

10. Litch's Prophetic Expositions, b. 80, as quoted from Croley on the Apocalypse.

11. Hist. Reformation, p. i, chap. 1.

12. Croley on Apocalypse, pp. 114, 115.

SUBMISSION TO GOD.

PERFECT submission to God is best learned in the school of affliction. It is a light thing to obey when our own choice is consulted. But when it is ours to submit to sorrow, pain, and disappointment, we need great help from God to enable us to do it. Yet, even then, submission sweetens every bitter cup. With the surrender of the will, and of our own cherished purposes and desires, there come such tokens of God's love and favor as do a thousandfold repay our anguish in dying to self. It is to our great relief when we yield wholly to God. If we do this, we shall find that it is sure to end the anguish of our distressed and agonizing hearts. J. N. A.

GREATNESS, far from impairing goodness, does but contribute to its enlargement, as a public fountain is elevated that it may send forth its streams farther.—Bossuet.

1. D'Aubigne's Hist. Reformation, Vol. I, chap. i.

2. Ib.

3. Mosheim's Church Hist., Vol. I, b. II, c. 5, sec. 20. Religious Encyclopedia, Art. Arians.

4. Religious Encyclopedia, Art. Pope.

5. Gibbon's Decline and Fall of the Roman Empire, Vol. III, pp. 510, 515.

6. Decline and Fall, Vol. III, p. 518.

HOW SHALL WE KEEP THE SABBATH?

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of his character. The object of the Sabbath was to benefit mankind. Man was not made to fit the Sabbath; for the Sabbath was made after the creation of man, to meet his necessities. God rested, after making the world in six days. He sanctified and blessed the day upon which he rested from all his creative work. He set apart that special day for man to rest from his labor, and as he should look upon the earth beneath, and the heavens above, remember that God made all these in six days and rested on the seventh; also, that his heart might be filled with love and reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom.

To keep the Sabbath holy, we should in no case allow burdens and business transactions to divert our minds. We should not even allow our minds to dwell upon things of a worldly character. Yet it is not necessary that we shut ourselves away from the scenes of nature, and thus be deprived of the free, invigorating air of heaven. The mind cannot be refreshed, enlivened, and elevated, by being confined nearly all the Sabbath hours within walls, listening to long sermons, and tedious, formal prayers. The Sabbath of the Lord is put to a wrong use, when thus celebrated. The object is not attained for which the Sabbath was instituted. The Sabbath was made to be a blessing to man, by calling his mind from secular labor, to contemplate the goodness and glory of God. It is highly proper, and even necessary, that the people of God assemble to talk of him, to interchange thoughts and ideas in regard to the truths contained in the word of God, and to devote a portion of time to appropriate prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out of doors.

How can the minds of children become better impressed, and receive a more correct knowledge of God, than in spending a portion of their time in the open air; not in play, but in company with their parents. Surrounded with nature's beautiful scenery, their attention may be called to the tokens of God's love to man in his creative works, and their young minds will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe. But as they view the beautiful things he has created for the happiness of man, they will be led to regard him as a tender, loving Father. They will see that his prohibitions and injunctions are not made merely to show his power and authority, but that he has the happiness of his children in view. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love him. Their minds may be directed to the lovely birds, making the air musical with their happy songs, the spires of grass, and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist, and show forth the glory of God.

Parents, why not make use of the precious lessons God has given us in the book of nature and give our children a correct idea of his character? Go and sit with them in the groves, or the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and inspire them with love and reverence by calling their attention to the beautiful objects in nature.

Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually minded. They cannot understand the skill and power of God as revealed in his creative works; therefore their hearts do not quicken and throb with new love and interest, and are not filled with awe and reverence as they see God in nature.

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. But by exalting the Sabbath in the family, it may be made the most interesting day in the week.

The Sabbath should be made so interesting that its weekly return will be hailed with joy by every member of the family. In no better way can parents exalt and honor the Sabbath than to devise means to impart proper instruction to their children, and interest them in spiritual things, giving

them correct views of the character of God, and what he requires of them in order to perfect Christian characters and to attain to eternal life. Parents, make the Sabbath a delight, that your children shall look forward to it, and have a welcome in their hearts for it.

MRS. E. G. WHITE.

THE LITERARY SOCIETY.

A FRIEND sends us the following extract of a debate held by the Literary Society of Gilroy, and published in the *Advocate*, on March 6, stating that the three judges appointed to decide this debate were none of them Adventists, yet they unanimously awarded the victory to the affirmative. The Methodist minister representing the negative has consented to debate the question again, stipulating, however, that there shall be neither judges nor decisions upon the discussion.

"A debate, *Resolved*, That man is mortal,' was next in order. His colleague, Mr. Van Schaick, being absent, Mr. Dryden occupied the time allotted the negative speakers without assistance. E. A. Briggs, in support of the resolution, said that the word immortal is used but once in the entire Bible, and it is then named as an attribute of God. Immortality is used five times, but in each instance it is mentioned as something that man does not possess, or that belongs to God exclusively. We are to 'strive for immortality,' and it is possessed by 'God alone.' The Bible teaches that the dead sleep in the grave where there is 'no knowledge, nor device,' until the resurrection, when all will be judged, and the wicked will suffer the second death, from which there is no restoration. 'The gift of God is eternal life,' and this will be given at the final Judgment to those who shall have overcome. Much importance is attached to the declaration that 'Man became a living soul,' but Kitto translates this identical passage, 'a living animal.' We learn from the Revelation that a living soul may die; the 'life' and 'soul' of the Bible are from the same word, as marginal references frequently explain, and Solomon says that 'man hath no pre-eminence above a beast,' and 'they have all one breath.' No doctrine of the Bible is more clear than that fire is to cleanse the earth, and man's mortal nature is further argued by the frequent comparison of the wicked to the most combustible materials—chaff, tares, thistles, dry branches, the fat of lambs, and stubble fully dry. God will 'by no means clear the guilty.' 'He cometh to judge with equity,' Christ speaks of sins that shall not be forgiven, 'neither in this world, neither in the world to come.' Paul tells us of classes for whom it is 'impossible to renew themselves unto repentance;' yet, in the new earth, 'every knee shall bow unto the Lord, and every living creature shall praise Him.' These Scriptures agree with annihilation and with nothing else. That every tongue shall praise the Lord, and that some shall neither repent nor be forgiven, are perfectly consistent, when we understand that 'the dead know not anything,' and 'the wicked shall not be.'

"Mr. Dryden did not believe that man ever went into the grave. The material body, the prison of man, returns to dust, but 'the spirit goes to God who gave it.' There is no demand in nature unrequited or unanswered, and it must be true that desires of the human heart may be gratified. The God would be monstrous and cruel who would create beings capable of thirst, without affording means for satisfying it; and it is as contrary to the divine attributes that his creatures should have this 'longing after immortality,' if they are to be blotted from existence. Again, life on this earth is worse than a failure—it is a curse. Thousands are surrounded by such conditions that development of their powers is utterly impossible; millions of the dead have never heard of Jesus or the Bible, and that such should be destroyed before they have had opportunity to develop the faculties that God has given, is neither merciful nor just. The speaker would not create frogs or tadpoles with wishes that could not be satisfied. When, in the field, we overturn a rock, the grass lies pale, and bent, and crushed beneath, and thousands of souls, panting for light and life, are like the grass under the rock. He did not doubt that he might quote three times as many texts as had the 'young theologus,' and prove the opposite position, but he would simply refer to a few Bible facts. Samuel had appeared to Saul and the witch of Endor,

and had conversed with them. Moses, and Elias, thousands of years after their death, appeared with Christ upon the mount; John, with his gift of spiritual power, was able to know of events passing in the spiritual world, and to converse with spirits or angels; and other Scriptures told of the re-appearance of the dead, hence arguing their consciousness. Within our knowledge, the dead have been seen and heard—they have reported themselves, and their works are facts that we may easily examine. The speaker closed his interesting argument by referring to special instances of the recent appearance and work of departed spirits.

"C. H. Darrough said belief in immortality is far from universal. Buddhism is called the doctrine of annihilation and half the world are Buddhists. If the longing after immortality is part of our nature and should be satisfied, the answer is that it may be, though there is but one straight path. The man who thirsts must go to the well or spring; the man who would acquire learning, must seek the fountains of knowledge; and he who longs for immortality may find it through faith in Christ, though it is the gift of God and in no sense belongs to man. Ours is certainly a cheerless struggle, but the man who employs his gifts and poor advantages according to the best light that God gives him, will inherit a better life in which his faculties will find their full development. His opponent would not create creatures however humble, with desires that might never be gratified; but, did he believe that toad and tadpole would have another chance?

"He quoted a large number of texts indicating the total destruction of the wicked. Four times the Bible says that fire shall devour them, four times that fire shall burn them up and 'they shall be as if they had not been.' Moses forbade consulting with wizards, and Saul died for his offense. Spirits that become familiar with man are spirits of devils, according to Paul. John commands us to try them and if they testify against God's word 'there is no light in them.' The Bible declares, that 'thoughts perish' in the grave, and the spirit that pretends to represent an inhabitant of the grave, is a spirit of the devil. Life and thought are dependent on our food and breath. If we could construct a machine as delicately perfect in organization as the human body, we have no reason to doubt that air would animate it.

"In sleep we lose consciousness; and, so far as scientific knowledge extends, death differs only in being a more complete suspension. It is certainly the word of science that man knows not anything in death, even as it is the word of God. The doctrine of immortality is of man's invention. Herodotus tells us that it originated with the Egyptians; Strabo writes that Plato taught it that the ignorant might be more easily controlled; the early fathers in the church considered it a dangerous heresy; it was rejected by the great reformers, and Luther, Wilson and Wesley testify that it has no place in the oracles of God.

