

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

DOUBTINGS.

I sit in the darkness of doubting,
With a vague and sad unrest;
The dread of a possible sorrow
I clasp to my aching breast;
A phantom of gloom, in the distance,
Seems winging its way to me,
And the fear of that terrible "may be"
Is the keenest of agony.

I sit in the darkness of doubting—
But why with these shrinking fears?
Is not One watching to lighten
The woes of the coming years?
Doth He not desire us to travel
The pathway He shows, nor seek
To know what future deep waters
Are waiting our weary feet?

I sit in the darkness of doubting;
But the smiling of hope I see,
And the sunlight of Love Eternal
Flows down through the clouds to me.
It "may be"—ah, yes! but the present
Demands us with duty's call,
And the future is in his keeping
Who has love and hope for all.

—Mrs. S. L. Howell.

General Articles.

THE PLAGUES ON EGYPT.

BY MRS. E. G. WHITE.

(Concluded.)

PHARAOH was now forewarned of a still more terrible visitation, that of murrain upon all the Egyptian cattle which were out in the field. It was distinctly stated that the Hebrews should be exempted from this evil. The plague came, as predicted, and Pharaoh, on sending messengers to the homes of the Israelites, found that they had entirely escaped. Still the king was obstinate, and he was encouraged in his persistency by the priests and magicians.

But they also were to feel the judgments of God. Moses and Aaron were commanded to take ashes of the furnace and sprinkle them in the air before Pharaoh. As they did so, the fine particles spread as dust over all the land of Egypt, and where it settled became a "boil breaking forth with blains upon man and upon beast." The magicians could not by any of their enchantments, shield themselves from the grievous plague. They could no longer stand before Moses and Aaron, because of this affliction. The Egyptians were thus permitted to see how useless it would be for them to put their trust in the boasted power of the magicians, when they could not protect even their own persons.

Still there was no yielding on the part of the monarch. And the Lord sent a message to him declaring, "I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth." Then a plague of hail was threatened which would destroy the cattle and every man found in the field. Here was an opportunity to test the pride of the Egyptians, and to show how many were really affected by the wonderful dealings of God with his people. All who regarded the word of the Lord gathered their cattle into barns and houses, while those who disbelieved the warning left their animals in the field. In thus providing a way of escape for all who chose to act upon the warning given, we see the mercy of God in the midst of judgment.

The storm came on the morrow as predicted,—thunder and hail, and fire mingled with it, destroying every herb, shattering trees, and smiting man

and beast. Hitherto none of the lives of the Egyptians had been taken, but now death and desolation followed in the track of the destroying angel. The land of Goshen alone was spared. Here the Lord demonstrated to the Egyptians that the whole earth is under the command of the God of the Hebrews, that even the elements obey his voice. Here also was fulfilled the prophecy: "My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting-places; when it shall hail, coming down on the forest; and the city shall be low in a low place." The only true safety of nations and individuals is to be obedient to the voice of God, and to ever stand on the side of truth and righteousness. Pharaoh now humbled himself and said, "I have sinned, the Lord is righteous, and I and my people are wicked." He entreated the servants of God to intercede with Him that the terrific thunder and lightning might cease.

Moses knew that the contest was not ended, for he understood the workings of the human heart that is set in proud defiance against God. Pharaoh's confessions and promises were not made because there was any change in his mind or heart; but terror and anguish compelled him, for the time being, to yield the controversy with God. Moses, however, promised to grant his request, as though his confession was genuine and his repentance sincere, for he would not give him any occasion for future exhibitions of stubbornness. And notwithstanding the terrific warring of the elements, he fearlessly went forth, thus giving evidence to Pharaoh and his host of the divine protection while engaged in doing the work given him of the Lord.

On going out of the city he "spread abroad his hands unto the Lord, and the thunders and hail ceased, and the rain was not poured upon the earth." But as soon as the awful exhibitions of divine power had passed, the heart of the king returned to its stubbornness and rebellion.

The Lord was manifesting his power to confirm the faith of his people Israel in him as the only true and living God. He would give them unmistakable evidences of the difference he placed between the Egyptians and his people. He would cause all nations to know that although they had been bound down by hard labor, and had been despised, yet he had chosen them as his peculiar people, and that he would work for their deliverance in a wonderful manner.

By long association with the Egyptians, and continually beholding the imposing worship of idols, the Hebrews' idea of the true and living God had become degraded. Any reference made by them to Him was treated with contempt by the Egyptians, who pointed to their bondage and mocked at the idea that their God was worthy of respect. What had he done for his people! They saw the idolatrous Egyptians enjoying an abundant prosperity, while they were continually taunted with the remark, "Your God has forsaken you."—But by his mighty works, the Lord would now teach his people in regard to his character and divine authority, and show them the utter worthlessness of false gods.

The Lord, in his providence, had placed a man upon the throne whose pride and stubbornness was so great that he would defiantly refuse to obey his voice, and in so doing would reveal his haughty, tyrannical spirit, and fully establish the power, authority, and justice of God. Thus all the idolatrous nations might hear and know that the God of Israel is the Lord of the whole earth.

Then "the Lord said unto Moses, go in unto Pharaoh; for I have hardened his heart and the heart of his servants; that I might show these signs before him: and that thou mayst tell in the ears of thy son and of thy son's son what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord."

Moses went according to the divine command and warned the monarch that if he still remained obstinate, a plague of locusts would be sent, which would cover the face of the earth, and eat up every green thing that had been spared; they would fill all the houses, even the palace itself; such a scourge as "neither thy fathers nor thy, fathers' fathers have seen." The king was permitted to choose whether to humble himself before God, or refuse and suffer the effects of the plague.

The counselors of Pharaoh were appalled at this new danger. They had sustained great loss in the death of their cattle. Many of their people had been killed by the hail. Their forests were broken down and their crops destroyed. Everything was in a ruinous condition, and they were fast losing all they had gained by the labor of the Hebrews. At last they spoke out to the king, "How long shall this man be a snare unto us! Let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?"

Then Moses and Aaron were again summoned, and the monarch said to them, "Go, serve the Lord your God; but who are they that shall go?"

The answer was, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord."

The king was filled with rage. "Let the Lord be so with you," he cried, "as I will let you go and your little ones. Look to it, for evil is before you." And they were driven out from Pharaoh's presence.

In this answer, the king shows his contempt for the divine command. Let God require you, if he will, to take your little ones. Does your God think that I will let you go, with your wives and children, upon so dangerous an expedition? I will not do this; only you that are men shall go to serve the Lord. This hard-hearted, oppressive king, who had sought to destroy the Israelites by hard labor, would now pretend that he had a deep interest in their welfare, and a tender care for their little ones, when he only designed to keep them as a pledge of their return.

Pharaoh's scorn and unbelief had no power to stay the judgments of God. Moses was commanded to stretch out his hand over the land, and an east wind blew, and brought locusts, "very grievous were they; before them were no such locusts as they, neither after them shall be such." They filled the sky till the land was darkened, and devoured every green thing, on the ground and among the trees.

The king sent for Moses and Aaron in haste, and said to them, "I have sinned against the Lord your God, and against you. Now, therefore, forgive I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only."

They did so, and a strong west wind arose, which carried away the locusts toward the Red Sea, so that not one was left behind. But notwithstanding the king's humility while death threatened him, as soon as the plague was removed he hardened his heart and again refused to let Israel go.

The people of Egypt were in despair. The scourges which had already fallen upon them seemed almost beyond endurance, and they were filled with fears for the future. The people had worshiped Pharaoh as being a representative of their god and carrying out his purposes. But, notwithstanding, many were convinced that he was opposing his will to a superior power who held all nations under His control. Suddenly a darkness settled over the land, so thick and black that it seemed a darkness which could be felt. Not only were the people deprived of light, but the atmosphere was very oppressive, so that breathing was difficult. "They saw not one

another, neither rose any from his place for three days." But all the children of Israel had light, and a pure atmosphere, in their dwellings.

The Egyptians were in the greatest perplexity. The Hebrew slaves were continually favored of God, and were becoming confident that they would be delivered. The task-masters dared not exercise their cruelty as heretofore, fearing lest the vast Hebrew host would rise up and be revenged for the abuse they had already suffered.

This terrible darkness lasted three days, and during this time the busy activities of life could not be carried on. This was God's plan. He would give them time for reflection and repentance before bringing upon them the last and most dreadful scourge, the death of the first-born. He would remove everything which would divert their attention, and give them time for meditation, thus giving new evidence of his compassion and unwillingness to destroy.

At the end of the three days of darkness, Pharaoh sent for Moses and said, "Go ye, serve the Lord; only let your flocks and your herds be stayed. Let your little ones also go with you." The answer was, "Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither."

The king was stern and determined. "Get thee from me," he cried, "take heed to thyself; see my face no more; for in that day thou seest my face, thou shalt die." The answer was, "Thou hast spoken well; I will see thy face again no more."

As Moses had witnessed the wonderful works of God, his faith had been strengthened, and his confidence established. God had been qualifying him, by manifestations of divine power, to stand at the head of the armies of Israel, and, as a shepherd of his people, to lead them from Egypt. He was elevated above fear by his firm trust in God. This courage in the presence of the king, annoyed his haughty pride, and he uttered the threat of killing the servant of God. In his blindness, he did not realize that he was contending not only against Moses and Aaron, but against the mighty Jehovah, the maker of the heavens and the earth. If Pharaoh had not been blinded by his rebellion he would have known that He who could perform such mighty miracles as had been wrought, would preserve the lives of his chosen servants, even though he should have to slay the king of Egypt. Moses had obtained the favor of the people. He was regarded as a wonderful personage, and the king would not dare to harm him.

Moses had still another message for the rebellious king, and before leaving his presence he fearlessly declared the word of the Lord: "About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out."

As Moses faithfully portrayed the nature and effects of the last dreadful plague, the king became exceedingly angry. He was enraged because he could not intimidate Moses, and make him tremble before the royal authority. But the servant of God leaned for support upon a mightier arm than that of any earthly monarch.

Old Thomas Fuller gave wise advice when he said, "If you do not want to trade with the devil, keep out of his shop." This is in keeping with the petition in the Lord's prayer, "Lead us not into temptation;" a prayer which we are in duty bound to help answer by keeping out of the way of temptation ourselves. Men may well confess to being tormented with evil thoughts, when they spend their evenings in reading story papers, or loafing at the store, or attending comic lectures. Why not keep out of the devil's shop? If you trade with him, he will cheat you every time.

THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

HE DOETH GREAT WONDERS.

In describing the work of the two-horned beast, which we think is a symbol of the United States, the prophecy (Rev. 13) says: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." This language is urged by some to prove that the two-horned beast must be some power which holds the reins of government in the very territory occupied by the first beast; for, otherwise, how could he exercise his power?

If the word "before" denoted precedence in time, and the first beast passed off the stage of action when the two-horned beast came on, just as Babylon gave place to Persia, which then exercised all the power of Babylon before it, there would be some plausibility in the claim. But the word rendered "before" is *enopion*, which means, literally, "in the presence of." And so the language, instead of proving what is claimed, becomes a most positive proof that these beasts are distinct and cotemporary powers.

The first beast is in existence, having all its symbolic vitality at the very time the two-horned beast is exercising power in his presence. But this could not be if his dominion had passed into the hands of the two-horned beast; for a beast in prophecy ceases to exist when his dominion is taken away. What caused the change in symbols from the lion, representing Babylon, to the bear, representing Persia? Simply a transfer of dominion from Babylon to Persia. And so the prophecy explains the successive passing away of these beasts, by saying that their lives were prolonged, but their dominion was taken away; that is, the territory of the kingdom was not blotted from the map, nor the lives of the people destroyed, but there was a transfer of power from one nationality to another. So the fact that the leopard beast is spoken of as still an existing power, when the two-horned beast works in his presence, is proof that he is, at that time, in possession of all the dominion that was ever necessary to constitute him a symbol in prophecy.

What power, then, does the two-horned beast exercise? Not the power which belongs to, and is in the hands of, the leopard beast, surely; but he exercises, or essays to exercise, in his presence, power of the same kind and to the same extent. The power which the first beast exercised was a terrible power of oppression against the people of God. And this is a further indication of the character which the two-horned beast is finally to sustain in this respect.

