

The Signs of the Times.

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

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The Signs of the Times.

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

CAN I NOT TRUST?

I CANNOT see with my small human sight,
Why God should lead this way or that for me;
I only know he saith, "Child, follow me;"
But I can trust.

I know not what my path should be, at times
So straight and strangely barred before;
I only know God could keep wide the door.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watcheth all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

General Articles.

THE PASSOVER.

BY MRS. E. G. WHITE.

THE Lord gave Moses special directions for the children of Israel, in regard to what they must do to preserve themselves and their families from the fearful plague that he was about to send upon the Egyptians. Moses was also to give his people instructions in regard to their leaving Egypt. On that night, so terrible to the Egyptians, and so glorious to the people of God, the solemn ordinance of the passover was instituted. By the divine command, each family, alone or in connection with others, was to slay a lamb or a goat "without blemish," and with a bunch of hyssop sprinkle its blood on "the two side-posts, and on the upper door-post" of their houses, as a token, that the destroying angel, coming at midnight, might not enter that dwelling. They were to eat the flesh roasted, with bitter herbs, at night, as Moses said, "with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." This name was given in memory of the angel's passing by their dwellings; and such a feast was to be observed as a memorial by the people of Israel in all future generations.

Leaven works secretly, and is a fit emblem of hypocrisy and deceit. And on this occasion the children of Israel were to abstain from leavened bread that their minds might be impressed with the fact that God requires truth and sincerity in his worship. The bitter herbs represented their long and bitter servitude in Egypt, also the bondage of sin. It was not enough to simply slay the lamb, and sprinkle its blood upon the door posts, but it was to be eaten, thus representing the close union which must exist between Christ and his followers.

A work was required of the children of Israel, to prove them, and to show their faith in the great deliverance which God had been bringing about for them. In order to escape the terrible judgment about to fall upon Egypt, the token of blood must be seen upon their houses. And they were required to separate themselves and their children from the Egyptians, and gather them into their own houses; for if any of the Israelites were found in the dwellings of the Egyptians, they would fall by the hand of the destroying angel. They were also directed to keep the feast

of the passover for an ordinance, that when their children should inquire what such service meant, they should relate to them their wonderful preservation in Egypt: That when the destroying angel went forth in the night to slay the first-born of man, and the first-born of beast, he passed over their houses, and not one of the Hebrews that had the token of blood upon their door-posts was slain.

The people bowed their heads and worshiped, grateful for this remarkable memorial given to preserve to their children the remembrance of God's care for his people. There were quite a number of the Egyptians who were led to acknowledge, by the manifestations of the signs and wonders shown in Egypt, that the gods whom they had worshiped were without knowledge, and had no power to save or to destroy, and that the God of the Hebrews was the only true God. They begged to be permitted to come to the houses of the Israelites with their families upon that fearful night when the angel of God should slay the first-born of the Egyptians. The Hebrews welcomed these believing Egyptians to their homes, and the latter pledged themselves henceforth to choose the God of Israel as their God, and to leave Egypt and go with the Israelites to worship the Lord.

The passover pointed backward to the deliverance of the children of Israel, and was also typical, pointing forward to Christ, the Lamb of God, slain for the redemption of fallen man. The blood sprinkled upon the door-posts prefigured the atoning blood of Christ, and also the continual dependence of sinful man upon the merits of that blood for safety from the power of Satan, and for final redemption. Christ ate the passover supper with his disciples just before his crucifixion, and the same night, instituted the ordinance of the Lord's supper, to be observed in commemoration of his death. Up to this time the passover had been observed to commemorate the deliverance of the children of Israel from Egypt. But in its place he now left an ordinance to commemorate the events of his crucifixion. After partaking of the passover with his disciples, Christ arose from the table, and said unto them, "With desire have I desired to eat this passover with you before I suffer." He then performed the humiliating office of washing the feet of his disciples. Christ gave his followers the ordinance of washing feet for them to practice, which would teach them lessons of humility. He connected this ordinance with the supper. He designed that this should be a season of self-examination, that his people might have an opportunity to become acquainted with the true feelings of their own hearts toward God and one another. If pride existed in their hearts, how soon would it be discovered to the honestly-erring ones, as they should engage in this humble duty. If selfishness or hatred existed, it would be more readily discovered as they engaged in this humble work. This ordinance was designed to result in mutual confessions, and to increase feelings of forbearance, forgiveness of each other's errors, and true love, preparatory to engaging in the solemn ordinance of commemorating the sufferings and death of Christ. He loved his disciples well enough to die for them. He exhorted them to love one another, as he had loved them.