ECONOMY.

WHAT does the word "economy" mean? Does it mean the mere laying away of money, the mere pinching of our needs and taste that we may have a fund laid by for a possible future—that, after all, we may never see? Does it mean to be stingy, to refuse to give for this good object, or to assist that deserving, but less fortunate neighbor? None of these; true economy is possible to the rich, as it is necessary to the poor. Economy signifies management; the regulation of affairs both domestic and public. It does not mean that the tired wife shall devote each moment of her life to hard work; by doing so she is guilty of the gravest waste. It does not mean that the father shall deny himself the newspaper, which will be rest and nourishment for his weary brain and of value to the whole family. It means that all members of the household shall be provided with every comfort that will help them to enjoy life in a rational manner, and thus become useful to themselves and those around them. But nothing should be wasted; the silly book purchased, the cheap and flimsy, but showy garment bought for mere fashion's sake, the superfluous article had because it was cheap, all are indications of a lack of true economy or thrift. Be careful of what you have; buy what you need, and not what you want; and, above all, live within your annual income; then you will have found that economy, rightly understood, has brought you many comforts—and some luxuries.

THE MISSIONARY.

GOD GIVE US MEN.

God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.
—Selected.

COLPORTERS NEEDED.

THE object of our tract and missionary work has been twofold. 1. To transact the business for our brethren and sisters with the publishing associations, and 2. To place reading matter before thousands who have hitherto been unacquainted with the truth therein contained. This is not a work that is of pecuniary advantage to any. Our tracts are purchased and given away; and our labor is at a sacrifice. To those who are looking for an earthly reward in honors or pecuniary advantages the missionary work presents no inducements. But to those who rejoice in the salvation of souls, and who labor for a reward in the kingdom of God, it is a blessed privilege to engage in it.

There is one part of our work, however, that has never been fully systematized. It is that of a colporter. There are scores of cities and villages upon this coast which should be entered, and thoroughly canvassed with our publications. In this way books may be loaned and sold, tracts given away, and subscribers obtained for our periodicals. There is no work in our cause which is more important than this; and yet there is no part of it in which so little, proportionately, has been accomplished as in this.

A minister may preach acceptably in the desk, and theoretically convert scores. But it is the pastoral labor that gives permanency to his effort, and without this fruit will be wanting. There will be a frame-work, a theory, but the heart work is not there.

There are many young men and women now in the East who are acting as colporters, and the result of their labor has been good. Souls have been converted, and a permanent interest has been awakened in many places. There are many upon this coast who could engage in this work, persons who would exert a good influence by visiting families, but who would not be successful in the desk. And yet the work is as sacred and important as the work of the ministry, and we see no reason why those men who thus devote their time, and whose labor God accepts, are not entitled to a support from the conference.

To simply visit families and have a social chat upon religious subjects is not the end in view. Souls are to be saved. The truth is to be presented, and the mind led on step by step until they can see beauty and perfect harmony in the word of God. Those who engage in this work should keep Christ before their minds, and so represent him that those with whom they come in contact will be able to see, in their life and conversation, the spirit of their divine Lord. They should have a living connection with God, drink daily from that fountain which will give eternal life and peace, and have a realizing sense of the value of souls for whom Christ died. God will bless the labors of those thus consecrated to his service.

We believe that the Lord is moving upon hearts in California, and that he is as willing to work here as elsewhere. From what we have seen East and West among our missionary workers we believe that there are those upon this coast who are as willing to sacrifice and bear responsibilities as there are in any other part of the country. We are thankful for what we have read and know of the success which has attended some of our ministers in this State during the present conference year, but we hope to see even greater results from the labors of individuals acting as colporters. Shall we not make a special effort in this direction? Are there not many who will give themselves to the work of God as colporters? These should be men and women of good address, whose hearts are imbued with the spirit of the

truth, and whose deportment is such as will recommend the Christian religion. Our publications should be distributed more extensively than ever before. Reading-rooms should be furnished with periodicals. Libraries should be supplied with standard doctrinal works; ship libraries furnished with reading matter, and packages of our publications sent to the different ports visited by the vessels constantly leaving San Francisco. Our faith should not weaken neither our hands slacken, but we should put forth greater efforts than ever in the past.
S. N. HASKELL.

THE CAUSE IN ENGLAND.

STILL our work progresses here in England, and at Southampton in particular. I hope none will think because we have made our home at this place that our work has all been confined to a handful here. By circulating tracts and papers, and corresponding, we are seeking to awaken an interest all over the kingdom. Nearly every day we get encouraging responses, and evidence that the truth is working its way to hearts. The past season has been such an unfavorable one (so many storms) that it has been a slow process to get the interest here matured.

As before reported, our T. and M. Society is organized. Since our last report we have had three occasions of baptizing. Thirteen have been baptized already, and several others have applied for baptism. Where should the baptism be attended? is a question which has given us no little perplexity. The few Baptists here attend baptism in their fonts, in their chapels. We could not get even the loan of their robes, it was therefore no use to ask for the loan of a font. An attempt was made by others, not long since, to baptize in a stream a few miles from Ravenswood. A vast mob assembled, threw brick-bats, stones, and dirt to break up the baptism. It did not seem proper for us to try such an experiment just at this time. At last we decided to prepare a font in one of the lower rooms of Ravenswood. We have done so, and our baptisms have been quiet, blessed occasions.

The first baptism by Seventh-day Adventists in England was on Sunday morning, Feb. 8. On that occasion six were baptized. At the close of our Wednesday evening service, Feb. 11, two more were baptized. One of these was the steward mentioned in a former report. Sabbath, the 14th, five more were baptized, and we are to have another baptism next Sabbath.

Next week I go to Taunton, Somerset, the place of Bro. Veysey's residence, to commence a series of public lectures there. To-day we have brought home from the printing office of "Foster and Roud" an edition of 2,000 each of seven tracts, 14,000 in all. This is the first of our effort here in printing. As we gather around this pile of printed sheets, we unite our prayers to God that his signal blessing may rest upon and follow these tracts, and that the time may soon come when thousands may be reading truth printed in England for the English readers.

As the result of placing a notice of this Ravenswood depository in the SIGNS a few times, we have already had several applications for papers and tracts. Of these applicants, at least one is now keeping the Sabbath. This morning we received the following: "Dear Sir—I have met with a torn sheet of the SIGNS OF THE TIMES, printed in California. I see your name on it as having some of the tracts issued by the same persons. Will you kindly send me a list of what you have, and the price? If you will send me one shilling's worth of back numbers of the SIGNS, you will oblige. Yours," etc. His letter contained twenty-four cents in stamps. We sent him nine numbers of the SIGNS, and one copy of, "Is the End Near?" with catalogue of English prices on the back. This man has the first copy of our tracts printed in Great Britain. We shall see what we shall see as the result. Now it seems to me if we could have a standing notice of this depository in the SIGNS, if it is not more than two lines of very fine type, it would be an excellent affair, as so many hundreds of copies are being scattered from America, and by us, here. As one prominent temperance man told us the other day, "Your papers are getting scattered all around; I have met them in many places where I go, and they are read with increasing interest." May the Lord give us wisdom in all branches of our labor here, and may there be a harvest of souls, even from Great Britain.

Feb. 18, 1880.

J. N. LOUGHBOROUGH.

TRACTS AND ORANGES.

BRO. LOUGHBOROUGH reports the following interesting item from Southampton, Eng.:—

A ship returned from the West Indies to this port. In the cargo consigned to London was a lot of oranges. The ship-keeper (who helps us distribute tracts), in re-arranging the box of oranges, found in the box a copy of the tract, "Who Changed the Sabbath?" This had been to the orange groves. It appeared to have been read, and carefully laid in the box to go to some one else. The ship-keeper put several more of our tracts with it, carefully nailed up the box, and let it go on to its destination. That tract has now crossed the Atlantic three times. Who will receive it at last? And what will be its effect? What convictions it may have raised before finding its place in the orange box, the Judgment alone can tell. Forwarding our tracts in this way reminds me of the Bibles sent by Wm. Tyndale to England in sacks of grain.

FAIRVIEW, FRESNO CO., CAL.

We commenced meetings in the school-house at this place, and at Temperance Colony, Feb. 19. The meetings were well attended by the church, and some outside interest manifested. This church numbers sixty-eight, the members being located in four different settlements; namely, Fairview, Temperance Colony, Mendocino, and Central Colony.

Regular Sabbath meetings and Sabbath-schools are held at the two former places. Our Sabbaths were spent at Fairview, so we did not visit the school at Temperance Colony, but were very much pleased with the school at Fairview, under the superintendence of Bro. J. W. Traber. A praiseworthy interest was manifested by both old and young. The map exercise was a very interesting feature of the school, and was participated in by those of from ten to fifteen years of age. Each seemed anxious for his turn to come to point out places on the map and relate incidents that took place there.

There is also a live temperance club at each of these places, which meets alternately every two weeks. At these meetings essays are read, speeches made, and temperance pieces recited by the boys and girls of the club. Quite a number who are not of our faith are members.

Some difficulties existed in the church which were brought up and reconciled, and others were left in a way to settle themselves. An elder and deacon were elected and ordained. The V. M. Society at each of the two first named places was revived, and their numbers more than doubled. Weekly meetings were appointed, and twenty-five more copies of the SIGNS subscribed for. The SIGNS, Review, and Good Health, are read by most of the families in the church, also the church library and other books.