The latter part of the verse, "And causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed," is still further proof that the two-horned beast is no phase nor feature of the papacy; for the first beast is certainly competent to enforce his own worship in his own country, and from his own subjects. But it is the two-horned beast which causes the earth (the territory out of which it arose and over which it rules) and them which dwell therein, to worship the first beast. This shows that this beast occupies territory over which the first beast has no jurisdiction.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." That we are living in an age of wonders none deny. Time was, and that not two score years ago, when the bare mention of achievements which now constitute the warp and woof of every-day life, was considered the wildest chimera of a diseased imagination. Now, nothing is too wonderful to be believed, nor too strange to happen. Go back fifty years, and the world with respect to those things which tend to domestic convenience and comfort, the means of illumination, the production and application of heat, and the performance of various household operations; with respect to methods of rapid locomotion from place to place, and the transmission of intelligence from point to point, stood about where it did in the days of the patriarchs. Suddenly the waters of that long stream over whose drowsy surface scarcely a ripple of improvement had passed for three thousand years, broke into the white foam of violent agitation. The world awoke from the slumber and darkness of ages. The divine finger lifted the seal from the prophetic books, and brought that predicted period when men should run to and fro, and

knowledge should be increased. Then men bound the elements to their chariots, and reaching up laid hold upon the very lightning and made it their message-bearer around the world. Nahum foretold that at a certain time the chariots should be with flaming torches and run like the lightnings. Who can behold, in the darkness of the night, the locomotive dashing over its iron track, the fiery glare of its great lidless eye driving the shadows from its path, and torrents of smoke and sparks and flame pouring from its burning throat, and not realize that ours are the eyes that are privileged to look upon a fulfillment of Nahum's prophecy? But when this should take place, the prophet said that the times would be burdened with the solemn work of God's preparation.

"Canst thou send lightnings," said God to Job, "that they may go and say unto thee, Here we are?" If Job were living to-day, he could answer, Yes. It is one of the current sayings of our time that Franklin tamed the lightning, and Prof. Morse taught it the English language.

So, in every department of the arts and sciences, the advancement that has been made within the last half century is without precedent in the world's history. And in all these the United States take the lead. These facts are not, indeed, to be taken as a fulfillment of the prophecy, but they show the spirit of the age in which we live, and point to this time as a period when we may look for wonders of every kind.

The particular wonders to which the prophecy refers are evidently wrought for the purpose of deceiving the people; for verse 14 reads, "And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast." This identifies the two-horned beast with the false prophet of Rev. 19: 20; for this false prophet is the power that works miracles before the beast, "with which," says John, "he deceived them that had received the mark of the beast, and them that worshiped his image," the identical work of the two-horned beast. We can now ascertain by what means the miracles in question are wrought; for Rev. 16: 13, 14, speaks of spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty, and these miracle-working spirits go forth out of the mouths of certain powers, one of which is this very false prophet, or two-horned beast.

LOOKING FOR CHRIST AND LOVING HIS APPEARING.

BY ELDER R. F. COTTRELL.

THE apostle Paul assures us that to those who look for Christ he will appear the second time without sin unto salvation, and that a crown of righteousness will be given in that day to all those who love his appearing. Heb. 9: 28; 2 Tim. 4: 8. And yet multitudes who profess to love Christ are not willing to hear the evidence contained in the Bible of the nearness of the coming of Him whom they profess to love. Is it possible that those who really love Christ can feel an aversion to his soon coming? Will the wife who loves her absent husband be averse to hearing the evidence that he is soon to return, sooner than she had hoped? Will she say to her children who come to her with the glad news that father is soon coming home, that she don't believe it, and that she don't want to hear anything about it? Would this evince a sincere love for her husband?

Yet there are thousands upon thousands of those who profess to love Christ, who have a decided aversion—in plain English, hatred—to the preaching of the evidences found in the Bible of his soon coming. This being the case now, in case his coming should be deferred to some future generation, is it not probable, yes, certain, that this hatred to the doctrine will continue, so that when he does come he will find the mass of those who profess to love him still hating the doctrine of his soon coming? And if he is to come at all, the doctrine will be true at some time, if it is not now. Who knows that it is not true now? Professed Christians are not willing to hear the evidences on this point, and the prospect is that they never will be willing. They say, "He will not come in our day." And so it will be; so that if he does not come till his professed people are willing, he never will come at all. But the prayer of

the true believer and lover of Christ is, "Thy kingdom come." "Even so, come, Lord Jesus."

Speaking of his second coming in glory to reward every one according to his works, Jesus asked the significant question, implying the most emphatic negative, "When the Son of man cometh, shall he find faith upon the earth?" This shows that faith in that coming will be rare. By reading the discourses of devout ministers of a few generations in the past, we see that they had much more to say of the Judgment and of the coming of Christ than we hear in the preaching of to-day. Consequently, viewed aright, this want of a lively faith in the coming of that day does really constitute a sign that the day is at hand.

Christian, arouse thee! Can you not see the increasing disposition of the professed church to close her eyes and ears to the increasing evidences of the nearness of the coming of Christ, an unwillingness to look for him, and a dread of the doctrine,—which implies hatred of, rather than a love for, his appearing? Shall our blessed Lord find you in this position at his coming? Look at the signs of our times—the fulfillment of the prophecies describing the last days. Seek a greater love for Christ, and cultivate, by frequent self-examination, a love for his appearing. In what other way can you be of that happy number who love his appearing? When you are really a lover of his appearing, you will love to hear the evidences of his soon coming proclaimed; for these evidences abound in the word of God.

CHRIST AND THE WORD.

BY J. H. VINCENT, D. D.

Let the word of Christ dwell in you richly.—Col. 3:16.

THE Bible is the word of Christ. He is its central and all-absorbing theme. To him all the history, and poetry, and prophecy of the Old Testament point. The Acts of the Apostles and the Epistles are as full of his person and work as the Evangelists themselves.

The Bible contains the mind—the thought—and love—that is in Jesus. Every fundamental principle of morals and religion which may legitimately be drawn from any portion of the Bible as its manifestly intended interpretation, finds its center in Christ. There is no contradiction between his character as portrayed by the Evangelists, and the fairly deducted doctrines drawn from any part of the sacred volume. This is a great thing to say about the Book. It is an argument of weight in its favor. Think of it! Sixty-six volumes, written by at least forty different persons; at different periods of time—the extremes measuring over two thousand years; written in different parts of the world; under different forms of civilization; under different governments; in different languages. Yet from these diverse sources come *seetilia* of a beautiful mosaic, which, when combined, form a unity the most perfect; a doctrinal scheme the most profound and philosophical; a picture glowing with poetic beauty, at the same time startling and enchanting the soul by prophetic visions; while in all and through all there shines forth the image of One who is above his fellows, glorious with divinity, and peerless as the ideal of a redeemed humanity. That Book *must* be divine.

It is the word of Christ moreover in this sense, that it is the medium of his present power. Of every author it may be said, "He, being dead, yet speaketh." So the blind Homer gives light and inspiration to-day. But Jesus more, and in a deeper sense than Homer. The Iliad and the Bible are alike and unlike. The thought of their respective authors is embalmed in both. But in the one we have a tomb, full of commemorative pictures, the fragrance of the funereal incense still lingering on the air, a place of beauty, and inspiration, and sacred memory; but, after all, in the central sarcophagus the author lies—*dead*. But the Bible is no tomb. Its author is not dead. Its delights are not those of memory and imagination, for the living Christ is *in* his word. Mystically, invisibly, but really, is he present there. The Book is his divine body. We need not ascend into Heaven to bring Christ down from above. We need not descend into the deep to bring up Christ again from the dead. Do we seek him? Would we see Jesus? Here is the gospel reply to our search, "The word is nigh thee." Rom. 10:8. Lo! here in the Scriptures is this same Jesus whom shepherds and wise men worshiped, whom the multitudes thronged in the

days of his flesh, whom soldiers crucified, and Joseph buried, and the eternal God raised up from the dead. He is here in his own word, a living presence, ready to give sight to the blind, hearing to the deaf, healing to the leprous, deliverance to the demoniac, life to the dead, and pardon to the guilty—the erring Magdalenes, the troubled Marthas, the unstaple, but repentant Peters. Seek ye the Lord Christ? Find him in his word.

The whole gracious work of redemption is wrought through the mediumship of this word. Life is a probation and a pupilage, in which man must be born again, and then trained for eternity.

From the moment of his regeneration the processes of spiritual culture should go on. This twofold work of quickening and culture is effected by the Holy Ghost. But the Holy Ghost operates through the *truth* as revealed in the Holy Scriptures. This is the sharp blade that penetrates the inmost things of the soul, and lays open to self-consciousness the fearful condition which requires a gracious interposition. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Do we seek converting influence? Look not to the "glory of God" in the heavens, nor his "handiwork" in the firmament. Seek it not of the sun, though "his going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof," but turn to the word of God in revelation and learn that "the law of the Lord is perfect, converting the soul." Do you seek spiritual enlightenment? "The entrance of thy words giveth light." Do you seek regenerating power? "Of his own will begat he us with the word of truth." Man is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

What blessings in the whole range of spiritual life and experience do you seek? Preservation from sin? "Thy word have I hid in mine heart, that I might not sin against thee." Stability? "The law of his God is in his heart; none of his steps shall slide." Success in prayer? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Strength of character and victory over the enemy of souls? "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Spiritual freedom? "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Sanctification? "Sanctify them through thy truth: thy word is truth." Do you aspire to the attainment of that holy character in which you shall be "partakers of the divine nature?" Then go to the gospel of Christ, in which "are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Go through the Book, from the bold words of the first verse, "In the beginning God created the heaven and the earth," to the blessed benediction of the last verse, "The grace of our Lord Jesus Christ be with you all," and learn by a precious experience that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Seeing that the word is so important an element in the work of grace, I do not wonder at the song of David concerning the man whose "delight is in the law of the Lord," and who in this law doth "meditate day and night." Verily he "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." I now understand why he sang: "O how I love thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. . . . The law of thy mouth is better unto me than thousands of gold and silver. . . . How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. . . . My soul hath kept thy testimonies; and I love them exceedingly."

The tradition concerning Jonathan Ben-Uzziel,

one of the pupils of Hillel, is in a spiritual sense fulfilled in the devout student of the word. It is recorded of him that "when he studied the law every bird that flew over his head was burned up." So glorious, and vivid, and intense is the light that falls from Heaven upon every sincere disciple of Jesus who sits before the open Book to learn of his master. So also the ancient maxim of the Jew is realized in the better dispensation of the gospel: "In whatsoever place the law is, there the Shekinah is present with it."

This is the mystery of the Book; a sealed Book to the multitude; a literary marvel indeed, a reliable history, a volume of poetry and ethics and sublime speculations to the candid, thoughtful, unilluminated student—but to him whose secret heart the Lord hath opened—lo! in the word is the Lord himself!

If this be the relation of Christ to his word there is need that the modern church of Christ in its quest of the Master be told where he is to be found. O that some apostle would cry aloud unto the churches of the age, as Paul to the elders of the Ephesian church when he met them at Miletus: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—*The Church School*.

NO SABBATH.

In an essay on the Sabbath, written by a journeyman printer in Scotland, there occurs the following passage. Read it, and then reflect for awhile what a dreary and desolate page would this life present if the Sabbath were blotted out from our calculation.

"Yokefellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labor going on in one monotonous and eternal cycle, limbs forever on the rack, the fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, and the restless mind forever scheming.

"Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See them toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, strewing and gathering, mowing and reaping, razing and building, digging and planting, striving and struggling—in the granary and barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, in the day of brightness and of gloom. What a picture would the world present if we had no Sabbath!"

WHAT DO THE SCRIPTURES SAY?

THE Scriptures say in regard to the Sabbath institution that God rested from his work on the seventh day. They do not thus particularize in regard to the first day. He claimed the seventh day as his own; he did not so claim the first day, but gave it to man for labor. He blessed and sanctified the seventh day; he did not sanctify the first day. He commanded that the seventh day should be kept holy; he did not command to keep the first day. He has uttered fearful threatenings against those who profane the seventh day; he has not spoken aught against those who labor on the first day. He has given special and great promises to those who keep holy the seventh day; he has not uttered one word of promise or blessing for keeping the first day. Everything that is necessary to give importance to the day, or that is calculated to induce a proper observance of the day, is produced in favor of the seventh day; nothing of the kind can be produced in favor of the first day,—no institution—no sanctity—no command—no penalty.

Friends, are you, or do you desire to be, "followers of God as dear children"? Are you believers of the word of God? Then you will surely, with me, consider as unavoidable the following conclusion: No obligation exists to observe, in any manner, as a rest day, or holy day, the first day of the week.

CHAS. P. WHITFORD.

A NEW CREATURE.

BY ELDER I. D. VAN HORN.

EVERY individual who has experienced a change of heart, or has been truly converted to God, has become a new creature. Says Paul, "If any man be in Christ, he is a new creature; Old things are passed away; behold, all things are become new." 2 Cor. 5:17. The character has exchanged its old garments stained with sin for the robes of purity made white in the blood of the Lamb.

No greater attainment can be made by mortals than to obtain an interest in Christ. To be in Christ is to be separate from the world. No person can be in friendship with the world and in fellowship with Christ at the same time. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. Our Lord bears testimony to the same point as follows: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you of the world, therefore the world hateth you." John 15:19.

He that takes the steps necessary to unite himself to Christ will meet with a small loss, but, at the same time, acquire great gain. He will lose the love of the world, but gain in its place the love of God shed abroad in the heart. He will lose what the world calls pleasure, but gain the joy that is unspeakable and full of glory. He may lose his earthly treasure, but he will gain a treasure in the Heavens that will not wax old. He may lose his life even, as did many martyrs of olden time, but finally gain eternal life in the kingdom of glory. Happy exchange! The effort put forth in making it will never be regretted.