The example of washing the feet of his disciples was given for the benefit of all who should believe in him. He required them to follow his example. This humble ordinance was designed not only to test their humility and faithfulness, but to keep fresh in their remembrance that the redemption of his people was purchased upon condition of humility and continual obedience on their part. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord

and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Jesus then took his place again at the table, whereon were placed bread and unfermented wine, which arrangements had been made according to Christ's directions. He appeared very sorrowful. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you. This do in remembrance of me. Likewise, also, the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." "Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

Here our Saviour instituted the Lord's supper, to be often celebrated, to keep fresh in the memory of his followers the solemn scenes of his betrayal and crucifixion for the sins of the world. He would have his followers realize their continual dependence upon his blood for salvation. The broken bread was a symbol of Christ's broken body, given for the salvation of the world. The wine was a symbol of his blood, shed for the cleansing of the sins of all those who should come unto him for pardon, and receive him as their Saviour.

The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's supper was to be observed more frequently than the annual passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of his own life for the final redemption of his people.

SAVE ME, I PERISH.

DURING a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter, on a deck almost level with the sea, suggested the idea that there might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout, and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board.

It is laid upon the deck; in horror and pity the crew gather around it; it shows signs of life; they draw nearer; it moves, and then mutters—mutters in a deep, sepulchral voice, "There is another man." Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson. Be daily practicing it. And so long as, in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man and plead for Christ; and go to Christ and plead for that man, the cry, "Lord, save me, I perish," being changed into one as welcome to a Saviour's ear, "Lord, save them, they perish."—Rev. Thomas Guthrie, D. D.

Obscurity and comfort are frequently friends, but popularity and trouble generally go together.

THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

THE DOETH GREAT WONDERS.—CONTINUED.

MIRACLES are of two kinds, true and false, just as we have a true Christ and false christ, true prophets and false prophets, and true apostles and false apostles. By a false miracle, we mean not a pretended miracle, which is no miracle at all, but a real miracle, a supernatural performance, wrought in the interest of falsehood for the purpose of deceiving the people, or of proving a lie. The miracles performed by the two-horned beast of Rev. 13, are real miracles, but are wrought for the purpose of deception. The prophecy does not read that he deceived the people by means of the miracles which he claimed that he was able to perform, or which he pretended to do; but which he had power to do.

They, therefore, fall far short of the prophecy who suppose that the great wonders wrought by this power were fulfilled by Napoleon when he told the Mussulmans that he could command a fiery chariot to come down from Heaven, but never did it, or by the pretended miracles of the Romish church, which are only shams, mere tricks played off by ungodly and designing priests upon their ignorant and superstitious dupes.

Miracles, or wonders, such as are to be wrought by the two-horned beast, and withal, as we think, the very ones referred to in the prophecy, are mentioned by Paul in 2 Thess. 2:9, 10. Speaking of the second coming of Christ, he says, "Whose coming is after [kata, at the time of, 2 Tim. 4:1] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." These are no slight-of-hand performances, but such a working of Satan as the world has never before seen. To work with all power and signs and lying wonders, is certainly to do a real and an astounding work, but one which is designed to prove a lie.

Again, the Saviour, predicting events to occur just before his second coming, says, "For there shall arise false christ and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Here again, are wonders foretold, wrought for the purpose of deception, so powerful that, were it possible, even the very elect would be deceived by them.