We visited nearly all the members of the church at their homes, and a large majority signed the pledge to pay the Lord's tithe, and besides, the one-third. We think nearly all the others will do so when called on. This completes our labors for the present in Fresno and Tulare counties. From the willingness the brethren have manifested in these places we are encouraged that all the brethren in other parts of our conference may abound in "this grace also." Our prayer is that the brothers and sisters may have grace to carry out their good resolutions and pay their vows, so there "may be meat in the Lord's house," and in return the windows of Heaven be opened and the blessing promised be poured out upon them.

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

SMITH'S CREEK, MICH.

We commenced meetings near this place Jan. 19, and have continued them nearly without intermission till the present writing. There was once a church of twenty-two members here; but about seven years ago the apostasy and influence of one man, the clerk and treasurer of the society, scattered the flock. Some gave up the truth; others moved away; some have died. We thought that, with the help of God, something might be done to re-awaken an interest here and to encourage the few who have been faithful under very depressing influences and great discouragements. The services have nearly all been practical, and of the nature of a revival. Crowds have attended, fully thirty have started in the service of God, twenty-

five are pledged to the observance of the Sabbath, and the interest is unabated and spreading to other neighborhoods. Books are taken quite freely. We are canvassing for the REVIEW and our other papers. The Lord has heard our cries, and that this work may be permanent and a blessing to others still, let his people ever pray.

Feb. 24. D. H. LAMSON,
R. J. LAWRENCE.

SPRINGFIELD, OHIO.

HAVE just closed a Sabbath and Sunday meeting at this place. The attendance was good, and we had some excellent meetings. Further instructions were given in the missionary work. All are supplied with Testimony No. 29, and seven copies of the Spirit of Prophecy were taken. They have a very fair Sabbath-school. Bro. Honeywell is canvassing the city for *Good Health*; has obtained nearly two hundred subscribers already, and has set his figures at one thousand. He will probably accomplish his object. He has also taken three hundred *Annals*. One brother in another part of the State, who thought he could do nothing in this line, writes me that he has obtained forty-nine subscribers in three days. What a great work we might do if all would only try!

D. M. CANRIGHT.

February 19.

AROMA, ILL.

WE are still holding meetings in two school-houses, and our first effort will continue over two more Sabbaths. We have had two Sabbath meetings. Several from St. Anne, Beaverville, etc., attended and took part. Last Sabbath five signified their determination to be Christians, and a Sabbath-school of fifteen members was organized. We have had another conflict with spiritualists, whose complete failure led them to call a school meeting to turn us out of the house; but when it came to a vote, we had a majority, and our opponents met with another defeat.

Feb. 20. D. T. BOURDEAU.

GREENTOP, MO.

I AM holding meetings five miles east of Greentop. Meetings began a little more than four weeks ago, but have had to stop several times for a few days at a time. The interest has been good so far. There are now about fifteen new Sabbath-keepers, and will probably be a few more. They are mostly heads of families, and are people of good influence. The Sabbath-keepers here are all favorable to health reform, and some of them are beginning to reduce it to practice.

Feb. 20. H. WREN.

CLYDE, MICH.

OUR meetings at Clyde closed Feb. 22. Forty-five discourses were given. Eleven persons, all heads of families, have decided for the truth. There are others who are convinced, some of whom will obey. One man, a licensed preacher of the M. E. church, acknowledges the truth, and says he shall obey.

H. M. KENYON.

SOMERSET, WIS.

FEBRUARY 14 and 15, we held meetings with the little company here. Each family was at work lending papers and books; as a consequence, six were keeping the Sabbath, five of whom were ready to sign the covenant. All were anxious to have a church built, and offered liberally toward it.

A. E. AND A. M. JOHNSON.

STRENGTH.—The counsel of David to his son, "Be strong, and show thyself a man," is one that can with great propriety be repeated to the sons of this generation. Indeed, the need of strength and manliness is one of the most pressing demands of the time. It is not so much knowledge that is wanted, for that abounds, but strength, that tense and fibrous knitting of the soul which comes from faith in truth, faith in virtue, faith in God. Wisdom, however exalted, that is limited in its horizon by the narrow view that bounds our human vision, will not keep men from sin.

MANY of the chords of religion are untouched in times of prosperity, when they are fanned by balmy zephyrs and regaled by rare perfumes, but when God plays upon them with violent tempests, then the deeper tones sound forth, and they roll out majestic strains of music.

BOOKS.

THE prophet Hosea said, "My people are destroyed for lack of knowledge," and it is certain that wise men never get beyond acquiring knowledge.

To cease seeking information is virtually ceasing to be useful. The wisest man that ever lived testifies, "Because the preacher was wise, he still taught the people knowledge," and then adds:—"The preacher sought to find out acceptable words." Thus Solomon with all his wisdom never got beyond studying. It has been a matter of much study to those connected with the publishing associations to select such works as are useful, and would throw light upon God's work upon the earth.

The works mentioned in the last week's issue of the SIGNS as helps to those interested in the study of the Scriptures, cannot be over-estimated. The History of the Reformation, by Martyn and D'Aubigne, shows the character of God's work in a marked degree. Gibbon's History of Rome, and Rollin's Ancient History, throw much light on the prophecy. Dowling's History of Romanism, containing 940 pages, gives a history of that apostate church and its connection with the people of God from the days of the apostles till the present time.

The value of this work to those who are in any way connected with God's work at the present time, is ten times the cost of it. It shows how men and women may be deceived in departing from the simplicity of the Christian religion, and become guilty of the most atrocious deeds under the cloak of religion. All the above works, and many more of like character, can be had for less than the regular price, at the office of the Pacific Press. We recommend them to the readers of the SIGNS OF THE TIMES.

S. N. HASKELL.

READING ALOUD TO CHILDREN.

TEACHERS often complain of the inattention of their pupils; and so true is this, that in a class of forty boys or girls, twenty-five will not give their minds to what their instructor is trying to explain. I say *will not*, but in some school-children the habit is so firmly fixed of not giving their thoughts to their teacher's words, that they *cannot* listen when they really wish to. This carelessness on the part of the youthful occupants of a class-room, is visited and revisited upon themselves and their teacher; for the habit once established, it is almost impossible to eradicate. In the parent's hand lies the power to remedy this evil.

When a child is old enough to understand what the mother says, then should begin the training for giving attention. By saying short sentences when sure that the child is listening; by talking to it in simple language; and as it grows older and comprehends more, by reading aloud from a book, things which from their own brightness or illustrations claim its undivided attention—these are the things which exert the thinking powers, demand the attention, and lay the foundation for a habit of listening, which during school-life is indispensable to progress. The plan of reading aloud to children, is one which should be followed by every mother or father; fifteen or twenty minutes a day should be reserved for it until it becomes a fixed custom. If this was more generally followed, there would not be such a large number of scholars who, in their own words, "cannot understand the lessons;" of young girls who "cannot sit still in church;" of boys who "think it a bore to attend a lecture;" and of persons who cannot listen quietly to a fine oration or symphony without yawning, whispering, and giggling.—*Teacher's Institute.*

A JOKE THAT COST A LIFE.—Wm. Bailye, aged about thirty years, died recently in Bozrah, Conn. He was of strong, hearty physique, and his talents and character gave promise of a fine future. His illness was brief and of a singular nature. The young man's death was the result of a joke by one of his companions. One day he crossed his father's kitchen to sit down in a chair near which a friend was standing; and as he stooped down, without looking behind him, his friend jokingly pulled the chair from behind him, and he fell to the floor heavily. The jarring blow affected the spinal column fatally. Thoughtless persons, by silly acts of this kind, often do injuries that they regret all the rest of their lives.

VALUABLE TEXT BOOKS

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

D'Aubigne's History of the Reformation, 5 vols. \$4.50.

Gibbon's Rome. The History of the Decline and Fall of the Roman Empire. 6 vols. \$5.00.

Josephus, by William Whiston. \$1.50.

Pilgrim's Progress. 12mo. edition, beautifully bound, and illustrated. This edition printed by Dodd, Mead, and Co., is firmly bound, printed on heavy tint paper, contains 36 engravings, and has marginal references to such texts of Scripture as are illustrated by the story. 336 pp. \$1.50.

Dowling's History of Romanism. This large work of 940 pages traces the history of Romanism from the earliest corruptions of Christianity to the proclamation of Papal infallibility, and the deposition of Pius IX. as a temporal sovereign.

It not only refutes the errors and superstitions of Romanism, but tells the story of their origin, exhibits the workings of the iniquitous system, reviews historically its domination over kings and princes, its oppression of the consciences, and torture of the bodies, of men, and the efforts of different ones at different times to relieve Christendom of its terrible thralldom. The papacy occupies so prominent a position in the prophetic field, and is gaining such an influence upon the people of this country that any information pertaining to it is of special interest to the student of prophecy.

Price in Muslin, \$4.00. Half Morocco, \$4.75.

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

COLTON'S SABBATH-SCHOOL MAPS.

No. 1. Eight-sheet map of Palestine.—With topographical plan of the city of Jerusalem, and a plan of the vicinity of Jerusalem. Size, 116x81 inches. This beautiful wall map is printed in such a large, clear, distinct style, that everything upon it is clearly distinguishable from every part of a large school-room. Price, printed on cloth, \$12.50.

No. 2. Map Illustrating the Travels of St. Paul.—Eight sheets. Size, 116x81 inches. This is the largest map of these countries ever published. The routes of St. Paul are distinctly shown by strong lines of different colors; the names of places visited in his various missionary tours are lettered very boldly to distinguish them from other ancient names; and the few modern names that are introduced to make the identification with places of present interest more easy, are in a still lighter style of lettering. Price, on cloth, \$12.50.