"Repentance toward God, and faith toward our Lord Jesus Christ," are required of every one that obtains this change of character. The first step in repentance is conviction of sin, and this cannot be intelligently taken without a knowledge of the moral law. This is the law of God which every sinner has violated, and therefore it is by this same law that he is convicted of his error. Says Paul of himself, "I had not known sin, but by the law, for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

The part the law acts in the change of an individual from nature to grace is to convince of sin; for, says the apostle, "By the law is the knowledge of sin." Rom. 3:20. Let this law be applied to the sinner's mind, and it will expose the defects in his character at once. He will see that he is under condemnation, and must suffer the penalty for transgression, which is death, unless he can find a way of escape.

There is a way open, but it is down through the valley of sorrow and humiliation. This is another step in the sinner's experience. His sorrow for past transgression must deepen into "godly sorrow" in order to bring about true repentance. Paul says, "Godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. 7:10. Godly sorrow will set a person to work. He will feel that a strong effort must be made to break loose from the power of Satan, and get free in the Lord.

But even this is not all there is to true repentance. Let us illustrate: A stranger traveling takes a wrong road and loses his way. On being convinced of his mistake, he feels very sorry. Now if he continues in the wrong road, will his conviction or sorrow help him out of his difficulty? No; he has something to do; he must turn about and find the right road.

So with the sinner. He is in the wrong road, the broad road that leads to destruction. He might become convinced of this, and feel very sorry, yet if he continued in the same downward road, would he not go to destruction? His only hope is to turn about and find the narrow way that leads to life. Christ is the door at the entrance of this narrow way, and no individual can go through that door with his sins upon him; so he must lay them off and receive pardon first.

Here a third step is taken, which is turning from sin. It is ceasing to transgress the law, and commencing to obey it. This is the all-important point in true repentance. The Lord, by the prophet Ezekiel, has made this very plain. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of

Israel?" Chap. 18:30, 31. Here lies the true secret of success in finding the favor of God. If there is no turning from sin to obedience, there is no evidence that repentance has taken place.

Said John the Baptist to the Pharisees and Sadducees that came to his baptism, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance;" or as the margin reads, "answerable to amendment of life." Matt. 3:7, 8. John saw no fruit of a change of life and character in these proud Pharisees, which must accompany true repentance, hence, his severe rebuke was in place.

Fruit is the result of action. Good fruit is the result of good works, and bad fruit, of evil works. A man given to swearing, Sabbath-breaking, thieving, lying, and covetousness, could give no better evidence to the world of true repentance than to forsake his evil ways, turn about, and obey the very commandments he had been violating. All that knew him would be ready to say, Truly, he has experienced a great change, and become a new man.

It will be seen by the above reasoning, that repentance relates directly to the law of God; for it is the transgression of that law that makes repentance necessary. The sinner's great difficulty is rebellion against the government of God, which is based upon the principles of his holy law; and true repentance brings him back into full obedience to that law.

But this is not all there is to conversion. All the sins of the past life must be forgiven and disposed of, and this can only be done through Christ the Lamb of God that taketh away the sins of the world. Faith in the merits of the blood of Christ secures the pardon of sin, and the heart is made clean. The Holy Spirit bears witness to this work, and evidence is given of acceptance with God. At this point it can be said, "Old things are passed away; behold, all things are become new."

What are the old things that have passed away? We would naturally conclude that it was the "old man of sin," with all the corruptions of the natural heart. The apostle Paul bears witness to this as follows: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds." Col. 3:8, 9. The fact is, the deeds of the "old man" are all transgressions of the moral law.

But the "new man" is put on, and in this we shall see a great change. Paul testifies concerning this also: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness." Col. 3:12-14. Such a character as this is in perfect harmony with the divine law. Charity, the bond of perfectness, is supreme love to God, and equal love to your neighbor. "Love is the fulfilling of the law."

"If any man be in Christ, he is a new creature." No one should go along doubting his Christian experience, or hoping to be saved when there is no evidence of a change. It is possible for every one to have clear evidence of acceptance with God. True heart work will effect a change that God will acknowledge, and he will give his blessing in return.

BORROWING OF THE EGYPTIANS.

W. H. POOLE, in *Guide to Holiness*, gives the following as an illustration of Exodus 3:21, 22; 12:35, 36.

1. The word "*borrow*," which is *shaal* in Hebrew, means "to ask," "request," "demand," "require," and is not used to signify the act of loaning a thing. In the Greek text it reads, "She shall ask," and in the Latin it reads, "She shall demand."

The same word, *shaal*, is used in Deut. 10:12, in regard to the requirements of God: "What doth the Lord thy God require [*shaal*] of thee." Also in Joshua 15:18, where Caleb's daughter was moved to ask (*shaal*) of her father a field. It is also found in Judges 25:23, where Sisera asked a drink of water. It also occurs in 1 Sam. 30:22, when speaking of property that David recovered from those who had violently removed it. In none of these passages could that word be understood to mean "borrow," as we understand that word.

2. The Egyptians had been enriched by the labor of the Israelites, and God, who judges rightly, now constrains them to refund a part of that which was justly due to them as wages.

3. The Lord inclined the Egyptians to remunerate them willingly. "The Lord gave the people favor in the sight of the Egyptians."

4. The Egyptians felt it to be a forlorn hope, and esteemed it a good bargain to repay them; to settle up with them in full, in order to secure their departure.

It is recorded that an Egyptian prince came to Alexander the Great, soon after the conquest of Syria, and said to the conqueror, "Our nation has heard that you are so benevolent that you pay all the just debts of your poor subjects, and of those whom you have conquered. I am sent to inquire." Alexander replied that he did pay all lawful claims. Then said the prince, "The Jews, a long time ago, borrowed jewels of silver, and jewels of gold, and costly plate, and never returned them. I demand, in behalf of my nation, both principal and interest." Alexander inquired as to the evidence supporting his claim. The prince referred him to the Jewish Scriptures, and to Egyptian records. Alexander asked three days to examine the evidence, and called in his secretary and treasurer, a learned Jew, named Mordecai. The secretary assured the parties that he was quite willing to entertain the case, but that the Egyptian prince must promise three things:—

1. To take the Jewish Scriptures and the Egyptian records as the only evidence for or against his claim.

2. To answer whether Egyptian law allowed servants a just and equitable compensation for services rendered, and how much?

3. To pay the balance, if due on the other side.

To this the prince agreed. Mordecai then produced Gen. 46:6, where Jacob took their cattle and their goods, with their wealth, and their families. They were there 215 years, and gave their labor and their service, and received no return of lands or cities, save only their bread. Egypt owed its existence, its laws, its policy, and its opulence, to Joseph, and yet they did not so much as furnish him with a grave. He then requested the prince to value the property taken down to Egypt; the flocks and the herds; to count up the wages; to calculate the interest; to double the sum for the time they did double work; to value the materials for the time that Pharaoh refused to furnish them; to find the total amount due the Jews, and from that sum deduct the small amount they received on their departure; then tell the balance. In this way, at very low wages, he brought the young prince immensely in debt. He also reminded Alexander that the prince did not understand the language of the Jews; that they did not borrow the gold and silver plate and jewels, but that they demanded it as a small installment of the amount long since due as wages.

The prince made his best bow, and retired.

CHURCH-MEMBERSHIP.

Those who are invited to become members of the Christian church, are required to make a confession of Christ, rather than a profession about themselves. But it is not to be disguised that many who might otherwise make that confession are prevented from doing so, because, so far as they can see, church-membership does very little good to those who enter into it. Now, in reply to such an allegation, it might be fair to say that even if it did not tend to promote the development of Christian character in those who enter into its ranks, the church, as a visible organization, is necessary for the maintenance of all aggressive evangelistic work at home, and for the diffusion of the gospel abroad. Those who make this objection forget that they are themselves indebted to the church-membership of others for the Christian privileges which they enjoy, and for all the knowledge which they have of the gospel of Christ, and it is only fair that they should take their part in securing for others the benefactions which others have conferred upon them. If all who "believe with the heart" were to act as they do, the church would die out in a generation or two, and thus the world would be deprived of all those beneficent agencies which are sustained and carried on under its influence. Thus for the sake of others, if not for their own, it would still be their duty to enroll themselves among those who confess that Christ is Lord,—*Christian at Work*.

THE COMING ONE.

WE are not now, neither were we ever, in sympathy with those who would set the day and hour of our Lord's appearing. But for about thirty years we have unwaveringly believed that, in the most emphatic sense, "the end of all things is at hand."

This belief has not been founded on the opinions of men, but by much prayerful searching of the Scriptures, comparing scripture with scripture. Believing that *all* Scripture is given by inspiration, and is profitable for doctrine, reproof, correction, and instruction in righteousness, and that the same Spirit that indited the Holy Scripture is given to open its sacred meaning to the humble believer.

To expect to know the day and hour, or even the year, of the coming of Jesus in the clouds of heaven, we have never thought to be within the province of other than the great Eternal. But that the humble Bible student may, by a careful reliance on the teachings of the word, and observance of the signs of the times, *know* when the coming of the Lord *draweth nigh*, and is even at the very doors, is a truth too palpable to require comment. (See Matt. 24:29-33.)

Dear reader, are you in search after truth in regard to the second advent of our Lord? That He will come again you know, because there is not a more explicit, incontrovertible declaration within the lids of the Bible than this.

Why should not Christians of the present day be like the Christians of nearly two thousand years since? So greatly did the Christians of Thessalonica long for the speedy coming of their Lord that, instead of putting it off "thousands on thousands of ages hence" (as did a teacher in Israel with whom we were conversing), their almost impatient desires inclined them to think that it must be immediate. Paul corrects their mistake, telling them that day shall not come until certain things (of which we shall hereafter speak) occur. James also exhorts his suffering brethren to *patience*, not by telling them that the coming of their Lord was to be protracted "thousands on thousands of ages," but by the most welcome truth—"for the coming of the Lord draweth nigh."

If the joyous anticipations of the return of the Son of man should so fill the minds' vision of the early church about two thousand years ago, how should the vision of believers of the present day be occupied with the subject. Christians of the present day have the Old and New Testament Scriptures. The Book of books is in the hand of every believer. Not only does it testify of Christ as a redeemer from sin, but of Christ as a coming one. Oh! yes; with what certainty do the Scriptures tell us of Jesus' coming again, *not as an offering for sin!*

That has been done. How emphatically does Paul speak of Him who was "once offered to bear the sins of many;" and then adds, "Unto them that look for Him shall he appear the second time without sin unto salvation."

And Titus, also, pointing the eye of his brethren upward, says, "Looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ."—*Mrs. Palmer, in Guide to Holiness.*

NATURE OF THE CATHOLIC PROGRESS.

CARDINAL NEWMAN presided at a meeting of Roman Catholics at Birmingham a few days since, and addressed them on the past and present position of Roman Catholicism in England, congratulating them on the great progress which he declares the Church has made in England during the last quarter of a century. It can scarcely be denied that in externals the Roman Church has made progress there, but this is scarcely to be wondered at, seeing that there are hundreds, if not thousands, of recruiting agents, wearing the livery and taking the money of the English Protestant Church. He also congratulated his fellow Catholics that their faith has lasted eighteen hundred years, while Protestantism has only existed three hundred years. Assuming the statement to be accurate, which, in the sense he makes it, is directly the reverse of true, Rome has this humiliating fact staring her in the face, that the three centuries of Protestantism has done more for civilization and Christianity than the previous fifteen hundred years. Better a century of Protestant light than a millennium of Romish darkness and superstition.—*Christian at Work.*

The Sabbath School.

OUR PRESENT WORK.

AS WE near the commencement of another quarter, it may be profitable for us to review the successes or failures of the one which is now drawing to a close. It will pay each teacher and officer to examine his work, and notice carefully what progress has been made during the last three months by himself, by his class, and by the whole school. If there has been a marked improvement in studying the lesson, or in the regularity of attendance, and an increase of interest in the school and the services of the Lord's house, we should study carefully the means employed and the influences used to accomplish these results, that by more earnest efforts and improved methods, still more may be gained the coming quarter. Nothing short of constant, steady, and permanent progress should satisfy the ambition.

Besides a steady improvement in the methods of the school, we should aim at a large increase of membership, and the establishment of many new schools during the spring quarter. Now that the winter is past all of the old members who have been kept away by bad roads and their distance from the school, should join the school for summer work. A committee may be appointed by each school to look up all the Sabbath-keepers in reach of the schools, and encourage them to attend. The whole school should be active and earnest in the work of bringing in new scholars. Visit your neighbors, tell them about your school, give the *Instructor* to their children, and invite them to visit your school. Whenever visitors come make them at home, meet them cordially, give them a place in your best class, and then furnish them with the lesson for next Sabbath, and urge them to come again.

Gather in the little children, many who were too young to attend last year may be brought in and formed into infant classes. W. C. WHITE.

TO THE CHILDREN.

"REMEMBER NOW thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them."

Children, what are we here for? to grow up to manhood and womanhood, have lots of care and trouble, make a little money, perhaps, and then die? Is that it? No, indeed. The Lord has placed us here on probation, and if we pass the final test he will give us positions in his kingdom, but not otherwise.