Thus we have a series of prophecies setting forth the development, in the last days, of a wonder-working power, manifested to a startling and unprecedented degree, in the interests of falsehood and error. All refer to one and the same thing. The earthly government, with which it was to be especially connected, is that represented by the two-horned beast, or false prophet. The agency lying back of the outward manifestations was to be Satanic, the spirits of devils. The prophecy calls for such a work as this in our own country at the present time. Do we behold anything like it? Read the answer in the lamentation of the prophet: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Stand aghast, O Earth! Tremble, ye people, but be not deceived. The huge specter of evil confronts us, as the prophet declared. Satan is loosed. From the depth of Tartarus, myriads of demons swarm over the land. The prince of darkness manifests himself as never before, and, stealing a word from the vocabulary of Heaven to designate his work, he calls it—*Spiritualism*.

1. Does spiritualism, then, bear these marks of Satanic agency?

(1) The spirits which communicate claim to be the spirits of our departed friends. But the Bible, in the most explicit terms, assures us that the dead are wholly inactive and unconscious till the resurrection; that the dead know not anything; Eccl. 9:5; that every operation of the mind has ceased; Ps. 146:4; that every emotion of the heart is suspended; Eccl. 9:6; and that there is neither work, nor device, nor knowledge, nor wisdom, in the grave, where they lie. Eccl. 9:10. Whatever intelligence, therefore, comes to us professing to be one of our dead friends, comes claiming to be what, from the word of God, we know he is not. But angels of God do not lie; therefore these are not the good angels. Spirits of devils will lie; this is their work; and these are

the credentials which at the very outset they hand us.

(2) The doctrines which they teach are from the lowest and foulest depths of the pit of lies. They deny God. They deny Christ. They deny the atonement. They deny the Bible. They deny the existence of sin, and all distinction between right and wrong. They deny the sacredness of the marriage covenant; and, interspersing their utterances with the most horrid blasphemies against God and his Son, and everything that is lovely, and good, and pure, they give the freest license to every propensity to sin, and to every carnal and fleshly lust. Tell us not that these things, openly taught under the garb of religion, and backed up by supernatural sights and sounds, are anything less than Satan's masterpiece.

2. Spiritualism answers accurately to the prophecy in the exhibition of great signs and wonders. Among its many achievements these may be mentioned: Various articles have been transported from place to place by spirits alone. Beautiful music has been produced, independently of human agency, with and without the aid of visible instruments. Many well-attested cases of healing have been presented. Persons have been carried through the air by the spirits in the presence of many others. Tables have been suspended in the air with several persons upon them. And, finally, spirits have represented themselves in bodily form and talked with an audible voice. A writer in the *Spiritual Clarion* speaks as follows of the manner in which spiritualism has arisen, and the astounding progress it has made:—

"This revelation has been with a power, a might, that, if divested of its almost universal benevolence, had been a terror to the very soul; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart at the sights and sounds of its inexplicable phenomena. It comes with foretelling, with warning. It has been, from the very first, its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took so victorious a stand in its infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer and the most determined doubter."

3. Spiritualism answers to the prophecy in that it had its origin in our own country, thus connecting its wonders with the work of the two-horned beast. Commencing in Hydesville, N. Y., in the family of Mr. John D. Fox, in the latter part of March, 1848, it spread with incredible rapidity through all the States. The estimates of the number of spiritualists in this country at the present time, only thirty-two short years from its commencement, though differing somewhat from each other, are nevertheless such as to show that the progress of spiritualism has been without a parallel. Thus, Judge Edmonds puts the number at five or six millions (5,000,000 or 6,000,000); Hepworth Dixon, three millions (3,000,000); A. J. Davis, four millions, two hundred and thirty thousand (4,230,000); Warren Chase, eight millions (8,000,000); and the Roman Catholic Council at Baltimore, between ten and eleven millions (10,000,000 to 11,000,000). Of those who have become its devotees, Judge Edmonds said as long ago as 1853:—

"Besides the undistinguished multitude, there are many now of high standing and talent ranked among them—doctors, lawyers, and clergymen, in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate."

This statement was written more than twenty-five years since; and from that time to this, the work of the spirits has been steadily progressing, and spreading among all classes of people.