No. 8. New Testament Map of Palestine.—Size, 58x41 inches. Price, on cloth, \$3.00.

Address, SIGNS OF THE TIMES,
Oakland, Cal.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, MARCH 11, 1880.

OFFICERS OF THE ASSOCIATION.

SOME changes have recently been made at this Office, which it may be well that its patrons understand.

It was not generally known that the resignation of Bro. J. E. White as Vice-President of the Pacific S. D. A. Association had been some time in the hands of the Board of Directors. This resignation was offered in view of his contemplated speedy return to the East. But no action had been taken upon it, as the Board could not see any feasible plan of action under existing circumstances. Soon after the arrival of Bro. Haskell and W. C. White, a meeting of the Directors was called, and to the former resignation, Bro. J. E. White added that of his office as Director. It was accepted, and Bro. W. C. White was elected Director and Vice-President in his stead.

At the same meeting Bro. W. N. Glenn resigned his position as Director, and Eld. S. N. Haskell was elected to fill the vacancy. Thus the way was open for these newly-arrived brethren to take right hold of the work in connection with the Office, which we feel assured they will do with promptness and energy, and to the entire satisfaction of all.

But this election covers only a brief period. It is but a short time to the annual meeting when a full Board of Directors will be elected. At that time we hope and expect to see a large number of the stockholders present. Every church in California should have its leading men here. It is desirable that they shall not only see what is done, but that they shall be here to take part in the transaction of the business of the meeting.

This will be a meeting of more importance than any which has been held here, because the work is enlarging before us, and the times demand that we shall advance with the work, and that with all possible diligence. Counsel is needed. The brethren need to make this work their own, and to become as intimately connected with it as possible. We shall be much disappointed if there is not a large attendance at the meeting on the sixth of April.

THE WORK AT BATTLE CREEK.

At no period in the brief history of our work in this city, has there been as lively an interest as at the present time. The labor put forth about the time of the General Conference last November, proved salutary and its influence has been felt up to the present time, in our College, at the Sanitarium, the office of publication, and in the church generally.

The baser sort have tried to take advantage of the plain testimonies, and earnest warnings given to this people, and of the efforts to maintain proper discipline and order in the College. This is what might be expected in the usual course of things. When the work of the Lord revives, Satan and his dupes feel disturbed. If a respectable agent cannot be found, the services of one of the baser sort are accepted.

As a good illustration of this point, we notice a dream; whether the gentleman was asleep or awake, the reader may judge. The illustration, however, is a good one.

In his dream, he was passing by a church. Upon a gate-post, Satan was sitting sound asleep. Shaking him gently, he inquired, How is this? You have the reputation of being very active in your work, walking to and fro in the earth, seeking whom you may devour; but here you are sound asleep.

To this his satanic majesty replied: The people in the church back there are asleep, and the minister is asleep; and I thought it a good time for me to take a nap.

The work in the congregation last Sabbath was deep, and we have reason to hope that it will be lasting. The old hands in the church have been pressing their way to the light for months; and freedom is coming into their hearts, and into our meetings. Changes, happy changes, in the condition of things here, are working changes in our plans. God is giving us the ears of the people, great freedom before them, and sweet and heavenly power in prayer.

At present, we are very happy in the enjoyment of these precious seasons, with Elders Whitney,

Stone, Decker, Corliss, Colcord, Tenney, Lane, and brothers, Covert, Sharp, Owen, Fulton, Burrill, and Smith, who are attending the Tract and Missionary Institute, and also the Professors of Battle Creek College.

We are looking forward with lively anticipations of good, to the General Conference, after which we shall probably visit some of the churches in Michigan, before going to Colorado. From that point we shall decide whether to go to the Pacific coast, or to attend some of the camp-meetings. If Mrs. White decides to remain in California, we may spend the summer on the Pacific coast. At present, however, our work at this important post is plain before us. The Tract and Missionary Institute, conducted by Elders Whitney and Stone, is proving a great success; and Eld. Whitney is arranging for classes in Wisconsin, Minnesota, Iowa, and Kansas, to follow immediately after the General Conference.

The work of the Tract and Missionary Societies, which is the absorbing subject at this time at headquarters, is second to no other. But little has been done in the past without our publications, and proper missionary work. This is being systematized, and the workers are being educated for their great work. If it be true that our ministers can add nine-tenths to their success by their efforts in properly circulating our periodicals and books; and if it also be true that men and women of a good degree of intelligence can be educated and trained as colporters and missionaries so as to accomplish as much real good as our active ministers, what a force of laborers can be thrown into the field at once through the instrumentality of the Tract and Missionary Institutes which are being held, and which should be held in the future throughout the length and breadth of the land.

It is very generally known by our readers, that from the very beginning, the publishing department of the great work has claimed our first attention. To this branch of the work we have given life's best years and strength; and it is with no small satisfaction that we look upon our extensive list of publications, admirably adapted to the wants of our growing cause. We need not say that the systematic effort on the part of thousands of tract and missionary workers, who are preparing to send our publications in different languages to every part of the world, makes our joy nearly complete.

We are happy to report more students, and a better state of things at the College, than at any previous winter term. The Sanitarium has a larger patronage also than at any winter previous. And the empty condition of our book-shelves at the publishing house seems really fearful. Not less than twenty tons of publications have been sent out from this office by mail, express, or as common freight, during the past three months.

J. W.

CAMP-MEETING IN SOUTHERN CALIFORNIA.

AFTER consulting with some of our leading brethren, it has been thought advisable to recommend our friends in the vicinity of Fresno and Tulare counties, to hold a camp-meeting in April, commencing not later than the 22d. One week earlier would be better.

Some of our reasons for selecting this time are, 1. This season of the year would be most favorable to those who come to labor, and who are not accustomed to that climate. 2. Mrs. White is now upon the coast, and it is uncertain how long she will remain. She will probably go East in time to attend the Eastern camp-meetings, and, if so, unless the meeting be held this spring, she cannot attend it. 3. By appointing it thus early, it will give time for her to attend camp-meetings in Oregon, if they are held as early, or earlier, than last year. The importance of her attending this meeting will be appreciated by the friends on the coast.

We would appoint C. W. Porter, Wilson Smith, and G. W. Cody, as a committee to make definite arrangements. We suggest that the meeting be held at some point in Tulare county. Any information desired about tents, or making purchases in San Francisco for the meeting can be had by corresponding with Eld. M. C. Israel, 605 Ivy Avenue, San Francisco.

Could our brethren in the more northern part of the State hold a camp-meeting about this time, even if a second one was held in the fall, it would

secure the labors of some who probably will be unable to attend in the autumn.

We hope to hear from our brethren in reference to this matter.

S. N. HASKELL,

M. C. ISRAEL,

JOHN MORRISON,

California Conference Committee.

TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	Right Hand, 100
D. J. Burroughs (deceased), 100	Newell Grant, 100
H. and N. E. Wren, 100	

We invite our liberal friends, who are blessed with means, to give attention to the growing list of one hundred dollar men and women, who are raising a fund to circulate the writings of Mrs. E. G. White.

We hope to see one hundred such names before the year shall close. The object is a good one, and all true friends of the cause, who are able to do so, will esteem it a pleasure to be represented in it, by the sum of one hundred dollars. J. W.

IMPORTANT MEETING AT OAKLAND.

It has been thought advisable to appoint a general religious meeting to be held at Oakland, Sabbath, April 3, and continue over the following Tuesday.

A special invitation is given to all the directors, tract society officers, and leading brethren to be present. It will be a season of special interest to the friends of the cause in this State. Matters pertaining to the missionary work and the general interest of this Conference will be considered. Eld. S. N. Haskell and Mrs. E. G. White will be present, and others are expected from the East.

This time has been selected for a general meeting, because many of the friends of the cause will be assembled at that time to attend the annual meeting of the stockholders of the publishing association.

GENERAL CONFERENCE.

THERE will be a special session of the General Conference at the Battle Creek Tabernacle, March 11-15. Special notice will be given to presidents of State Conferences. We hope that there will be a full attendance, and that the meeting will be greatly blessed of God.

JAMES WHITE, Pres. Gen. Conf.

GENERAL MEETINGS.

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.

A GENERAL meeting for district No. 3 will be held at St. Helena, March 20 and 21. Mrs. E. G. White will be present. Meetings to commence Friday evening. Sabbath-school to be held at 9:30, A. M. S. N. HASKELL.

BUSINESS DEPARTMENT.

RECEIVED FOR THE SIGNS.

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JOSEPH COOK ON SPIRITUALISM.

QUESTIONS are frequently asked concerning the present standing of spiritualism; whether it is becoming obsolete, or still making progress. Spiritualism will not lose its hold upon the minds of the masses while they are so ready to "turn away their ears from the truth, and be turned unto fables." 2 Tim. 4:4. Spiritualism is a flattering delusion; it exalts man in his own estimation, even denying that he is dependent, for existence or for salvation, on a Supreme Being. The Scriptures assert man's frailty, and his fallen condition, and his entire dependence on Christ for a future life and happiness. It also calls for humility and self-denial as essential to securing the blessings of the gospel. It is easy to tell which system will be most readily accepted by the carnal mind.

Joseph Cook, in a recent Boston lecture, presented some facts concerning the *status* of Spiritualism in Europe, among the learned and the noble. Mr. Cook speaks as follows:—

"Six renowned German names, to their own credit or discredit, can now be quoted in the list of believers in the reality of the alleged facts of the modern psychical, or spiritual manifestations. They are Professors Zollner, Fechner, and Scheibner, of Leipsic University, Professor Weber, of Gottingen University, Professor Fichte, of Stuttgart, and Professor Ulrici, of Halle University.