Suppose I want to become a doctor. I must first go through a long course of study, practice and attend lectures, and then, at the end of the allotted time, pass an examination to show that I am fit for the position, or I cannot get a certificate.

But suppose I should go all through the time required at a medical college, doing everything except studying my medical books, attending lectures, etc., and then when examination comes at last say, "Well, I truly want to become a physician, and thought that if I only lived aright, and attended to other duties, even if I did not study and prepare for examination, it would be all that would be required of me." Do you suppose the Board of Examiners would pass me? What would you think of them if they did?

Children, if you want a place in the Lord's kingdom, you must study the books he has given you. They will teach you how to pass the final examination, and get a certificate which will entitle you to eternal life with him in his beautiful city,—Jerusalem, the golden. Attend the Sabbath-school, and there you will soon learn to love the study of these books.

J. W. GARDNER.

SABBATH-SCHOOL INSTRUCTION.

A TEACHER, writing in the *Christian at Work*, speaks of an error sometimes found in teachers; an error which we have often noticed in Sabbath-schools. We commend these remarks to all Sabbath-school workers. The following is an extract:—

"Let me mention another drawback in Sabbath-school teaching, and that is the tendency on the part of the teacher to spend too much time in mere talk to his scholars. I would almost call it 'preaching.' In nearly every class there are

two or three scholars who always give apparent attention, whether their minds are interested or not. On these the teacher's attention is apt to get fastened, and he lets out upon them the floods of his eloquence, while the youngsters at either end of the class are having a good time among themselves, perfectly oblivious to what is being said.

The attention of scholars, particularly young scholars, cannot be long sustained by merely talking to them, however good such talk may be. The only plan I have found successful is by rounds of questioning, not addressed to the class generally, but to each pupil in succession, care being taken that an answer is elicited from each, the question being varied to suit the varied capacity of each. Such drill will be found more profitable and interesting both to teacher and scholar than time spent too often, perhaps, in retelling some "goody-goody" stories, designed more for their entertainment than instruction. Sabbath-school teaching is a serious matter, and not to be lightly engaged in.

SPASMODIC TEACHERS.

SPASMODIC teaching in the Sabbath-school amounts to very little. Five teachers, who are regular in attendance, are worth more than twenty teachers of the same grade of intelligence, who come irregularly. It is not to be wondered at, therefore, that a Minnesota superintendent is exercised on this point, and writes as follows:—

"Can you tell me of some new and practical method to make my teachers realize the importance of being in their places every Sunday? About two-thirds of them seem to think they are to come when it is perfectly convenient, and stay away the rest of the time. I sometimes think that such teachers would do just about as much good to stay away as to come. Still, I can't well do without them."

In the first place, the superintendent's views on the point should be made known to the teachers. He is not to scold about it, nor, indeed, should he speak of it in public; but in the teachers' meeting it should be talked over plainly, and in the kindest manner. If he has no teachers' meeting, *here* is a trouble to be remedied at once. A Sabbath-school has no special character, no public sentiment, no atmosphere, unless it has a teachers' meeting. But even where there is this lack, the teachers can be approached on the subject of regularity in personal interviews, or by a circular letter, or a private note. It should be understood by all that the superintendent deems regular attendance an indispensable requisite to a teacher's work. Then the teachers are to be trained singly to the right practice in this line. This will take time. All good work does. But a superintendent must find the time for his work, or that work will never be done. He cannot find any way of bringing all his teachers up to a correct standard, except by bringing them up to it one by one. He must set his mind on improving one of those irregular teachers. If she is absent next Sabbath, he must call and see her, or drop her a note, the next day, expressing his regret at her absence, and asking if she can be there the Sabbath following. If that does not meet the case, he must find out on the preceding day, or on Sabbath morning, if she is intending to be at the school. Her class meantime may be put in charge of a substitute teacher, or consolidated with another class. She should be notified of this act, and asked when she is likely to resume her place, or whether she would prefer to leave her class in these other hands. By a firm, steady, judicious, kindly pressure, an irregular teacher can be improved or got rid of, sooner or later. Either alternative is better than overlooked irregularity. The ways of training teachers are varied; but it is important for the superintendent to feel that he is just as responsible for the training of his teachers, as his teachers are for the training of their scholars. If his teachers continue irregular, or inefficient, the person most deserving of blame is himself. A farmer's efficiency is shown by his workmen; a mill overseer's by his factory hands; a Sabbath-school superintendent's by his teachers.—*S. S. Times.*

REV. H. CLAY TRUMBULL says, "Teacher's ought not to come unprepared to teachers' meetings. That is not the place to begin work on the lesson. It is where the results of thought, and study, and prayer are to be compared, the place where each may secure the benefit of the labor, experience, wisdom, and faith of all the teachers."

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 18, 1880.

WHO CAN OBEY THEM?

TWICE the Lord solemnly enjoined upon Israel, the following requirement: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." Lev. 19:30; 26:2. This was spoken to Israel at a time when the world was given up to idolatry, and the Lord had separated them from the rest of mankind as his people, and made them the depositaries of his truth. Under these circumstances, it must be evident that whatever instructions the Lord gave them, as his people, independent of their particular situation, and the typical nature of their dispensation, are equally applicable to his people everywhere, and in all time. But these directions did not grow out of the fact that the children of Israel were for a time sojourners in the wilderness, nor out of the typical nature of their religious services. They were given to them simply as his people, and the reason upon which they are based is declared to be, because he was their Lord. None, therefore, who profess to be the people of the Lord, can claim exemption from this injunction, on the ground of a change of dispensation, or a variation of circumstances; for it is not dependent upon any of these things. The Lord once enjoined upon his people certain things, on conditions independent of all local circumstances, or the variations of time and place; and this injunction must still rest upon those who claim to be the people of the Lord, or who claim him as their God. He is not so fickle as to enjoin upon one age the observance and reverence of certain things, on the ground of his own glory, and then permit another age to dishonor and trample them under foot. Hence the injunction, "Ye shall keep my Sabbaths and reverence my sanctuary," is still binding upon the people of God.

We may argue the perpetuity of this requirement on other ground: thus, so long as an institution exists, all laws and instructions relating thereto, which are not local and temporary in their nature, exist also; but we need enter into no argument with the readers of this paper, to show that the Sabbath still exists, demanding our strict and sincere observance, and that this dispensation has a sanctuary, the glorious anti-type above, which should be revered by all the people.

Here, then, are two objects which the Lord sets before us as peculiarly dear and precious to him. They are his own, "my Sabbaths, my sanctuary." He would have us, for his sake, respect and love them.

But who can do this? Pass your eye over christendom and see how the enemy has worked to mar the divine plans and harmony in this respect. What class of people with the present system of belief, can keep the Sabbath and reverence the sanctuary?

The greater portion of the people we behold keeping Sunday, an institution which is not the Sabbath of the Lord, and cannot be observed in obedience to the fourth commandment. These certainly cannot, without changing the day of their observance, heed the injunction which says, Ye shall keep my Sabbaths.

We behold another class, who do not believe there is any Sabbath; the Sabbath has been done away, abolished, nailed to the cross. They certainly cannot be fulfilling the requirement to keep the Lord's Sabbath.

Still worse, if possible, is it in regard to the sanctuary. That holy dwelling-place of God has for ages been lost from sight entirely. People generally have no idea of any such object. And when brought before the mind, enforced with all the plain declarations of the apostle Paul on the subject in the book of Hebrews, they can with difficulty be made to see it, while the majority utterly refuse to believe in the existence of any such place. Can they reverence the sanctuary who do not believe in its existence?

Nevertheless, there is a class who can heed this plain requirement of the Lord—a class who can keep the Sabbath, and reverence the sanctuary—a class who believe in the Sabbath in all its im-

mutability and holiness, and in the sanctuary in all its glory—and that class is Seventh-day Adventists.

The present truth produces harmony in every part of the word of God. None who believe in that find any commands to which they are prevented by their theory from yielding obedience. We can keep them just as we find them. Do we sufficiently value such a truth? Do we regard with sufficient interest the two great objects that shine like stars of the first magnitude in this glorious constellation? The Sabbath and the sanctuary! Let us keep the one and reverence the other.

J. W.

WHICH IS THE GLOOMY DOCTRINE?

THE sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep" than to consider the stern realities of death and the grave. "Your doctrine," say they, is chilling, repulsive, forbidding. The sleep of the dead! why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason.

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will to them be no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered Heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ, and entered their reward? Oh! they have gone into the furnace of fire where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer? You answer again, and this time surely with a shudder, THEY MUST SUFFER TO ALL ETERNITY. Before we part with you, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged BEFORE they are rewarded or punished? and that till the day of Judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is to be given only to the righteous?

J. N. A.

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

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER ELEVEN.

WE gave proof in our last that three horns were plucked up by the little horn, the Papacy, in its rise to supreme power, according to the prophecy. We now compare this power still further with the predictions concerning the little horn, to ascertain if it meets the remaining specifications.

2. "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." A sufficient commentary on the words of arrogance and blasphemy which this little horn was to speak will be found in the titles which the Pope has assumed. He claims to be "Universal Father," "Holy Father," "His Holiness," "Sovereign Pontiff," "Supreme Head of the Church on Earth," "Pater Familias," (i. e., Father of the family of God,) "Successor of Peter," "the Infallible One," "Prince of the Apostles," "Vicar of Christ," "Father of Fathers," "Lieutenant of Christ," "Father and Doctor of all Christians," "Lord of lords," "A God on Earth," "Lord God the Pope," "Prince of the World," "Monarch of the Earth," "King of kings."

"And shall wear out the saints of the Most High." No phrase could better denote the long and tedious persecutions of the saints by the Catholic Church. "It has been computed," says the Religious Encyclopedia, "that fifty millions of Protestants have at different times, been the victims of the persecutions of the Papists, and put to death for their religious opinions."

"And think to change times and laws." There are but two kinds of laws with which the Pope could have anything to do; and these are the laws of men, and the laws of God. But the laws designated in the text, are those over which he has no control, and no power to change; for it does not say that he should change them, but only *think* to do it. But human laws the Pope has instituted, changed or abrogated at his pleasure, and has also in this respect had a perfect right to do as he has done; these cannot therefore be the laws referred to; they must be the laws of God. Has the Papacy interfered with these? Read the following from Prof. Gaussens:—

"Daniel says of the little horn: A king diverse from the other ten shall think to change times and laws. This denotes the unparalleled attempt which the Pope has made upon the laws of God: pretended to *change the law* in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals, and in its doctrines. He alone on earth, proclaiming himself infallible, has dared to put his decrees and traditions on a level with, and above the Scriptures. He alone on earth has pretended to pardon the sins which the law condemns, and to dispense from the duties which the law commands."

According to the boast and testimony of all Catholics, the Pope has directly changed the fourth commandment; he has abolished the second, divided the tenth, and transposed nearly all. For proof of these statements we refer to the various Catholic Catechisms in the land.

3. "And they shall be given into his hand until a time, and times, and the dividing of time." How long a period is denoted by this expression? This can easily be determined by reference to the Bible computation of time. In the language of Scripture a month has 30 days. Compare together Gen. 7:11, 24; 8:3, 4. There being twelve months in a year, a year would consist, according to this computation, of 360 days. A full year is also called a time. See Dan. 11:13, margin. Compare also the marginal chronology of Dan. 4:28, 34, which allots *seven years* to fulfill the period of Nebuchadnezzar's degradation till *seven times* should pass over him. Josephus also plainly tells us that Nebuchadnezzar was driven from his kingdom seven years. The period denoted by the text would therefore be, 1st, a time, one year, 360 days, 2d, times, two years, (the least that can be denoted by the plural number,) 720 days, and 3d, the dividing of time, half a year, or 180 days; which being all put together, make 1260 days. And a day in symbolic language, signifying just a year, (Num. 14:34; Eze. 4:6,) the period turns out, divested of all mystery, to be just 1260 years. This is the same that Dr. Clarke gives us in his note on Dan. 7:25, where he says, "In prophetic language a time signifies a year; and a prophetic

1. A Campbell on Roman Catholicism.
2. For an extended account of the persecutions carried on by the Catholics, see Religious Encyclopedia, Art., Persecution.
3. Antiquities, b. i. chap. x, sec. 8.

year has a year for each day. Three years and a half (a day standing for a year as in chap. 9:24) will amount to one thousand two hundred and sixty years, if we reckon thirty days to a month as the Jews do."

But the same period and same power are elsewhere brought to view in the word of God. In Rev. 12:6, we read of a woman (the acknowledged symbol of the church) who fled from the face of the dragon to a place prepared of God, that they should feed her there a thousand two hundred and three score (1260) days. The same woman is again mentioned in the 14th verse, and the time during which she was to be nourished in the wilderness, as brought to view in verse 6, is here called a time, and times, and half a time. These two expressions therefore, the word of inspiration for it, denote the same period.