And from this nation spiritualism has gone abroad into all the earth. Queen Victoria is almost an insane devotee of the new philosophy. The late Emperor and Empress of France, and the Emperor and Grand Dukes of Russia are all said to have sought to these spirits for knowledge. Thus it is working its way to the potentates of the earth, and is fast preparing to accomplish its real mission, which is, by deceiving the world with its miracles, to gather the nations to the battle of the great day of God Almighty.

Here we pause. Let this work go on a little longer, as it has been going, and as it is still go-

ing, and what a scene is before us! Having seen so much fulfilled, we cannot now draw back and deny the remainder. And so we look for the onward march of this last great wonder-working deception, till that is accomplished which in the days of Elijah was a test between Jehovah and Baal, and fire is brought down from heaven to earth in the sight of men. Then will be the hour of the power of darkness, the hour of temptation that is coming upon all the world to try them that dwell upon the earth. Rev. 3:10. Then all will be swept from their anchorage by the strong current of delusion, except those whom it is not possible to deceive—the elect of God.

And still the world sleeps on, while Satan, with lightning fingers and hellish energy, weaves over them his last fatal snare. It is time some mighty move was made to waken the world and rouse the church to the dangers we are in. It is time every honest heart should learn that the only safeguard against the great deception, whose incipient and even well-advanced workings we already behold before our eyes, is to make the truths of God's holy and immutable word our shield and buckler.

THE IMPORTANCE OF THE OLD TESTAMENT.

The following vindication of the Old Testament is from a lecture delivered before the students of Yale College a few years since:—

The events, the interpretations, and the applications in government of the divine nature and attributes, in the Old Testament, have no parallel in the New Testament—not even in the Apocalypse. That supreme work of the divine nature which Christ came to interpret and to illustrate, and which must precede the believing of the Lord Jesus Christ, is delineated in the Old Testament scriptures as it is delineated nowhere else. All the elements of spiritual truth which are revealed respecting God in the New Testament have their first germinant form in the Old Testament.

THE NEW TESTAMENT SEEN THROUGH THE OLD TESTAMENT.

I do not know where in the New Testament you can find any such dramatic and soul-shaking representations of God as were made to Moses; as were made to the prophet on the side of the mountain where he had fled; as were made in the later prophecies—for instance, those of Isaiah and Jeremiah; and as were made in the book of Job—the mightiest drama ever written, and one which leaves all other dramas poor and pulseless in the comparison. I know not where else you can find any such description of the glory, the largeness, the infinity, and the eternity of the divine nature, as is contained in the Old Testament. You certainly cannot find it in the Gospels. You can find it only to a slight degree, if at all, in the Epistles. The Apocalypse is pictorial, opalescent, and wonderful; but if you search you will find that most of its figures, and its sublimest scenes, are but reproductions from the Old Testament—that they were found in the Old Jewish Scriptures in one form or another before they were put into the drapery of that wonderful later book.

Every man, therefore, must go to the New Testament through the Old Testament, either really or virtually. That is if he reads and accepts the representations of the divine nature and government as they are found in the Old Testament, then he goes to the New Testament, really, through the Old, as through an open door, or as through an illuminated passage-way. And to one who goes to the New Testament thus, there is great power in Christ.

Gentleness in Him that delivered the law upon Sinai is gentleness indeed. There is nothing so gentle as the touch of one who is dying of exhaustion; but gentleness under such circumstance is weakness, and is nothing. There is nothing more common than the self-renunciation of a man who cannot help himself. There is nothing in the world so empty as virtue when a person does not care what he has done, and would just as lief have done one thing as another. Benevolence, where it is only absolute indifference to moral quality, is very easily understood, and is very cheap. But when God is represented, in the grandeur of his power, as one who is controlling the universe for the up-building of a future kingdom; as one who loves righteousness; as one who stands forever, saying, "I am patient with sin; I am long-suffering; I am full of kindness; and rather than man should suffer, I suffer;" as one in whom len-

ity and meekness are attributes of thunderous power, of universal unobstructed government, of sovereignty and majesty—then these elements have a meaning which they could not have, standing simply and only by themselves.