"Professors Wundt, Thiersch, and Ludwig, of the same University, saw only a portion of the experiments, and express themselves as not convinced of the objective reality of all the facts. Professor Wundt has published an article, which has been translated into English, in reply to Ulrici, and insists much upon the tricks of legerdemain.

"The court prestidigitator of Berlin, however, has given to the public an affidavit, in which he says that the explanation of Slade's experiments by legerdemain and the allied arts is wholly impossible.

"Henry Slade, having proceeded to St. Petersburg in order to fulfill his engagement with M. Aksakof and Professor Boutlerof, and to present the phenomenon of Psychography to the scrutiny of a committee of scientific experts, has had a series of successful sittings, in the course of which writing has been obtained in the Russian language. At one recent sitting, writing in six different languages was obtained on a single slate.

"On Wednesday, Feb. 20, accompanied by M. Aksakof, and Professor Boutlerof, Slade had a most successful sitting with the Grand Duke Constantine, who received them cordially, and himself obtained writing on a new slate held by himself alone."

Prof. Zollner gives the following result of an experiment with a closed "book-slate," within which he had placed paper blackened with smoke:—

"I closed this slate, and remarked to Slade that if my theory of the existence of intelligent four-dimensional beings in Nature were well founded, it would be easy for them to give the impression hitherto obtained on an open slate inside a closed one. Slade laughed, and was of opinion that this would be absolutely impossible; even his 'spirits,' whom he asked, seemed very much perplexed about this proposition, but at last answered on a slate with a cautious stereotyped reply, *We will try it.* To my great surprise Slade agreed that I should lay the book-slate (which, since I had blackened the paper, I had not once let go out of my hands) during the seance upon my knees, so that I could always see half of it. We had been sitting perhaps five minutes at the table in the brightly-lighted room, our hands linked with those of Slade upon the table in the usual manner, when I felt twice, at short intervals, that the slate upon my knees was pressed down without the slightest visible cause. Three knocks on the table announced that all was finished, and when I opened the slate I found inside on one side the print of a right, and on the other of a left foot, the latter the same as we had obtained the two previous evenings. My readers may judge for themselves how fair it is for us, after such facts, to look upon Mr. Slade as a deceiver or trickster. Slade's own astonishment at the success of the experiment was almost greater than mine."

The most remarkable of the manifestations recorded by the Professor is that of having three knots tied in an endless cord. This, to us, seems utterly impossible. Of this Mr. Cook says: "Zollner insists that the tying of knots in an endless cord proves the existence of a fourth dimension

of space. Explanation of the phenomena in our three dimensions there cannot be, and so he is forced to adopt Kant's idea that there is a fourth dimension of space."

If spiritualism thus baffles all science and philosophy, the world must soon accept the idea that it does truly work miracles, and we claim that in this it fulfills Rev. 13:11-14. Other scriptures show, with equal clearness, its origin and tendency.

Again he quotes from Prof. Zollner, as follows:—

"At about half-past eleven o'clock, in bright sunlight, I became, wholly without expectation or preparation, a witness of a very extraordinary phenomenon. I had, as usual, taken my place with Slade at a card-table. Opposite me, and near the card-table, stood a small round stand. Something like a minute may have passed after Slade and I had seated ourselves and placed our hands, one above the other, together, when the round stand began slowly to sway to and fro. We both saw it clearly. The motions were soon more extensive, and meanwhile, the whole stand drew near to the card-table, and placed itself under the latter, with its three feet turned toward me. I, and as it seemed also Mr. Slade, did not know in what way the phenomena were to be further developed. For perhaps a minute nothing at all happened. Slade was about to use the slate and pencil to ask the spirits whether we were to expect anything when I resolved to take a nearer view of the round stand which was lying, as I thought, under the card-table. To my greatest amazement, and Slade's also, we found the space under the card-table perfectly empty. No where in the rest of the chamber could they find the stand which a minute previously had been before our eyes. After five or six minutes spent in breathless waiting for the re-appearance of the stand, Slade claimed that he saw appearances of lights of which I, as usual, could see nothing. Looking with more and more anxiety and astonishment in different directions in the air above me, Slade asked me if I did not see the appearance of large lights, and while I answered the question with a decided negative, I turned my head in the direction of the ceiling of the chamber, and suddenly saw, at a height of about five feet the lost table, with the legs directed upward into the air, float downward rapidly upon the top of the card-table."

The following quotation shows that Mr. Cook has some rays of light falling on his mental vision on the subject of these spirits:—

"I am no partisan for or against any yet unrisen star beneath the horizon of science. If the biblical view of spirits, good and bad, could by modern evidence be proved to be true, I should be only the firmer believer in the Bible, with its whole supernatural history. If spirits that 'peep and mutter,' to use the scriptural phraseology, are abroad in the world, and if there be need of warning modern generations as the ancient ones were warned not to have commerce with demoniacal powers, I wish to listen to that warning made of old a part of Divine Revelation. I am not in danger of supposing that these atrocious, poisonous whisperings which mislead men and women only too often into erratic opinions and conduct are from on high. Whenever good angels appear in the biblical history, they flame like the sun, or otherwise exhibit *openly* overawing powers. The angel that stood at the mouth of the sepulchre could not be looked at by the soldiers. They were as dead men in his presence. Always the appearance of good spirits puts into awe the human observer. I do not read of such appearances in our modern circles. I am ready to receive scientific evidence from any quarter. Prove to yourselves, if you can, that Archbishop Whately was right (see his treatise on *Scriptural Revelations concerning Good and Evil Angels*) when he asserted that the biblical truths concerning good and evil angels are truths for all time. I believe that already; but if you were to fortify this belief by modern instances, I should yet stand in Archbishop Whately's position, and make the teaching of modern spirits, especially of such as 'peep and mutter,' subject to the angelic spirits whose effulgence has made mortals as dead men, and to those communications which, by being absorbed into the veins of the ages, have been proved to give full health to human civilization. As the viper beneath the heel is subject to man, so would I have the witchcraft which peeps and mutters subject to Him who spake as never man spake."

But Mr. Cook cannot leave the subject without giving spiritualism a little "aid and comfort," as

is his wont in the infolding of his favorite theory. Following the remarks above quoted are these words:—

"The more you prove the better. I think you have proved nothing of importance except that there is a psychic force and that the place for materialism is in fragments on the horns of Jupiter's moons." [Applause.]

No one who believes the Bible will deny that there is "psychic force" or spirit power and intelligence, outside of and beyond human control. But by "materialism" Mr. Cook means, and his hearers understand him to mean, a denial of the immortality of the human soul. But with this idea of materialism his conclusion has no just relation to his premises. No matter how clearly the existence of psychic force is proved, it is not, and cannot be, proved that that force is of human origin. Neither the Bible nor reason will justify the conclusion that these "spirits of devils working miracles," Rev. 16:13, are the spirits of dead men and women. It is easy to say a thing is proved when the essential part is taken for granted. But Mr. Cook makes his assertions with great confidence and complacency because he knows the popular feeling is with him in his assertion. It takes but little proof to confirm prejudice. We should very much like to see Mr. Cook try to prove that the doctrine of the immortality of the human soul has any necessary connection with the fact of the existence of psychic force. To do this he must prove that there are no other spirit existences but human spirits. Will he undertake this task? We think not. Yet this is exactly what is taken for granted in all his lectures against materialism. Without this grant, his arguments are without point and force. J. H. WAGGONER.

HAVE GOD'S COMMANDMENTS BEEN ABOLISHED?

WHEN God came down upon Mount Sinai, and gave the ten commandments with his own voice, it is said that he gave to the people, "right judgments, and true laws, good statutes and commandments." Neh. 9:13. These commandments, laws, or judgments were given as a rule of righteousness, or right doing. They are primary laws, showing what is right and wrong; and obedience to them is what constitutes righteousness, or a right moral character.

Said Moses concerning these laws, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Jesus was affirming the perpetuity of these commandments to all then future generations when he said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." See Matt. 5:17-20. The apostles also teach that "all unrighteousness is sin," and that "sin is the transgression of the law." 1 John 5:17; 3:4; Rom. 4:15. If all unrighteousness is transgression of the law, it follows that all righteousness is obedience to the law. In harmony with this is the declaration: "Fear God, and keep his commandments; for this is the whole duty of man."

Since these commandments are the rule of righteousness, Inspiration, by a common figure, has affirmed that they are righteousness. "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172. To abolish these laws would be to abolish righteousness. And what is affirmed of one is affirmed of all—all of them are righteousness. There is no evading the truth that this refers to the ten commandments—those known in the days of David as God's commandments. The abolition of any one of them would be the abolition of righteousness. Has God done that? Will he ever do it?

Let us hear his own testimony on this point: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and *my righteousness shall not be abolished.* Harken unto me, ye that know righteousness, the people in whose heart is *my law.*" Isa. 51:6, 7. How similar to this testimony are the words of Jesus: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18.

In the face of divine testimonies like these, is it not astonishing that any professing godliness

should teach that this righteous law has been abolished, or changed in a jot or tittle? To every intelligent believer in God as revealed in the Bible, as an all-wise and unchangeable being, the presumptive evidence is all in favor of the perpetuity and immutability of his law. God has said this law of ten commandments is the truth, and is perfect; and that *all* these commandments are truth and righteousness; and that every one of these righteous judgments endures forever. Ps. 19:7; 119:142, 151, 160, 172. He promised in prophecy that his law should not be abolished, and that the Messiah should magnify it. Isa. 51:6; 42:21. Accordingly Jesus bore testimony to its perpetuity to all generations then future, and to its unchangeability till heaven and earth pass. Matt. 5:17-20. The apostles taught the same doctrine, and that God will judge all men by this law in the day of Jesus Christ. Rom. 3:31; Jas. 2:8-12; Rom. 2:12-16.