Again: In Rev. 13, John speaks of a beast to whom there was given a mouth, which he opened in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. This power is on all hands acknowledged to be the Papacy; and who can fail to see its identity with the little horn of Dan. 7? But it is said of this beast, that "power was given him to continue forty and two months." As we have seen that in Bible language, a month consists of thirty days, forty-two months would amount to just 1260 days; which is farther proof that the two powers are identical, and that the expression, a time, times, and dividing of time through which the little horn was to continue, denotes in prophetic language, 1260 days, and in literal language 1260 years. There can be no doubt therefore in regard to the duration of the little horn's dominion over the saints, and times, and laws; and this being settled we are prepared for the application.

Having shown that the Papal supremacy commenced in 538, we have but to add 1260 years to that date to find its termination. They carry us to A. D. 1798; and here history has set up a towering waymark for the comfort and encouragement of all those who, waiting for the consolation of Israel, are watching the signs of the times, and patiently studying the word of prophecy. If clothing the Pope with temporal power gave the saints into his hands, and marked the commencement of his career, depriving him of that power, would terminate his supremacy; and the Pope was thus deprived of his civil authority in 1798. It is a notable fact of history, that on the 10th of February, 1798, Berthier, a French general, at the head of the Republican army of France, entered the city of Rome and took it. On the 15th of the same month, the Pope and his cardinals were taken prisoners, and shut up in the Vatican. The Papal government was abolished, and Rome and Italy, at the request of the people, were erected into the Roman republic. The Pope was carried a captive to France, where in 1799, he died a prisoner and an exile.

But the Papacy was still to exist after this event; for the prophet goes right on to say, "And they shall take away his dominion to consume and to destroy it unto the end." This abolition of the Papal government, is set forth in Rev. 13, by the captivity and deadly wound of the blasphemous beast; but the wound was to be healed. The Papacy has indeed been restored, but not to its former dominion: it has no more power to depose kings, and put the saints to death; and it is compelled to tolerate Protestantism.

A clearer and more definite fulfillment of prophecy, than is afforded us in this instance, could not be required. From 538 to 1798 is just 1260 years. The prophet saw the Man of sin arise, and the saints given into his power. He ran his eye over the long period of his grinding persecutions, and told us that at a given point he should be driven from his throne and his power broken. Time rolled on to the period specified, and it was so! Eighty-two years have elapsed since that event, and his power has been consuming and wearing away. In 1870 he lost the last vestige of his temporal sovereignty. The Bible has been circulated by millions of copies, which it was always the policy of the Pope to suppress; and the ancient institutions of Papacy are crumbling in her strongest holds. What is the next event in this chain of prophecy? The beast shall be slain, and his body given to the burning flame, and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High. What

more could we require? If a chain of prophecy like this will not convince mankind that earth is acting its final scenes, that time's last sands are falling, would a hundred more just like it? If one solemn "Thus saith the Lord," from the mouth of Jehovah, that the end of all things is at hand, will not convince and arouse, would it though uttered an hundred times? For us it is enough. When a prophet has told us with unerring certainty ninety-nine particulars in a series of events, for our part, we can trust him for the hundredth. The beast will be slain and his body given to the burning flame. The Man of sin will be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming. The saints will take the kingdom. Blessed privilege to be among them! There is always good spoken concerning them. There is no chain of prophecy but carries them to a glorious end. There is an endless age of unutterable glory always held up before them. They shall take the kingdom. They shall be delivered, whose names are found written in the book. They shall shine as the brightness of the firmament forever and ever. They shall stand on Mount Zion with the Lamb having the harps of God, and shout victory over the beast and his image, and the number of his name. May the writer and the reader of these imperfect lines help swell the ranks of God's mighty, shining ones, when they go in to possess the kingdom.

U. S.

ROMANS 5:19.

SOME in this age are so afraid of *legalism*, as they call it, that they cannot endure the idea of *commandments* in the gospel dispensation. They profess that *love* supersedes *obedience*, whereas obedience is the test and proof of love. More than this; it is the embodiment of love. They will have it—"Love is a substitution for the law." But the word of the Lord has it—"Love is the fulfilling of the law."

Let us trace the terms used in Rom. 5:19, and see what relation is there brought to view of the work of Christ and *our obedience* to the law. The verse speaks of "obedience," "disobedience," "sinners," and the "righteous." Remembering that the whole connection is a dissertation on the law and its relations, we examine the definitions. Unrighteousness is the same as sin. "All unrighteousness is sin." 1 John 5:17. And, "Sin is the transgression of the law." 1 John 3:4. Righteousness is the opposite of unrighteousness; but unrighteousness is sin, or the transgression of the law; therefore righteousness is the opposite of the transgression of the law; which is to say that righteousness is obedience to the law.

These definitions or synonyms are "by authority," being given in the Scriptures. We may properly read them in the text, Rom. 5:19, as follows: For as by the disobedience, or sin, of one, many were made disobedient; so by the obedience of one, shall many be made obedient.

Obedient to what? As sin is the transgression of the law, their reversed condition makes them obedient to the law, which is here the subject of the apostle's discourse. If sin is disobedience to the law, the remedy must of course be effected by obedience to the law. I say, of course, for how shall disobedience be cured except in obedience? Can any one tell? How shall our sins or transgressions of the law cease, except by our ceasing to transgress it? The truth on this subject is so plain that nothing but prejudice can prevent any one seeing it.

J. H. WAGGONER.

CAN WE KNOW THE DAY?

It is said that it is impossible to find the day of the Sabbath. If this is so, of course you cannot keep it. Then who is to blame if we do not keep it? Not ourselves surely. No one is to be blamed for not doing what he cannot do.

Now who believes in God, believes he commands us to keep his Sabbath, and yet believes he has left it by his word and his providence so that we cannot obey his commandment, because it is impossible to find the day? I do not believe in nor worship such a God as that. If this is a true description of God, it is no wonder you do not care to honor him by keeping his Sabbath. But if God is not of this character, you can keep his Sabbath, and you ought to do so. Make sure on which party the fault lies, before you come to the Judgment.

R. F. COTTRELL.

SIN rides the sled down hill. Repentance draws it back again.

WALK IN THE LIGHT.

April 1884

JESUS is light, and in him is no darkness at all. His people should be children of light, since they are renewed in his image, and called out of darkness into his marvelous light. As he is the light of the world, so also they that represent him should be the light of the world. They should not walk in darkness, but should have the light of life. The more closely people strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ will strengthen them to resist the wily foe in his efforts to lead them from the truth.

There is too much comparing ourselves among ourselves, taking fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were. But their present faith and position in the world must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people, do not correspond with the blessings, privileges, and light, which has been conferred upon them, they will be weighed in the balance and found wanting.

With some, the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance, or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it. And yet they rest as unconcerned, and well satisfied, as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people, yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind, than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things.

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object, and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness, for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. All must obtain an experience for themselves and act well and faithfully their part in the game of life. While Satan is watching an opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or, if he has lost a heavenly grace through lack of watchfulness, he will have a struggle to regain it.

It is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in Heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, they will succeed. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master.

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting him. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all

4. Croley on the Apocalypse. Theirs' History of the French Revolution. Clarke on Dan. vii, 25. Americana Encyclopedia, Arts., Pope, and Berthier.

iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by idle or foolish talking or jesting. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us.

Those who hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance they do not really know whether they are following in his footsteps or in those of their great enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples.

The life and spirit of Christ is the only standard of excellence and perfection, and our only safe course is in following his example. In doing this he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness. MRS. E. G. WHITE.

A JOKE WITH A POINT.

THE Santa Barbara Press contains the following:—

"Mamma, I'm going to start a Sunday-school, next Saturday, for the Spanish children. I think that would be doing something for God, don't you?" asked a little Santa Barbara miss of nine years, the other day."

To which the San Francisco daily *Alta* appends the following:—

"But it will mix up the recording angel's books. How can he run in a Sunday-school among Saturday's matinees and fights?"

Coming to facts, the *Alta* overlooks the abundance of "Sunday entertainments" in its own vicinity. With the Sunday excursions, Sunday picnics, the open Gardens, the match games of base ball, shooting matches, special Sunday attractions at Woodward's Gardens, open saloons, and cigar stands, and other sports literally "too numerous to mention," the Sunday-school occupies a very small place in a San Francisco Sunday.

But the point made by the *Press* is worthy of note. It refers to the incongruity of a Sunday-school on Saturday. But there is little chance to laugh over the mistake of the "little Santa Barbara miss of nine years," while so many aged people, of large opportunities, are continually making the blunder of thinking that they hold Sabbath-school on Sunday! Look at the following facts:—

There is no chance to question the fact that Sunday is the first day of the week. And all that we can know of the Sabbath we learn from the Bible—it is entirely a Bible institution. But the Bible distinctly says that "the seventh day is the Sabbath." This is the unvarying testimony of the Old Testament; and every one of the many mentions of the Sabbath in the New Testament refers to the same day. As in Luke 23:56, and 24:1, the Sabbath day, upon which they rested "according to the commandment," was immediately followed by the first day of the week. Indeed, no day but the seventh day can possibly be the Sabbath of the Lord; for *Sabbath* means rest, and as the Sabbath institution is based solely on the facts of creation, that day alone can be the Sabbath, or rest of the Lord upon which he rested, which was the seventh day. There is no hint in all the Bible of any institution of a Sabbath on the first day, of any commandment or obligation for its observance. It is not the Sabbath. Now, if it can be truly considered an incongruity to hold Sunday-school on Saturday, is not the incongruity equally great to hold Sabbath-school on Sunday? The idea of holding Sunday-school on another day than Sunday, is quite as reasonable as that of holding Sabbath-school on another day than the Sabbath.

J. H. WAGGONER.

TEMPERANCE.

"God's people are the light of the world." It is by their good works that others are to see reflected in them the character of Christ. His character should ever be exemplified in their lives that the world through them may learn of him.

Every true reform should receive the support of all Christians. The standard should be raised high, and their lives bear testimony to a more exalted platform than that raised by those not professing His name. When the Christian fails in this respect, he lowers the standard of piety and holiness, and the cause of Christ is reproached.

The platform presented by the American Health and Temperance Association recognizes three pledges, viz., the Anti-Whisky Pledge, the Anti-Rum and Tobacco Pledge, and the Teetotal Pledge, which excludes in addition to the others, the use of tea, coffee, and opium. This is the pledge which all church members are expected to sign. True temperance, taken from a Bible standpoint, prohibits the use of improper and stimulating food as well as intoxicating drinks. Our Saviour's caution is, "and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

It is a universally acknowledged fact that tobacco and opium not only enslave the appetite but create a thirst for intoxicants. The Christian, therefore, should renounce every connecting link that serves to enslave him in the bondage of intemperance, whether it be food or drink.

Tea and coffee contain a certain amount of that which is absolutely poisonous. In fact, the so-called virtue of these beverages is due to the narcotic poison which they contain. A writer in the *Atlantic Monthly* remarks: "Next to tobacco and alcohol, tea and coffee have supplied more of the needed (?) excitement of mankind than any other stimulants. Many sober minds make tea the *vis a tergo* [propelling force from behind] of their daily intellectual labor. Just as a few, of greater imagination or genius, seek in opium the spur of their ephemeral efforts."

Is it too much for the professed children of God to take their stand against these injurious stimulants? Should we not consider the moral bearing of this question? May God bless the army of Christian men and women who will not in their practice countenance any habit that will enslave the appetite or compromise the sternest integrity. S. N. HASKELL.

SIGNS OF THE END.

THE Illustrated *Christian Weekly* says: "It cannot be denied that in the moral and religious tone of society at large all the world over, there has been a deterioration and a failure to respond to former remedies, of increasing and notable character. The average Christian conscience has lost much of its tenderness, and does not hesitate to act upon principles, which even a generation since would have been accepted with great hesitation."

"The lines of Christian conformity to the maxims and amusements of the world are much more loosely drawn. The participation in theatrical and operatic exhibitions, the mingling in dances, and Sabbath indulgences of reading, and riding, and neglect of the service of God, were very differently regarded then by most professors of religion. And as the evil has extended the old remedies of religious warning and instruction have greatly failed of their former effects."

"Is there then, some general cause which is affecting the world morally and spiritually, as well as physically? Are we drawing nigh to the 'last day,' when 'perilous times shall come?' 'For men shall' then, the apostle tells us, 'be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.'"

The feature of depravity described in the concluding clause, which no one but God could have foreseen, is peculiarly characteristic of the present age.

The Missionary.

Ye who have labored since the morn,
The heat and burden of the day,
Still nobly bear as ye have borne;
The Lord of harvest will repay
The work your loving hands have wrought.
Already have your faces caught
A kind of glory from the sky,
A radiance which can never die!

PROVOKING TO GOOD WORKS.

THE officers of our missionary societies should stimulate the members to work, and the members by their example should encourage each other. It is in harmony with Scripture teaching "to provoke" one another to good works. Says Paul, "Let us consider one another to provoke unto love and good works." Heb. 10:24. "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many." 2 Cor. 9:2.

There are various kinds of work to be done in the missionary cause. Absent members should be corresponded with, not simply to ascertain their worldly prospects, but to learn their spiritual standing and advancement, and to stimulate and assist them if possible in performing missionary labor in their new place of residence.