Thus Jesus Christ sprouts out of the Old Testament; Messiah is a blossom of the God of the Old Hebrews; and you need to see the stem and the leaves as well as the mere blossom. The salient familiar traits of Christ do not receive illustration, and have not power with men, unless they are shown upon a back ground of the unknowable—that is, of God, in such transcendent condition, extent, and altitude, as passes knowledge.

REFLECTED LIGHT.

In view of the statement that everybody must virtually come to the New Testament through the Old, you may ask me, "Do you not believe that a Christianly bred child, a child that has received instruction in the New Testament alone, and has been taught what is right and what is wrong, what is virtuous and what is unvirtuous, is salvable, and may enter the kingdom of Heaven?" Undoubtedly I do; because, although the child is imperfectly educated, the Old Testament is not left out. It is in the mother.

We are to take into consideration the religion that is in nature. Reflected light is a thousand times more than direct light. Direct light is the most brilliant; but yet, in every forest, under every rock, behind every house, everywhere, there are gradations of reflected light.

Not only does the truth of God exist positively and directly in this world, but it is reflected in a thousand ways. There is a truth of God that comes out of laws; there is a truth of God that comes out of institutions; there is a truth of God that comes out of manners and customs in Christianly bred communities; there is a truth of God that comes out of men's characters that have been incarnated and embalmed; and you get a secondary light of truth where you do not get the first downfall of the light of truth. And so a child may be educated to know Christ Jesus without having read a word of the Old Testament.

POWER OF THE OLD TESTAMENT.

Many parents do not dare to let their children go to the Old Testament. They say there are in it many things that shock the refinement of modern Christians, and that they do not want their children to see. There are, it is true, many things in the history of the race which are not agreeable. So there are many things in the growth of every child that are not agreeable, and we take him off in the nursery, and do not show him in the parlor; but they are necessary parts of life, though they do not belong to polite society. And there are parts of the Old Testament which do not belong to polite literature; but they belong to life, notwithstanding. Life has knots and twists in it which must be taken account of in a true delineation. Old Cromwell wanted to be painted with the wart on his face; and the Old Testament paints warts on the faces of its heroes.

Now, if parents are fastidious about the Old Testament, the consequence is that their children are weakened, unless they get its reflected light—and then they are not half so strong as they would otherwise be. I would rather take my child by the hand, and walk with him right straight through from Genesis to the last book of the Old Testament, and read every bit to him, unfolding and explaining it, than to have him deprived of the power which comes from familiarity with it—all the time keeping before his mind the thread of moral principle which runs through it; for there is not more certainly a spinal cord that runs down to the lumbar vertebræ than there is a magnificent idea of God running right through the Old Testament from beginning to end—of a God known, but unknowable; of a God righteous, and seeking to build up righteousness in his creatures; of a God administering reward and penalty; of a God inspiring love and fear. And having opened up the sweet encouragement and hope which are so abundantly to be found in the Old Testament, I would then open up the New Testament view of God's interior disposition, as made manifest through the Lord Jesus Christ.

I beseech of you do not be ashamed of the Old Testament. If you are ashamed of it, God grant that you may suffer persecution, for I do not think a man ever suffered persecution, and fought bravely against it, that he did not take refuge in the Old Testament. It came out of storms, and it is helpful to men who are in the midst of storms.

There is bone in it—bone that has flesh and skin on it, and that is clothed with beauty. It is a wilderness; there are some rudenesses in it, to be sure, but these rudenesses were unavoidable, and they were not without some use.

The Old Testament is wonderful in many ways—wonderful in its growths—wonderful in its visions—wonderful in its total effect. And it is indispensable as a back ground to the New Testament.

As mountains would be undesirable to live in, but as, nevertheless, they are fathers of all the streams that make the level plain sweet and beautiful, so the Old Testament, though it contains some things which are not attractive, is the source of those truths which run into the New Testament, and make it fertile.

POOR BARGAINS.

"AND Esau said, Behold I am at the point to die, and what profit shall this birthright do to me!

And he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up and went his way." Gen. 25: 32-34. We look upon this trade as being the height of folly on the part of the poor youth who sold his birthright.