To me there is only one reason imaginable why good men, Christians, believers in the Bible, should ever entertain the thought for a moment that this law has been abolished or changed in the least iota, by divine authority. That one reason is the influence of the great apostasy, foretold by Daniel, the Lord Jesus Christ, and the apostles. Dan. 7:20-26; Matt. 24:11, 12, 37-39; 2 Thess. 2:3-8; 1 Tim. 4:1; 2 Tim. 3:1-5; 4:3, 4. In consequence of the great apostasy which resulted in the establishment of the papacy, that power that was to "think to change times and laws,"—the times and laws of God,—most Christians find themselves out of harmony with the law of God as recorded in the Bible, and it being more natural for men to search for an excuse than to correct their customs received by tradition, some have taken the position that the Sabbath law has been changed, others that it has been abolished, and others still that the whole decalogue has been done away. The change of the Sabbath being untenable from the Scriptures, men have claimed that the Sabbath was a Jewish institution, and was nailed to the cross, and failing to make it appear that one commandment of the moral law has been singled out and abolished while the rest stand good, they have gone to the extreme of claiming that the whole law, given by Jehovah in person, has been swept away; and this by Him whom God sent into the world to die for men's transgressions of that law, that sinful man might find pardon, and become reconciled to God!

The only way out of this confusion of absurdity and error, is to return to the law of God as originally given. And this Christians are doing all over our land and in almost every nation of Europe. This is because God has sent his last warning to the world; Rev. 14:9-12, and they are heeding his voice. Let all renounce false tradition and return to the truth.

R. F. COTTRELL.

COMMEMORATION.

Among the many so-called arguments used to support the first-day Sabbath, none is more frequently used than the one drawn from John 20:19. The text reads as follows: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

The argument drawn from this passage in support of first-day observance is something like this: "Christ rose from the dead on the first day of the week, and here is a record of the disciples meeting upon that same day, evidently to commemorate his resurrection."

This argument is used by every one who undertakes to find scriptural reasons for first-day observance. Now, setting aside the fact plainly revealed in the text, that the disciples were thus assembled for fear of the Jews, also the fact recorded by another evangelist, that at that time the Lord upbraided them for their hardness of heart, because they believed not them who had seen him after he had risen from the dead; setting aside these facts which clearly demonstrate that at this very time the disciples had no faith in his resurrection, we wish to inquire, Would it be possible for the disciples to commemorate the resurrection of Christ the same day he was raised from the dead? Or, to give our question a wider scope, Can an event be commemorated upon the same day the event takes place which makes the day commemorable? We unhesitatingly reply that it cannot.

For instance, the signing of the Declaration of Independence could not be commemorated upon the fourth of July, 1776, not till the fourth of July, 1777. So of your birthday, it could not be commemorated the same day you were born. To commemorate is to preserve the memory of something by some act. It would be the greatest folly to talk of preserving the memory of something by some act the same day the event occurs which you desire to preserve in memory.

The thing to be commemorated, then, must necessarily be in the past. If a yearly observance, it can be commemorated in a year from the event which makes the day commemorable; if a monthly, in a month; if a weekly, in a week, not sooner. How, then, can people believe that the disciples at this time were commemorating the resurrection of Christ? It is a manifest absurdity to suppose such a thing. The next meeting which we have a record of took place after eight days, which reaches to Monday, and possibly to Tuesday.

M. E. KELLOGG.

THE FORMATION OF CHARACTER.

We have often seen the builder engaged in erecting structures of various kinds; and while he is thus engaged, if we should ask him if he was following some plan or pattern, or simply following his imagination, without any plan or rule of action to guide him, he would probably think that we were very ignorant of the manner of building. Or, if he was trying to accomplish something *without* a rule, we should consider him as entirely unfit for the position which he occupied, and should look for his purposes to meet with an entire failure.

So the formation of a perfect character can never be accomplished without some rule of action, and some pattern to imitate. The only one we have, and the only one we need, is Jesus of Nazareth. If we imitate him, and follow his example, we shall not fail of forming characters that will pass the test of the Judgment. How important, then, that we study his life, and "walk even as he walked."

We have also an unerring rule by which to try our lives, even the law which "is holy," and "just, and good." By this rule we must walk, if we would follow the Pattern. As the truth finds us, we are in a rougher condition than the material which the builder selects for his purposes. When the rule is applied, defects appear which were not seen before. This proves the necessity of a rule. It is by this rule that we are to be judged, to see whether we are fit material for the heavenly building.

The question with us should be what course can we take to best glorify God, and cast a right influence on the side of his truth. We profess to believe solemn and important truths, and unless our lives correspond with our profession, we exert an influence against the truth, though we may not be aware of the fact. "Our influence affects some one" whether we realize it or not. How important, then, it becomes that it be all for good. The Lord give us help to put away our sins, and grow in grace and in the knowledge of the truth that others seeing our good work may "glorify our Father which is in Heaven."

D. A. ROBINSON.

IN THE NAME OF CHRIST.

An illiterate countryman sold a lot of fire wood to a gentleman in the city. When the wood was delivered, the gentleman gave him a check upon a certain bank. The countryman looked at it for a while, and then said, "This is not money." "But, if you take it to the bank," replied the gentleman, "it will get you the money." "I have no money in the bank," remarked the countryman. "Very true," answered the gentleman, "but go with that piece of paper to the bank, hand it to the man behind the counter, and when he sees my name upon it, he will instantly give you the money."

When the countryman went to the bank, authorized to use the name of the gentleman, it was the same as if the gentleman himself had gone, for the name stood for the person, and the two were, for the time and the purpose to be accomplished, but one. If it had not been for the name, the countryman might have begged, and entreated, and prayed for the money, until handed over to the police; but the name, the name alone, secured him audience and acceptance.

When we pray in the name of Jesus, we go to

God, conscious of the fact that we deserve nothing on our own account; that we have no personal worthiness to plead; that our application for the sake of anything in us, or anything done by us, would be utterly unavailing; but equally conscious of the blessed fact that, through infinite riches of grace, we are one with Christ.—*Selected.*

TWO SIDES OF ONE CANVAS.

ONE beautiful afternoon in August there came to me the heart-broken wife of a State prison convict. We tried to plan for his pardon and restoration to home and the world. It was a very sad case. He was the only surviving son of a very noble man—one who lived only to serve the poor, the tempted, and the criminal. All he had, all he was, he gave unreservedly to help thieves and drunkards. His house was their home; his name their bail to save them from prison; his reward their reformation. It was a happy hour to hear him tell of the hundreds he had shielded from the contamination and evil example of prisons, and of the large proportion he had good reason to believe permanently saved. Out of hundreds, he once told me, only two left him to pay their bail, forfeited by neglect to show themselves in court, according to agreement—only two!

Bred under such a roof, he started in life with a generous heart, noble dreams, and high purpose. Ten years of prosperity, fairly earned by energy, industry and character, ended in bankruptcy, as is often the case in our risky and changing trade; then came a struggle for business, for bread—temptation, despair, intemperance. He could not safely pass the open doors that tempted him to indulgence, forgetfulness, and crime. How hard his wife wrought and struggled to save him from indulgence, and then to shield him from exposure! How long wife, sister and friends labored to avert conviction and the State prison! "I would spare him gladly," wrote the prosecuting attorney, "if he would stop drinking. He shall never go to prison if he will be a sober man. But all this crime and wretchedness come from rum."

Manfully did the young man struggle to resist the appetite. Again and again did he promise, and keep his promise perhaps a month, and then fall. He could not walk the streets and earn his bread soberly, while so many open doors—opened by men who sought to coin gold out of their neighbors' vices—lured him to indulgence. So, rightfully, the State pressed on, and he went to prison—an honored name disgraced, a loving home broken up, a wide circle of kindred sorely pained, a worthy, well-meaning man, wrecked! Sorrow and crime "all come from rum," says the keen-sighted lawyer.

As I parted from the sad wife on my door-step, I looked beyond, and close by the laughing sea stood a handsome cottage. The grounds were laid out expensively and with great taste. Over the broad piazza hung lazily an Eastern hammock, while all around were richly painted chairs and lounges of every easy and tempting form. Overhead were quaint vases of beautiful flowers, and the delicious lawn was bordered with them. On the lawn itself gaily dressed women laughed merrily over croquet, and noisy children played near. A span of superb horses pawed the earth impatiently at the gate, while gay salutations passed between the croquet-players and the fashionable equipages that rolled by. It was a comfortable home, as well as a luxurious one. Nature, taste, and wealth had done their best. It was a scene of beauty, comfort, taste, luxury, and wealth. All came from rum! Silks and diamonds, flowers and equipage, stately roof, and costly attendance, all came from rum! The owner was one who, in a great city, coined his gold out of the vices of his fellow-men.

To me it was a dissolving view. I lost sight of the gay women, the frolicsome children, the impatient horses, and the ocean rolling up to the lawn. I saw instead the pale convict in his cell twelve feet by nine; the sad wife going from judge to attorney, from court to governor's council, begging mercy for her over-tempted husband. I heard above the children's noise, the croquet, laugh, and the surf-waves, the lawyer's stern reason for exacting the full penalty of the law—All this comes from rum!

Woe unto him that giveth his neighbor drink! Woe unto him that buildeth his house by unrighteousness and his chamber by wrong; for the stone shall cry out of the wall, and the beam out of the timber shall answer it.—*Wendell Phillips.*

THE HOME CIRCLE.