Those in the church who may be faltering, in trial, or in need of help, as well as those who may be interested to learn the truth, and have not yet taken their stand upon it, should be visited. In many instances, when a minister comes to a church, he is met by some of the members who say, "There is a brother or sister so and so, who ought to be visited. I don't think any one has called on them in a long time."

This branch of the missionary work is just calculated to furnish helpers to the ministry, and to furnish nursing fathers and mothers in the church. With the lack of ministers among us the missionary society has been wisely ordered of the Lord to raise up many helpers. Judicious missionary labor is calculated to accomplish as much or more than all the ministers in bringing souls to the truth.

Shall we meet the Master, doing all we can in his cause and receive the plaudit "Well done, good and faithful servant"? or shall he come seeking fruit and find with us "Nothing but leaves"? J. N. LOUGHBOROUGH.

EXTRACTS FROM LETTERS.

WE give below some extracts of letters received in response to copies of the SIGNS sent out by our missionary workers.

A brother writing of his courage in the missionary work says: "I am sending out sixty-three copies of the SIGNS every week, and twenty copies of *Good Health* every month. It is sweet to work for Jesus. I am in hopes that my prayers will soon be answered, and that I shall have at least one hundred and twenty copies of the SIGNS to send out weekly. Not long since I received a letter from a gentleman in Kentucky, stating that he had heard so much of the SIGNS OF THE TIMES, that he wanted me to send him a sample copy, with subscription price for one year. We have received letters from Australia, England, Wales, Italy, Egypt, South Africa, and we have correspondents in many other parts of the world."

A friend writing from N. C., says: "I have received several copies of the SIGNS OF THE TIMES. Have read them with great care and interest. I am well pleased with the doctrines they advocate. I agree with you exactly in regard to the immortality of the soul, and eternal punishment. I think the application of the two-horned beast to the United States must be correct. Judging from the religious tone of the SIGNS, Seventh day Adventists certainly possess a greater Christian zeal than most other Christians. I feel very grateful to you for being so kind to me a stranger. May God speed you in your labor. I shall do all I can to circulate the SIGNS. I am satisfied that you are right in regard to the Sabbath. I have not given the sanctuary subject much study yet, but will study on that next. I understand that you have a tract entitled 'The Rich Man and Lazarus,' which I would like to read. Although satisfied on the subject myself, I would like to be able to satisfy others."

Another writes from Scotland: "I have received several copies of the SIGNS OF THE TIMES. I read the paper with interest, and give it away when I

am through. But though there are frequently articles with which I fully sympathize, I must candidly tell you that my views on the meaning of prophecy are widely different from yours, and are, I think, hardly likely to be changed without more reason than I have yet seen."

A lady replying to a letter sent with copies of the *Signs* to Jamaica, by a member of the Oakland V. M. Society, says: "I have to acknowledge the receipt of your kind note together with your little treasure, for such they are to me. I have read them with profit and delight. One matter that has puzzled me, was the state of the dead. Other things that I desired to know more about, have been clearly brought to my mind's eye through these little messengers. Thanks for opening my understanding."

A gentleman writes from Ireland: "Many thanks for your kindness in sending the *SIGNS OF THE TIMES*. I find them very interesting and edifying. I should feel grateful to have them continued."

Another from Yuba City, Col., writes: "I have received several numbers of the *SIGNS OF THE TIMES*. They contain much excellent reading matter, and their general tone seems well calculated to assist the good cause to which the paper is devoted."

A lady in Essex, Conn., writes to a friend who has recently commenced to observe the Sabbath: "I was somewhat surprised to learn of your 'new departure,' but have no condemnatory words for you. I once had my attention called to the subject of the seventh-day Sabbath, and partially investigated it, but something came in my way; yet now I want the very best light there is. If you have anything to help me, please let me have it. I wonder what the mark of the beast is. Can you tell me? I feel an intense desire to belong to the Lord's family here, and to be gathered with them by-and-by."

MEETING AT SANTA ROSA.

THIS meeting was one of special interest to the friends of the cause in that section. The companies at Healdsburg, Green Valley, Sonoma, St. Helena, Petaluma, and Stony Point were represented, besides many scattered brethren from the surrounding country. The testimony of Sister White was well received and appreciated by the friends present. On Sunday P. M., the matter of Bro. Corliss and others coming to this coast to labor was mentioned. After some spirited remarks by the leading brethren present, the following was moved by Elder Healey, seconded by Bro. John Morrison, and carried by a unanimous vote:—

Resolved, That we cordially invite Brethren Corliss and Farnsworth, or such other Brethren as the general Conference may see fit to send us, to labor on this coast, and promise to sustain them by our prayers and means to the best of our ability.

The propriety of purchasing a tent for such laborers to enter new fields was suggested, whereupon Elder Healey presented the following:—

WHEREAS, We hope and expect that Elder Corliss and collaborators will be sent to labor on this coast the coming season, and in order to make their labors the more effectual, we must have a tent in addition to those now used by us in this State, one of which is much worn; therefore,

Resolved, That we raise a fund of five hundred dollars to purchase such a tent as the Conference Committee may decide to be needed, and to this end pledge ourselves to pay at or before our next Northern Camp-meeting the sum set opposite our names.

Instead of a formal adoption by vote, all had the privilege of expressing their minds in a more practical manner by signing their names opposite certain amounts they felt able to give. Nearly all present, including children, signed the above; some, representing other churches, preferred to wait and head a list in their own church. The sum of over one hundred and fifty dollars was immediately pledged.

Each church and company in the State, through the tract society officers, will have the privilege of assisting in raising a tent fund, to be appropriated in furthering the cause in this Conference.

At 7 P. M., on Sunday, Sister White spoke to a large and interested audience from 1 Peter 1: 13-16. The influence of this meeting was excellent, and the brethren return to their homes with renewed courage.

S. N. HASKELL.

A MAN'S virtues should be measured, not by his occasional exertions, but by doings of his ordinary life.

LAFAYETTE, CAL.

MARCH 7, a Health and Temperance club was organized, with Melville Grant as leader, and Mrs. W. Downey, secretary.

All here are now supplied with Testimony, No. 29, and nearly all with titling-boxes. The Sabbath-school class contribution boxes work well, and at the present rate will more than furnish all necessary supplies.

Elder W. S. Urmy, the Methodist pastor here, threw out a challenge for discussion on the Sabbath question, which I accepted, and it came off March 11. He took strong antinomian ground, denied that Christ was our example, and said that it was unnecessary to keep the Father's commandments. The Lord gave force to the truth in reply.

The Alhambra school-house near here was burned in a gale last week, and so closed the way for my giving a course of lectures there before the tent season, as I had intended.

March 16, 1880.

B. A. STEPHENS.

BATTLE CREEK, MICH.

UNDER the caption of "Another Precious Sabbath" the editor of the *Review* writes: "The good work in the church at Battle Creek, noticed in previous numbers of the *Review*, still continues. Sabbath, March 6, was perhaps as triumphant a day as ever occurred in their experience. A meeting was held at the commencement of the Sabbath, so largely attended that the auditorium of the Tabernacle was well filled. After a powerful exhortation from Bro. White, and testimonies from many others, a call was made for sinners and backsliders to turn to the Lord. About as many responded as on the Sabbath before, between seventy-five and a hundred pressing forward to the front seats. A disposition to seek the Lord earnestly was manifested by many of these. One, a prominent student at the College, by hearty confession of past backsliding, and by asking forgiveness of teachers and students of the College, pastor and members of the church, and finally of the Lord, for past errors and wrong influence exerted, put himself on the side of the right in a manner to greatly affect and rejoice all hearts."

DEBELLO, WIS.

BEFORE going to Debello, I spent some time at Avalanche, where two united with the church, one of whom had formerly been a slave. He has learned to read, and is now quite familiar with the Bible. In fact, he can repeat more verses from the Bible than many Christians who have all their lives been able to read. He found it quite difficult to give up tobacco, but, by the help of God, hopes to overcome this vile habit. I left the brethren much encouraged.

I came to Debello Feb. 20, and was agreeably surprised to find that the brethren here had built a small church. The majority of them are poor, and hence it was quite an undertaking to build a house of worship. An intelligent man, formerly a skeptic, has recently embraced present truth, and he now knows from experience that there is a reality in religion. His wife was also a skeptic, but some time since she renounced infidelity, and was baptized.

Last evening I spoke on the law and gospel, in a Dunkard church at Valton, about two miles from Debello. At the close of the meeting, a Quaker arose and said that he indorsed every point, and that what I had said was Bible truth. He has kindly offered us the use of the Quaker church.

O. A. JOHNSON.

ALLENTOWN, DAKOTA.

THE interest here continues; but on account of a sweeping prairie fire, the attendance on our meetings has fallen off some. We have spoken three times on the Sabbath question, and eight have already commenced to keep it. Others are deeply interested, and we think they will obey. We have liberty in presenting the truth. To the Lord be all the praise.

D. T. BIGGS.

KIRKSVILLE, MISSOURI.

I HAVE for the present closed the meetings at Roberts school-house, fifteen miles north-east of Kirksville. Twenty here have signed the covenant, and there are a few others who say they will, sooner or later. I have obtained eight subscribers for the *Review* and three for *Good Health*.

H. WREN.

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The Home Circle.

LEAN HARD.

CHILD of my love, lean hard;
And let me feel the pressure of thy care.
I know thy burden child; I shaped it,
Poised it in my own hand,—made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
I shall be near, and while he leans on me,
The burden shall be mine, not his.
So shall I keep my child within the circling arms
Of mine own love. Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds! Yet closer come;
Thou art not near enough; I would embrace thy care,
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not then,
But loving me, lean hard!

THE WAY OF ESCAPE.

Mr heart ached for the wretched man. His debauch was over; his nerves unstrung; the normal sensibilities of a fine, moral nature, quickened, after a brief torpor, into most acute perceptions. Such a haggard face! Such hopeless eyes! I see the picture now, as a haunting specter.

"Let the memory of this hour, so burdened by pain and repentance, be as a wall of defense around you in all the future," I said.

He looked at me drearily. Slowly shaking his head, he replied:—

"Such memories are no defense. My soul is full of them. When temptation assails, they fall away, and I am at the mercy of mine enemy, who rushes in, like a hungry wolf, to kill and to destroy."

"Is there no help for you, then?" I asked.

"I fear not," he answered, after a little while, in a hopeless kind of way.

"It cannot be." I spoke confidently and assuringly. "No man is given over to such utter ruin. There must be, and there is, a way of escape from every evil."

"Except the evil of a bad and degrading habit—that vile second nature," he answered, "the steady current of which is forever bearing him downward, downward, toward a storm-wrecked ocean. He may seize the oars in alarm, as I have done scores of times, and pull against the current, making head for a little while. But human strength avails not here. The arms grow weary, the spirit flags—it is easier to drift than to row, and down the current bears him again. It is the history of thousands and tens of thousands, and I am no exception."

"There is help for every man, no matter where he is or what he is. We cannot fall so low that the Everlasting arms are not still beneath us, ready to bear us upward to mountain heights of safety."

There was not a ray of hope in his dreary eyes. I saw his hands moving in an uncertain way. Then they rested one against the other. Suddenly they were clasped together, while his eyes flew upward in a wild, half-despairing appeal to God, his lips groaning out the words,—

"Save me, or I am lost!"

Even now, memory gives back the thrill that swept along my nerves as his cry penetrated my ears.

Never from any human soul went up, unheard, a prayer like that. He who once and forever took upon himself our nature, and who was in all points tempted as we are, yet without sin, and who is touched always with the feeling of our infirmity, stands close beside us, knocking at the door of our heart, that he may come in and help and save us. All hell is powerless before him. Impure desires flee from his presence like night-birds when the sun arises; and the cords of evil habits are broken, as the withes that bound the arms of Samson, at His lightest touch.

I waited for a little while without speaking, watching him closely, to see if he would rise into anything like confidence. Gradually the hard, desponding look faded from his countenance, and I saw a calm resolve begin to show itself about his mouth.

"One effort more," he said at last, speaking slowly, but very firmly: "one effort more, but not in my own strength. I have tried that too often, and shall never try it again. I give up the struggle as hopeless. If God fails me, I am lost."

What a fearful crisis! If God fail? He never fails—is never nearer to us, nor stronger to help us, than at the moment when, despairing of our own strength, we turn to him. The only danger lies in our not trusting him fully.

"But how shall I trust him? How shall I get a transfer of his strength to my will? How is it that his power can supplement my weakness? I am away down in the valley of sin and shame; how am I to get upon the mountains of purity, peace and safety? Will he bear me up as on the wings of an eagle? or must I climb and climb, from day to day, until I reach the summit?"

"You must climb," I said.

"I cannot. I have no strength. I have tried it a hundred times and failed." He answered with returning doubt.

"And will fail again, if you trust in your own strength. But, with God-given strength, used as your own, the ascent is sure."

"Ah! I see!" Light broke all over his face. "I see! I see!" he repeated. "God does not lift us out of our sin and misery, but gives us divine strength, if we ask him in all sincerity, by which we lift ourselves."

"Yes."

"It is very simple and clear." He drew a long breath of relief, like one who has a load taken from his mind.

"Best of friends!" he exclaimed, in deep emotion; "you must have been sent to me by God. Hope dawns on a night that has been starless. I see the way to safety—for me the only way. No one knows but myself how hard I have tried to reform, nor in how many ways I have sought to escape from a terrible thralldom. But all has been in vain. When this remorseless appetite that has enslaved me asserted itself, my will became as nothing."

Long time we talked, I saying all that I could to strengthen him.

On the next Sabbath, much to my surprise and pleasure, I saw him at church with his wife. I could not remember when I had seen him there before. At the close of the services, as I moved down the aisle with the crowd, some one grasped my hand and gave it a strong pressure. I turned and looked into the face of the friend I had tried to save.

"Oh, Martin!" I said, as I received a glance full of meaning, and then returned his hand pressure.

We walked for a few moments side by side without speaking, and then were separated by the crowd.

On the Sabbath following, he was at church again; and Sabbath after Sabbath found him in the family pew, that for years had seen him so rarely.

Three or four months went by, and Martin's feet were still in the paths that led upwards. But one day I was shocked to hear that he had fallen again. On careful inquiry, I learned that he had been with his wife to an evening entertainment, given by a citizen of high worth and standing, whose name is on every lip as munificent in charity; but who, whatever may be his personal conviction, is not brave enough to banish wine from the generous board to which he invites his friends. And I learned still further, to my grief and pain, that the glass which broke down the good resolution of Martin, and let in upon him the fierce flood of repressed appetite, was proffered by the hand of this good citizen, as host.

I lost no time in going to my poor friend. I found him away down in the valley of humiliation, his soul in the gall of bitterness. Shame and sorrow were in his heavy eyes; but not despair. I took hopeful notice of this.

"It is very hard for us, all but God forsaken wretches!" he said bitterly, after the first formal sentences had passed between us. "Mr. — is a man of generous feeling. He gives, in a princely way, to churches and to charities; is one of our best and most liberal citizens; and yet, after I have taken a few steps heavenward, he puts a stumbling block in my way and I fall back toward hell!"

"You could not have fallen over any stumbling block which man or devil might have placed in your way," I answered, "if you had been walking in divine, instead of human strength."

"Well do I know that," he replied.

"And so," I said, "let this sad fall keep you in a more vivid remembrance of human weakness. Never for one instant trust in yourself. Stand perpetually on guard. The price of your liberty is eternal vigilance."

"It is a hard fight," he said, with a sigh, despondingly.

"Life is a warfare," I replied. "We are all beset with enemies, who know too well our vulnerable places—enemies that never sleep; implacable,

cruel, ever seeking our destruction. I, you, all men have them. Trusting only in human strength, no one gains a victory; but in divine strength the issue of battle is sure. And so, my friend, gird up your loins again, and be wary and valiant."

Hope and courage came back into his heart.

"Beware of ambush," I said, as I parted from him that day. "The enemy, coming on you unawares, is more to be dreaded than when he forms his line of attack to the sound of trumpets. Seek no conflicts; keep off his ground; but when he comes forth to meet you, giving challenge, do battle in the name of the Lord."

A few weeks afterward I was present when a gentleman of large wealth and good standing, both in church and society, said to him:

"I didn't see you at my house last evening."

"No," was the rather curt reply; "it is safer for me to keep off of the devil's ground."

"I don't understand you, sir!" replied the gentleman, a flush of sudden anger in his eyes, for he felt the remark as a covert insult.

Martin's face grew sober, and he answered with a calm impressiveness that caused the anger to go out of his listener's eyes, and a thoughtful concern to take its place.

"I am fighting the devil," he said, "and must not give him the smallest advantage. Just now I am the victor, and hold him at bay. He has his masked batteries, his enchanted grounds, his mines and pitfalls, his gins and miry sloughs; and I am learning to know the signs of hidden danger. If I fall into any of his snares, I am in peril of destruction; and though I struggle and fight my way out, I am weak or wounded, and so the less able to meet the shock of battle when he rushes upon me as I stand on guard, ready in God's name, for the conflict."

"His enchanted ground is a social company, where wine flows freely. I speak of what it is to me, and call it, so far as I am concerned, the devil's ground. He caught me there not long ago, and had me at his own advantage. But, I will not again set feet thereon. If you, good citizens, make of your homes, in mistaken hospitality, places where the young find temptation, and the weak stumbling blocks, men, such as I am, must shun them as the gates of hell."

His manner had grown more and more impressive.

"Is it so bad as that?" remarked the gentleman, in a voice that showed both surprise and pain.

"Just so bad," Martin answered impressively; "I believe Reigart's oldest son was at your house?"

"Yes."

"It was the devil's ground for him. An hour or two ago I saw him coming out of a saloon, so drunk that he could not walk straight. And only three days ago, his father told a friend that his boy had certainly reformed, and that he now had more confidence in his future than he had felt for a long time."

"You cannot mean what you say?" the gentleman exclaimed in visible agitation.

"I have told you only the sad and solemn truth," was Martin's answer; "and if I had accepted your invitation, I might now be lying at a depth of misery and degradation, the bare thought of which makes me shudder!"

The gentleman stood for a little while as if stunned.

"This is frightful to think of," he said, and I saw him shiver.

"It is the last time," he added, after a pause—"the last time that any man shall go out of my house weaker and more degraded than when he came in. If my offering of wine cause my brother to offend, then will I not offer it again while the world stands."

"Ah, sir!" answered Martin, "if many, many more of our good citizens would so resolve, hundreds of young men now drifting out into the current of intemperance, might be drawn back into safer waters; and hundreds of others who are striving to make head against it, saved from destruction. I speak feelingly, for I am one of those who are struggling for life in this fatal current."

* * * * *

"Was that Martin who passed us?" asked a friend with whom I was walking.

"No," I answered, in a positive voice; and yet, as I said the word my heart gave a throb of fear—the man was so like him.

"It was, I am sure. Poor wretch! He tries hard to reform: but that cursed appetite is too

much for him. I'm afraid there is no help. He'll die a drunkard."

I turned back quickly and without a response, following the man we had passed. Just as I came up to him, he had stopped at the door of a drinking-saloon, and was holding a brief parley with awakened appetite.

"In God's name, no!" I said, laying my hand upon him.

He started in a frightened kind of way, turning on me a haggard face and blood-shot eye. I drew my arm within his, and led him away passive as a child. Not a word was spoken by either until we were in his office, which was not far distant, and the door shut and locked. He dropped into a chair, with a slight groan, his head sinking upon his chest. He was the picture of abject wretchedness.

"It must have been no ordinary temptation," I said.

I waited for him to reply, but he kept silence. "The enemy must have come on you unawares," I added, after a brief pause. "The bolt must have fallen ere you saw the warning flash."

"I was taken at a disadvantage; but I had time to know my enemy, and should have given battle in God's name, instead of yielding like a craven."

Such was his reply. It gave me hope.

"Tell me the whole story," I said.

He raised himself to a firmer attitude; and I saw swift lights beginning to flash in his dull eyes. "Wounded again in the house of a friend," he replied.

"What friend?"

"One on whom God has laid the special duty of saving human souls—our minister!"

"Not Mr. L.!"

"Yes."

I was confounded.

"I went to him for help," continued Martin, "and instead of the counsel and support I then so much needed, for my old enemy, appetite was gathering up his strength, and setting his host in battle array, I was tempted and betrayed! I should have gone to God, and not to man. With his Divine Word in my thought, and prayer in my heart, I should have opposed the awakening enticement of desire, as I have so often done and prevailed."

"Tell me how it happened," I said.

"As I have just told you," he replied, "I was not feeling very strong. That old restlessness of which I have spoken, had come back upon me, and I knew what it meant. So, I said to my wife, 'I think, Mary, that I'll step around and see Mr. L. I'd like to talk with him.' She looked at me with a slight shadow of concern in her face; for she has learned to know the signs of a coming hour of darkness, when the powers of hell renew their direful assaults upon my soul. 'Do,' she answered; and I went.

"I found Mr. L. in his library, but not alone. Mr. E., the banker, had called in to have a talk with the minister about a college for theological students, in which both felt considerable interest. Funds were wanted in order to give the institution the required efficiency; and the ways and means of getting funds were earnestly discussed by Mr. L. and the capitalist. After an hour's talk, and the arrangement of a plan for securing the object in view, Mr. L. rang the bell. To the servant who came in, he said something in a low voice, that I did not hear. The servant retired, but came back in a few minutes, bearing, to my surprise and momentary consternation, a tray with wine and glasses. I saw a pleased light in the banker's eyes, as they rested on the amber-colored wine.

"Some fine, old sherry," said Mr. L., "sent me by a friend abroad. I want you to taste it." And he filled the three glasses that were on the tray, handing one to his guest and another to me. In myself—my poor, weak self!—I was not strong enough to refuse. If I had looked up to God, instantly, and prayed for strength to do the right, strength would, I know, have come. But I did not. I took the glass, not meaning to drink, but to gain time for thought. To have refused, would have been, I then felt, to set myself up as a rebuker of these men; and that I had not the courage to do. No, I did not mean to taste the wine. But, as they lifted their glasses, drank and praised the fruity juice, I, in a kind of mesmeric lapse of rational self-control, raised my glass also, and sipped. A wild, fierce thirst possessed me instantly, and I drained the glass to the bottom!

"A sudden terror and great darkness fell upon me. I saw the awful gulf on whose brink I stood. 'I will go home,' I said to myself; and rising, I bade the two men an abrupt good-night and left them. But I did not go directly home, alas for me! There were too many enticements by the way. Indeed, I don't know how or when I got home.

"Of the shame, the anguish, the despair of this morning, I cannot speak. You don't know what it means—have no plummet by which to sound its depths of bitterness. I left home for my office, feebly resolved to keep away from temptation; how feebly, you know! If the good Lord who is trying to save me, had not sent you to my rescue, I would now be—oh! I cannot speak the frightful words."

"He never leaves us nor forsakes us," I answered. "He is always going out upon the bleak mountains, to the hot desert, and into the wilderness of wild beasts, seeking his lost and wandering sheep. If they hear his voice, and follow him, he will bring them into his fold, where is peace and safety."

A few years have passed since then, and Martin still holds, in divine strength, the mastery of appetite. The vile second nature he had formed unto himself, and which bore him downward, for a time, in its steady current, grew weaker and weaker, as the new life, born from above, gained strength. In the degree that he resisted and denied the old desires, did they grow weaker; and in their place, God gave him purer and healthier desires, so that he became, as it were, a new man.

"The wolves are not all dead," I said to him one day, as we talked of the present and the past.

He looked a little sober as he replied—"No, my friend. I often hear them howling in the distance; and I know full well, that if I leave my Shepherd's side, and stray off into the wilderness, vainly trusting in myself, that I shall be as powerless to stand against them, as a helpless sheep. For me, I am not safe for a moment, except when I trust in God's strength to supplement my weakness. When I do that, all hell cannot prevail against me!"—*T. S. Arthur in Wood's Household Magazine.*

ITEMS OF NEWS.

—Reports say the Afghan army is increasing enormously.

—The British revenue for 1879 fell about \$17,000,000 below the estimates.

—The Episcopal church lost in membership in the State of Maine in 1879.

—Col. Blood, late husband of Victoria Woodhull, was on Governor Garcelon's recent staff.

—A famine prevails in Armenia and Kurdistan. It extends over 100,000 square miles.

—The New York *Independent* calls San Francisco's Mayor, Kallach, "a full blown hoodlum."

—In a recent fire in Zadworri, Austria, twenty-five houses were destroyed and five persons killed.

—The bark *Strathnairn*, from London to Melbourne, was sunk by a collision, and sixteen persons drowned.

—An Eastern paper predicts that Havana cigars will rise in price, as straw paper has gone up 75 per cent!

—Prof. Swing refused an increase of salary from \$7,000 to \$10,000, desiring that it might be applied to charities.

—Denis Kearney was arrested in San Francisco on the 11th instant for using threatening and incendiary language.

—March 11, by an explosion in a mill in Frankfort, Indiana, ten men were killed. The mill was entirely destroyed.

—The Parliament of England has been dissolved. The approaching election promises to be one of great excitement.

—A snow-storm with heavy wind prevailed at New York the 9th. Storm signals were flying all along the coast, as far as Norfolk, Va.

—Twenty-five persons were burned to death and twenty-nine were injured in a great fire which recently occurred in Moscow, Russia.

—The Afghans have recaptured the village of Charikar fifty miles from Cabul, completely routing the English garrison and their allies.

—General Miles reports from Fort Custer that the Crows have formed a treaty with the Sioux. Settlers are fleeing, expecting an attack.

—At Sydney, Neb., March 10, the express office was robbed of \$120,000 in gold bullion while the agent was at dinner. All was recovered but \$13,000.

—The Atlantic forest, according to Prof. Gray, is composed of 66 genera and 155 species; the Pacific forest of only 31 genera and 78 species of timber trees.

—The *Journal and Messenger*, speaking of those who weep over sermons, says: "In our experience the weeping Christians have not always been the strong Christians."