THE PHILOSOPHER'S SCALES.

A MEEK man of earth once retired, at his will,
To weigh human action—the good and the ill—
In the scales of philosophy, formed to his mind,
And thus he proceeded, as he was inclined;
He first weighed kingdoms, and empires, and thrones,
And found them outweighed by a few martyr's bones!
He next weighed honor, and power, and fame,
And found them all lighter than one Christian's name!
He then weighed pleasure, and glitter, and show—
Determined, with candor, their value to know—
He put in the opposite scale, with due care,
One penitent's simple and short, earnest prayer;
When looking with wonder, he saw with delight
The scale with the prayer in come down quick as sight!
He next tried wealth and aristocrat pride,
And found of a truth—for his scales never lied—
That a morsel of virtue did much more avail,
Than those lying heaped in the opposite scale!
When weighing out heroes, he plainly did find
A thousand outweighed by an humble man's mind!
A victorious army when put in the scales,
And balanced with what sweet contentment avails,
Went up with rebound in an instant of time,
No longer to boast of great actions sublime.
He finally weighed all that mortals called great,
And found throughout empire, and kingdom, and state,
That nothing is better for man to possess,
In all his relations, than true Holiness!

—Edwin Burnham.

THE HOUSE-TOP SAINT.

"YES, yes, sonny, I's mighty fo'-handed, and noways like poo' white trash, nor yet like any of dese onsanctified col'd folks dat grab dier liberty like a dog grabs a bone—no thanks to nobody!"

Thus the sable, queenly Sibyl McIvor ended a long boast of her prosperity since she had become her own mistress, to a young teacher from the north, as she was arranging his snowy linen in his trunk.

"I'm truly glad to hear of all this comfort and plenty, Sybil; but I hope your treasures are not all laid up on earth. I hope you are a Christian?" asked the young stranger.

Sibyl put up her great hands, and straightened and elevated the horns of her gay turban; and then, planting them on her capacious hips, she looked the beardless youth in the eye and exclaimed with a sarcastic smile, "You hope I'm a Christian, do you? Why, sonny, I was a 'spectable sort of a Christian afore your mammy was born, I reckon! But for dese last twenty-five years, I's done been a mighty powerful one—one o' the kind dat makes Satan shake in his hoofs—I is one of de house-top saints, sonny!"

"House-top saints? What kind of saints are those?" asked the young northerner.

"Ha, ha, ha!" laughed Sibyl; "I thought like's not you never even heerd tell on 'em up your way. Dey's mighty scarce any whar; but de Lor's got one on 'em, to any rate, in dis place, and on dis plantation!" replied Sibyl, triumphantly.

"And that is you?"

"Yes, sonny, dat is me!"

"Then tell me what you mean by being a house-top saint?"

"Well I means dat I's been t'rough all de stories o' my Father's house on airth, from de cellar up; and now I's fairly on de ruff—yes, on de very ridge pole; and dere I sits and sings and sees heaven—like you never see it t'rough de clouds down yere."

"How did you get there, auntie?"

"How does you get from de cellar to de parlor, and from de parlor to de chamber, and from de chamber to de ruff?" Why, de builder has put sta'rs thar, and you sees 'em and puts your feet on 'em and mounts, ha?"

"But there are the same stairs in our Father's house for all his children, as for you; and yet you say house-top saints are very scarce!"

"Sartin, sonny. Sta'rs don't get people up, 'less dey mounts 'em. If dere was a million o' sta'rs lead'n up to glory, it wouldn't help dem dat sits down at de bottom and howls and mourns 'bout how helpless dey is! Brudder Adam, dere, dat's a blackin' of your boots, he's de husban' o' my bussum, and yet he's nothin' but only a poor, down-cellar 'sciple, sittin' in de dark, and whinin, and lamentin' 'cause he ain't up sta'rs! I says to him, says I, 'brudder—I's allus called him 'brudder' since he was born into de kingdom—why don't you come up into de light?"

"Oh," says he, 'Sibby, I's too unworthy! I doesn't deserre de light dat God has made for de holy ones."

"Phoo," said I, 'Brudder Adam! don't you

'member,' says I, 'when our massa done married de gov'ness, arter old missus' death! Miss Alice, she was as poor as an unfeathered chicken; but did she go down cellar and sit 'mong de po'k barr'ls and de trash, 'cause she was poor and wasn't worthy to live up sta'rs? Not she! She tuk her place to de head o' de table, and w'ar all de lacery and jewelry massa gib her, and hold up her head high, like she was sayin', I's no more poor gov'ness, teaching Col'n McIvor's chil'n, as she had a right to say! And de Col'n love her all de more for her not bein' a fool and settin' down cellar 'mong de po'k barr'ls!"

"Dere, sonny, dat's de way I talk to Brudder Adam! But so far it hain't foted him up. De poor deluded cretur' thinks he's humble, when he's only low-minded and grovelling like. It's unworthy of a blood-bought soul for to stick to de cold, dark cellar, when he might live in de light and warmf, up on de house-top."

"That's very true, Sibyl; but few of us reach the house-top," said the young man thoughtfully.

"Mo' fools you, den!" cried Sibyl. "De house-top is dere, and de sta'rs is dere, and de grand, glorious Master is dere, up 'bove all, callin' to you day and night, 'Frien', come up higher.' He reaches down his shinin' han' and offers for to draw you up; but you shakes your head and pulls back and says, 'No, no, Lord; I isn't nothin'.' Is dat de way to treat him who has bought light and life for you? Oh, shame on you, sonny, and on all de down-cellar and parlor and chamber Christians!"

"What are parlor Christians, 'auntie!' asked the young man.

"Parlor Christians, honey? Why, dem is de ones dat gets barley out o' de cellar and goes straightway and forgets what kind o' ereturs dey was down dere. Dey grow proud and dresses up fine, like de worl's folks, and dances, and sings worldly trash o' songs, and has only just 'ligion enough to make a show wid.' Our ole missus, she used to train 'mong her col'd folks wuss den ole King Furio 'mong de 'Gyptians. But, bless you, de minute de parson or any other good brudder or sister come along, how she did tune up her harp. She was mighty 'ligious in de parlor, but she left her 'ligion dere when she went out.

"I do think missus got to heaven, wid all her infirmities. But she didn't get very high up till de bridegroom come and called for her. Den she said to me, one dead-o-night, 'Oh, Sibby,' says she—she held tight on to my han';—'Oh, Sibby, if you could only go along o' me, and I could keep hold o' your garments, I'd have hope o' getting t'rough de shinin' gate; your clothes and your face and your hands shines like silver, Sibby,' says she. 'Dear soul,' says I, 'dis light you see isn't mine! It all comes 'flected on to poor black Sibyl from de cross; and dere is heaps more of it to shine on you and every other poor sinner dat will come near enough to ketch de rays.'"

"Oh," says she, 'Sibby, when I heard you shoutin' Glory to God, and talkin' of him on de house-top, I thought it was all su'stition and igno'ance. But now, oh, Sibby, I'd like to touch de hem o' your garment, and wipe de dust off your shoes, if I could only ketch a glimpse o' Christ.'"

"Do you b'lieve dat you's a sinner, missus?" says I.

"Yes, de chief of sinners," says she, with a groan.

"Do you b'lieve dat Christ died for sinners, and is able to carry out his plan?" says I.

"Yes," said she.

"Well, then," says I, "if you's sinner 'nough, and Christ is Saviour 'nough, what's to hinder your bein' saved? Just you quit lookin' at yourself, and look to him."

"Den she ketch sight o' de cross, and forgot herself; and her face light up like an angel's; and she was a new missus from dat yar hour. She died a singin'.

"In my han' no price I bring,
Simply to dy cross I cling.

But she mought a sung all de way along if she hadn't forgot de boomilation o' de cellar, and 'bused the privileges ob de parlor. Parlors is fine things; but dey ain't made for folks to spen' deir whole time in."

"What's a chamber saint, auntie?" asked the young man.

"Chamber saints is dem dat's 'scaped de dark and de scare of de cellar, and de honey-traps o' de parlor, and got t'rough many worries, and so feels a-tired, and is glad o' rest. Dey says, 'Well,

we's got 'long mighty well, and can now see de way clar up to glory.' And sometimes dey forgets dat dey's on'y half way up, and thinks dey's come off conqueror a'ready. So dey's very apt to lie down wid deir hands folded, thinkin' dat Satan isn't nowhar, now! But he is close by 'em, and he smoooves deir soft pillow, and sings 'em to sleep and to slumber, and de work ob de kingdom don't get no help from dem—not for one while! De chamber is a sort o' half-way house made for rest and comfort; but some turns it into a roostin' place! You know Brudder Bunyan, sonny?"

"No."

"What, never heerd tell o' John Bunyan?"

"Oh, yes."

"I thought you couldn't all be so ignorant 'bout 'ligion up in Boston as dat! Well, you know he wrote 'bout a brudder dat got asleep and loss his roll, and dat's what's de matter wid heaps o' Christians in de worl'. Dey falls asleep and loses deir hope."

"And do you keep in this joyful and wakeful frame all the time, auntie?" asked the young learner.

"I does, honey. By de help of de Lord, and a contin'al watch, I keep de head ob de ole sarpint mashed under my heel, pretty ginerall. Why, sometimes, when he raises up and thrusts his fangs out, I has such power gin me to stomp on him dat I can hear his bones crack—mostly! I tell you, honey, he don't like me, and he's most gin me up for los'."

"Now, Sibyl, you are speaking in figures. Tell me plainly how you get the victory over Satan."