—The steamship *Great Eastern* is being fitted up to carry live stock from Texas to England. Her carrying capacity will be 2,000 head of cattle and 56,000 head of sheep.

—The newspaper interest—the people's interest—is endeavoring to have the tariff on paper and materials reduced; which the manufacturers are strongly opposing.

—Herr Von Puttkammer, the Prussian Minister of Public Worship, stands by the Old Catholics. He defends the retention of Old Catholic professors in Bonn University.

—By request of the California authorities, 300 Springfield rifles in the arsenal at Benicia were, March 11, placed at the disposal of Governor Perkins, by the War Department.

—The Supreme Court of the District of Columbia has decided that the law under which the Post-office Department withholds the letters of lottery agents is constitutional.

—News from Silverton, Colorado, March 9, reports another terrible massacre by the Indians. Several bodies of the murdered have been found; the excitement is very great.

—The Nevada City *Transcript* states that several corporations in that county engaged in quartz operations are discharging their Chinese employes and putting white men in their places.

—The Australian steamer, *City of Sidney*, ready to sail on the 15th, took fire at her wharf in San Francisco on the evening of the 14th. The firemen labored all night. The vessel was saved.

Mayor Kallach of San Francisco denounces government aid to suppress riot as "foreign interference." He must think he is on "the native sod" of Denis, or that he rules a government of his own.

—The Royal University, which is to succeed Queen's University, Ireland, will be governed by a senate of 36 members, of whom 18 will be Catholics, 9 Episcopalians, 6 Presbyterians, and 3 from minor bodies.

—The *Jewish Progress*, of San Francisco, says of religion among the Jews, "each rabbi has a religion of his own, elastic and vague," and hence it is "no wonder that the young generation is essentially irreligious."

—The gale of March 8, and the following night, was general in California, and did much damage to buildings, crops, trees, and shipping. Many vessels broke from their moorings in San Francisco harbor. Several were injured and one sunk.

—The Isthmus Canal may stir up trouble. While the United States seems determined to apply the "Monroe Doctrine" to the enterprise, the London *Standard* says England will watch American pretensions and resist them if necessary.

—Congress is taking action on the bargain between the Central Pacific Railroad and the Pacific Mail Steamship Company by which the former is enabled to keep up the fares. It is hoped that the public may be protected from this extortion.

—A Humboldt, Cal., paper says the prospect is gloomy, as the cold weather continues and stock is still dying. The news from British Columbia says there will be little stock left by the opening of spring; the weather is severely cold and the snow is deep.

—Lord Longford—long may his name be known—has suggested a remedy for the distress in Ireland. It is, "universal abstinence from whisky." But it will not be applied. Thousands would sooner see their wives and children starve than to give up their whisky and tobacco.

—A Vienna dispatch reports that the ice in the Vistula river is accumulating. On the Austro-Russian frontier, near Dzikow, the river broke through the dyke and flooded thirty villages, some of which were completely destroyed. A thousand persons are without shelter or food. Many cattle have been lost.

—Miss Rogers, a cousin of Richard Cobden, is the prodigy in the last examinations at Oxford University, England. She outstripped all the other students in Greek and Latin. Her knowledge in other branches is quite as wonderful. After passing her examinations she was at once appointed lecturer in Somerville Hall, one of the Oxford buildings for women students.

—The *Observer* (Presbyterian) is greatly alarmed at the rapid increase of Romanists in New York. It says it "is losing ground as an American Protestant city." And when the U. S. Constitution is so amended as to enforce "all Christian laws, usages, and institutions," the Catholic church will have a happy time in deciding what shall be considered Christian usages and institutions. It used to do so in Europe.

—In an article on California matters, the Chicago *Tribune* speaks thus: "The money capital and movable wealth of California are gradually, but pretty rapidly, leaving it. The employers are moving away, but the unemployed are left behind. Security to life and property is weakening, and between the collapse of gold and silver productions on the one hand and the fierce threatenings of the hungry, idle mob on the other, California is brought to face a new condition of affairs which should have been foreseen and been provided against in time."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 18, 1880.

We are requested by some person—name not given—to explain Job 7:9; Eccl. 9:5; and Isa. 26:14. We do not know the point aimed at in the request, but suppose it is in reference to the resurrection of the unjust. If this is so, we will inform the questioner that we have for sale a pamphlet by Elder Waggoner which thoroughly canvasses this whole subject, to which we refer him. See our book list.

TO STOCKHOLDERS.

Blank Certificates of Proxy have been sent to all the stockholders of the Association. With these has been sent another blank, which all the stockholders should be particular to fill out and return to this office. It is one giving consent to change our Articles of Association so as to increase the capital stock to \$100,000. The necessity for this is urgent. Many individuals have subscribed to the stock to whom no Certificates have been issued, and many are inquiring why this is neglected. The truth is we have issued all the Stock Certificates which the law allows to be issued until our capital is increased. Just as soon as two-thirds of the present stockholders signify their consent, the change will be made, and Certificates of Stock issued to all who have paid.

Let all remember that this change cannot be made by proxy. It can only be made by your signing the paper giving your consent to this special action. The person who acts as your proxy will have nothing to do with it. As we are anxious to issue stock to every one who has paid, we hope there will be no delay in giving attention to this matter.

MORE QUIET IN SAN FRANCISCO.

ALL through the country from west to east fears have been entertained of a riot in San Francisco. When Mayor Kallach delivered an inflammatory and threatening speech to the already highly inflamed mob, a scene of carnage was looked upon by many as unavoidable. It was so regarded in all the Eastern papers. At this time a Citizens' Protective Union was formed; really a Vigilance Committee; and energy and decision of action seemed assured by men being on this committee who did effective service in restoring order in that city in 1856. This had a marked quieting effect on the leaders of the communistic element. Gradually, however, they grew bolder, and the Mayor issued a remarkable proclamation, followed by a most violent and blasphemous speech by Kearney. For this Kearney was arrested and has been convicted in court. On Sunday last, just after his arrest, he delivered his usual speech on "the sand lot," in which he astonished everybody. He was as meek as a lamb, and actually complimented the Citizens' Protective Union.

Great injury has been done to the city by these agitators—especially to the laborers. By consulting the contractors it has been ascertained that contemplated improvements involving the outlay of at least \$1,000,000, for some of which contracts had already been let, have been postponed indefinitely or entirely abandoned. Capitalists refuse to invest their funds in improvements with a mob standing by threatening their destruction.

But it is now thought the danger is past. The decided, but too tardy, action of the citizens and the authorities seems to have had a beneficial effect. It is not believed that any outbreak will occur, at least if Kallach and Kearney are depended upon as leaders.

Since the above was written, Kearney has been convicted and sentenced to the full extent of the law—\$1,000 fine and six months imprisonment.

J. H. WAGGONER.

PLEASE READ AND REPORT.

Will the S. D. Adventist churches at Healdsburg, Lemoore, Santa Rosa, San Jose, Vallejo, Guenoc, Locust Grove, Placerville, Forestville, and all other companies who have not reported, please send me immediately: 1. The names of their officers, viz., deacons, elders, clerks, and s. b. treasurers. 2. The names of all the members, with their post-office address, as far as possible.

My address for the present is St. Helena, Napa county, Cal.

J. D. RICE, Sec. Cal. Conf.

Appointments.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30. Prayer-meeting every Tuesday evening at 7:30. Sabbath-school at 9:30 o'clock Sabbath morning.

In compliance with an invitation from the Ladies' Christian Temperance Union of Petaluma, Mrs. E. G. White will speak upon the subject of temperance, at the Theater Building, on the evening of March 20.

Mrs. E. G. WHITE will speak at Healdsburg, Sunday evening, March 21.

SABBATH and Sunday, March 27 and 28, Mrs. E. G. White will meet with the church at Woodland. The friends at Vacaville and surrounding country are invited to be present.

I WILL meet with the friends at St. Helena and vicinity, according to previous appointment, Sabbath and First-day, March 20 and 21. S. N. HASKELL.

THE district quarterly meeting for district No. 2, will be held at Lemoore, April 10. I hope to meet all of the T. and M. officers, and as many members as possible. GEO. W. HUTCHINGS, Director.

A CAMP-MEETING will be held in Tulare county, Cal., commencing April 22, and continuing over the following Monday. Particulars will be given next week.

THE GENERAL MEETING AT OAKLAND, APRIL 3-6.

As has previously been announced, this meeting will be one of general interest to the cause in California. It will commence Friday evening and continue over the next Tuesday.

The annual meeting of the stockholders of the Publishing Association on Tuesday will add much to the importance of this meeting. Our tract society interests and Conference matters, future plans and prospects of the cause upon this coast, will be duly considered. Sister White will give special instructions to ministers. Our ministers, tract society officers, and our leading brethren of the Conference, are expected to be present.

On Monday there will be a special meeting for the tract society officers and workers, to consider the best methods of doing business, etc.

This will be as important a meeting as has been held on this coast for many years. It would be well if every church in the Conference could be represented.

S. N. HASKELL.

CAMP-MEETING IN EASTERN OREGON.

THERE will be a camp-meeting held at Milton, Umatilla Co., Oregon, commencing May 27, and continuing until June 7. This includes two Sabbaths and first-days. Special instruction will be given in the tract and missionary work at this meeting, and matters of general interest will be considered. It is now expected that Sister White and other help from the General Conference will be present. It would be desirable to have every family of S. D. Adventists east of the Cascade mountains present at this meeting. Those who are able should procure tents. But let none remain away because they cannot do this. Such will be provided for.

COMMITTEE.

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.

ANNUAL MEETING.

PURSUANT to the statutes of the State of California, notice is hereby given that the regular annual meeting of the Society of the Seventh-day Adventist Church, of Oakland, will be held at the house of worship, corner of Clay and Thirteenth streets, Wednesday, April 7, at 7 o'clock P. M., for the purpose of electing a Board of five Trustees, and transacting such other business as may come before the meeting. Members will bear in mind the necessity of prompt and general attendance, that the proceedings may fully comply with the legal requirements.

By order of the President.

GEO. MANUEL, Secretary.

Oakland, March 18, 1880.

Business Department.

RECEIVED FOR THE SIGNS.

\$2.00 EACH. Mrs S P Hammond 7-11, D P Whitney 7-1, Mrs G G Crandall 7-10, Robert Glenn 7-10, Simon Lehman 6-1, C A Carey 7-1, Gustave Bernard 7-10, Miss Anna Boyd 6-37, Lavinia Rosa 7-10, Mrs O E M Howard (2 copies) 7-10, Dea Daniel Livermore 7-19, H F Clements 7-10, Theresa Goodsell (2 copies) 7-10.

\$1.25 EACH. Mrs Maria Rensher 7-10, E O Phillips 7-10, J C Stuart 7-10, Mrs Geo Burgess 7-10, W H Kynett 7-10, Amella Redd 7-10, C M Lovejoy 7-10, A J Dennis 7-10, Fred Mason 7-10, Lena Wilson 7-10, Mrs C D Harvey 7-10, Wm Cars 7-10, Joel Harris 7-10, Lorenzo Prouty 7-10.

\$1.00 EACH. Abbie Hoag 7-10, J M Hall 7-10, Ezra Whitford 7-10, P M Humphrey 7-10, Betsey Reed 7-10, J P Wolcott 7-10, Henry Bentley 7-1, A B Fleming 7-1, James McKinstry 7-1, Joseph Otis 7-1, Geo M Stephens 7-10, T L McCarty 7-10, Mrs C Udell 7-10, T E Boyd 7-10, Mrs E Udell 7-10, Mrs C Rogers 7-10, Chas W Gilbert 7-10, Isaac Williams 7-10, C C Davison 7-10, Noah Small 7-10, Wm Farris 7-10, Levisa Sage Graves 7-10, Mary Jane Spears 7-10, Mary E Jones 7-10, S H Davis 7-10, Eliza A Hilton 7-10, Roxey E Clark 7-10, Mary C Dalgertee 7-10, Margaret Maddison 7-10, E L Beckner 7-10, Rosa Dalosier 7-10, John Whitties 7-10, Ellen Sinclair 7-10, Isaac Stanhope 7-10, Euphemie Saxby 7-10, Lucy E Day 7-10.

50c EACH. J C Folsome 6-34, Mrs Eliza Miller 6-10, Theodore L Moore 6-26, Eld E B Ware 6-23, Mrs Louisa Waight 6-26, Mrs Frank Kempsey 6-26.

MISCELLANEOUS. R J Lafferty (10 copies) 10.00, 7-10, Lizzie McKenzie (3 copies) 3.00, 7-10, Mrs A B Marror (15 copies) 15.00, 7-10, J D Rice (10 copies) 2.25, 6-10, Geo R Drew (22 copies) 22.00, 7-1, Myron Pittill (5 copies) 5.00, 7-10, Wm J Hardy (5 copies) 2.50, 6-34, Mrs J Webber (10 copies) 10.00, 7-10, F Gould (12 copies) 12.00, 7-10, C P Whitford (7 copies) 7.00, 7-10, Moses Kellogg (7 copies) 7.00, 7-10.

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Mrs H C Ferguson 1.00, J H Babcock 9.00.

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