"Heaps o' ways," she replied. "Sometimes I gets up in de mornin', and I sees work enough for two women ahead o' me. Maybe my head done ache, and my narves is done rampant; and I hears a voice sayin' in my ear, 'Come or go what likes, Sibby, dat ar work is got to be done! you's sick and tired a'ready! Your lot's a mighty hard one, sister Sibby'—Satan often has de imperdence to call me 'sister'—and if Adam was only a pearter man, and if Tom wasn't lame, and if Judy and Cle'patry wasn't dead, you could live mighty easy. But just you look at dat ar pile o' shirts to iron, 'sides cookin' for Adam and Tom, and keepin' your house like a Christian oughter.' Dat's how he 'sails me when I's weak. Den I faces straight about and looks at him, and says, in de words o' Scriptor, 'Clar out and git ahind my back, Satan.' Dat ar pile o' shirts ain't high enough to hide Him dat is my strength. And sometimes I whisks de shirts up and rolls 'em into a bundle, and heaves 'em back into de clothes bask't, and says to 'em, 'You lay dar till to-morrow, will you? I ain't no slave to work, nor to Satan, for I can 'ford to wait, and sing a hime to eher my speerits, if I like.' And den Satan drops his tail and slinks off, most ginerall; and I goes 'bout my work a singin'."

"My Master bruise de sarpint's head,
And bind him wid a chain;
Come, brudders, hololujah shout,
Wid all yer might and main!
Hololujah!"

"Does Satan always assail you through your work?" asked the young stranger.

"No, bless you, honey; sometimes he 'tacks me t'rough my stummick; and dat's de way he 'tacks rich and grand folks most ginerall. If I eat too hearty o' fat bacon and corn cake in times gone, I used to get low in 'ligion, and my hope failed, and I den was such a fool I thought my Christ had forgot to be gracious to me. Satan makes great weapons out o' bacon. But I knows better now, and I keep my body under, like Brudder Paul, and nothin' has power to separate me from Him I loves. I's had sorrows enough to break a dozen hearts dat had no Jesus to shar' 'em wid, but every one on 'em has only foted me nearer to him. Some folks would like to shirk all trouble on dair way to glory, and swim into de shinin' harbor t'rough a sea o' honey. But, sonny, dere's crosses to bar, and I ain't mean enough to want my blessed Jesus to bar 'em all alone. It's my glory here dat I can take hold o' one end o' de cross and help him up de hill wid de load o' poor and wounded and sick sinners he's got on his hands and heart to get up to glory. But la! honey! how de time has flew; I must go home and get Brudder Adam's dinner; for its one o' my articles o' faith never to keep him waitin' beyond twelve o'clock when he's hungry and tired, for dat allus gives Satan fresh 'vantage over him. Come up to my palace some day, and we'll have more talk about the way to glory."

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, MARCH 11, 1880.

HEAVY FIRE IN OAKLAND.

VERY heavy winds prevailed in this section on Monday the 8th, and the night following. The force and effect of the storm on the mountains we have no means of ascertaining, as the wires were down, and the overland train of the 9th did not arrive that day, nor has it arrived at the hour of our going to press, on the 10th.

An alarm of fire was turned in at 2 o'clock the morning of the 9th, the fire being in the Grand Central Hotel. The wind was blowing a gale, and it was soon found to be impossible to save the hotel, when the efforts were put forth to save other buildings. By dint of hard work and skillful engineering the main fire was confined to that block.

The force of the wind, sending the burning cinders in a complete shower to a great distance, led to the belief that the whole south-eastern portion of the city would be consumed. By order of the chief of the fire department the people worked steadily on the roofs of their houses, which alone prevented a much greater conflagration.

The Grand Central Hotel was a massive structure, and one of the landmarks of Oakland. It was four stories high, with mansard roof, and a tower. It fronted on 12th street, occupying the entire block between Webster and Harrison streets, facing the north. On the south-west corner of the block stood the Webster House, eastward of which were five other buildings. All these were destroyed.

Many other buildings were set on fire by the falling coals, most of which were saved by reason of the constant watchfulness of the citizens. One house on Harrison street, and two on Seventh street were consumed.

The Grand Central was insured to the amount of \$62,000. The Webster House was not insured. The total loss on that block is said to be \$355,000. It is quite surprising that the loss is so small, considering the circumstances. One engine came over from San Francisco in answer to a telegram for help. Great praise is awarded to the firemen for their faithfulness, and the citizens have much reason to be thankful that the fire was confined to so narrow limits.

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.

STOCKHOLDERS' MEETING—SPECIAL.

A SPECIAL meeting of the stockholders of the Pacific Seventh-day Adventist Publishing Association, will be held at the Pacific Press Office, in Oakland, Cal., on Tuesday, April 6, 1880, at 2 P. M., to act upon the following proposed amendment to the By-Laws of the Association, namely:—

To so amend section 2 of Article 6 as to provide for the date of the annual meeting on the fourth Monday in April, instead of the first Tuesday in April. By order of Directors.

L. D. CARRUTH, Secretary.

ITEMS OF NEWS.

—The U. S. military force available in San Francisco is 700.

—France thinks of spending \$40,000,000 on new railroad lines this year.

—350 musicians were employed in a serenade to Gen. Grant in the City of Mexico.

—The framing of a new charter for San Francisco, is demanded by the new Constitution.

—The city election in Oakland on the 8th resulted in a complete victory for the Republicans.

—It is asserted that 5000 persons have been arrested in Russia since the Winter Palace explosion.

—The Congressional inquiry into the cause of the colored exodus has failed to show that it had a political origin.

—Leo XIII. has sent special instruction to Russian Catholics to take no part in any plot or political complication.

—A bill has passed the Senate, appropriating \$150,000 for the rebuilding of the State Normal School, the work to be done by the day.

—One of the contestants of the will which a Southern lady made to Jeff. Davis, has withdrawn. It is asserted that she was bought off by Davis.

—A convention has been concluded between Great Britain and Germany, securing the co-operation of their war vessels in the suppression of the slave traffic.

—In expectation of a "strike" in Chicago many Chinamen are going to that city, hoping to fill the places vacated by the strikers.

—Prince Bismarck becomes so nervous by attention to business that he has expressed the desire that the Reichstag proceed without him.

—The *Globe* asserts that France has entered into negotiations with England and the United States, with a view to terminating the war between Chili and Peru.

—An agreement has been made between Secretary Schurz and the different bands of Utes, by which it is expected that the latter will be entirely removed from Colorado.

—Tuesday, March 2, a man who was examining the piling about the Oakland ferries is said to have had his boat nearly overturned by a shark about twenty feet long.

—The Court of Common Pleas of Lake county, Ohio, has confirmed the title of the old Mormon temple at Kirtland to the "Josephites," declaring the Utah Mormons impostors.

—The text of the pope's encyclical letter against divorce is published. It insists on the eminently religious nature of marriage, and exhorts the bishops to urge that view upon their flocks.

—Ex-Congressman Smalls of South Carolina says there is no chance for his party in that State, but says killing will not be resorted to, "because tissue-paper ballots are cheaper than bullets."

—Gen. Logan is vigorously opposing in Congress, the proposed re-instating of Gen. Fitz John Porter with grant of back pay. He claims that the evidence fully proves that Porter disobeyed orders in the face of the enemy.

—President Angell of Michigan, is said to have been selected to head a commission to effect a new treaty with China, which the Administration has been for some time favoring. It is also reported that the Emperor of China is favorable to restricting emigration.

—A heavy cattle raiser in Modoc Co., Cal., expects to lose four-fifths of his stock because of the unusual severity of the winter. He had 800 tons of hay put up, but it went only a short way toward carrying through his large stock. This is but the experience of many others.

—The President has been strongly urged to order the officers in command of the troops in and around San Francisco to use them to put down any mob that may attack the Chinese quarter. He, however, holds that the law precludes such interference, unless assistance is asked by the State Executive.

—History repeating itself has again elevated a Jew in Egypt. The Khedive has raised an Austrian Jew, named Julius Blum, to the rank of Pasha and Assistant Secretary of State. This calls to mind the advancement of Joseph in olden time. It is said that no Israelite has, since the time of Pharaoh's favorite, reached so high a position in Egypt.

—A license war at Highland, Ulster county, N. Y., has led to the destruction of a large orchard, by girdling, belonging to Newton Ransom, an Excise Commissioner who opposed licensing. The farmers have risen up in arms and are ready to lynch the perpetrators. They say the plot is laid to destroy more orchards.

—The Rev. Alexander Keith, the author of "The Evidence of Prophecy," and other valuable works, died recently in England in his eighty-eighth year. For twenty-seven years Mr. Keith was a minister of the Established Church of Scotland, and subsequently of the Free Church, but for many years he has been unable to attend to ministerial duties on account of failing health.

—The Richmond (Va.) *Dispatch* announces the death in that city of Rev. Dr. J. R. Jeter of the Baptist Church, in the 78th year of his age. At the time of his death, Dr. Jeter was the senior editor of the *Religious Herald*, to which he had devoted the last fourteen years. He was also President of the Board of Trustees of the Southern Baptist Theological Seminary, at Louisville, Ky., President of the Board of Trustees of Richmond College, President of the Board of Trustees of the Richmond Female Institute, Vice President of the Board of Foreign Missions of the Southern Baptist Convention, and Vice President of the State Mission Board of the Baptist General Association of Virginia.

OBITUARY.

DIED, at Cooperville, Mich., Feb. 20, 1880, my father-in-law Stephen D. Hall, aged 79 years. He suffered much in his last sickness, which he bore with Christian patience, expressing a wish to fall asleep to awake to the better life. Funeral discourse by Mrs. E. B. Lane. L. M. HALL.

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