But what did Esau sell? 1. His father's chief blessing, and a special consecration to the Lord. 2. His share in his father's estate, which was twice as large as his brother's. 3. His right to succeed to the official dignities and privileges of his father. And what does he receive for this so great hereditary possessions? Simply one meal of victuals. A poor bargain. Are there any bargains of the same nature made in these days? What pay does the drunkard receive for his right of a standing in society, for his once happy home, and hope of an inheritance with the redeemed? What does one receive for indulging the cravings of a perverted appetite? Ask the poor dyspeptic? Esau was on the point of starvation, and inquired, "What profit shall this birthright do me?" and for it he received that which saved his life; although but a "morsel of pottage." Each of the above-named poor traders receives far less than did Esau.

For the wealth and honor promised by Balak, Balaam persistently sought to curse Israel. Contrary to the command of God, Saul saved some of the spoil of the Amalekites. In his sight it was too precious to be destroyed. Did this bargain pay? Says the prophet, "To obey is better than sacrifice." "The Lord hath rejected thee from being king over Israel." Are there any at the present day who would have done so foolishly? Many are convinced that the seventh day is the Sabbath, and that the commandment requires its observance. But it is unpopular. Perhaps their trade must be given up if they obey God. What must be done? Many do as Saul did—disobey. But the same jealous God reigns now that reigned then. He requires a strict obedience to his just commandments. All are invited to come to Jesus; but one is so much taken up with his farm that he puts it off till an uncertain hereafter.

Many of our dear youth sell their birthright for the fashions and pleasures of this life. They do not mean to make this exchange, but grieve the Holy Spirit, and barter conscience, little by little, for what this world has to offer, till it has so strong a hold upon them that they never break away.

Judas sold his Lord for thirty pieces of silver. He returned the money, confessed his crime, and in the depth of despair went and hanged himself. The young man turned sorrowfully from the Saviour when he offered him a treasure in Heaven in exchange for what he had of this world's goods. Oh! can men make such mistakes? May God help us to examine our standing and see where we are, and what kind of bargains we are making. "What shall it profit a man if he gain the whole world and lose his own soul."

C. L. BOYD.

"AT MIDNIGHT."

A SHORT time since, I was spending the night with the family of a friend, in the absence of the husband and father. On waking near midnight, all was darkness and silence. The household were wrapped in quiet slumber. Suddenly there was a noise in the street, a rap at the door, and the father's voice was heard calling a member of the family by name. What a change came over the sleeping household! The quiet of the midnight slumbers gave place to the confused murmur of voices, hurrying steps, and hasty preparations

to welcome the cold and weary traveler. But there was another circumstance which added greatly to the surprise and pleasure of the midnight arrival. The father brought with him a son and his family, who were now returning for the first time after an absence of several years.

As I listened to the happy voice of parents, children, and grandchildren, gathered once more around the parental fireside, I thought of another coming of "the Master of the house," perhaps "at midnight."

How much like a sleeping household will the mass of mankind be at that time! While a few will be awake, watching, listening for the faintest sound that betokens His approach, the multitude will be asleep. Some, perhaps, once had joyous anticipations of that event, but they have listened to the delusive words, "My Lord delayeth his coming;" and now they sleep on with the world, alike forgetful of the past, and regardless of the future. Alas, with what terrible suddenness, must the waking come! The care and rush of business, the whirl of pleasure, the pomp of worldly honor, the listless dreams of indolence, the devious ways of vice and crime, will alike prove powerless to hinder the hearing of that voice which shall rise above the crash and roar of dissolving elements; which shall reach with loving energy the darkest recesses of hades; which shall startle into life the sleepers on mossy beds far down among coral rocks and ocean caverns, and shall summon to their final doom the mightiest of the living and the dead.

But while the suddenness of the coming will be fearful to the many, it will be transcendently joyous to the few who are watching. The Beloved, so long absent, comes at last! The Presence, so often yearned for, is now beheld in all his glorious majesty and beauty. The hand whose unseen leading has been so long experienced, is now grasped with the fervor of immortal love. The eyes which have watched our welfare with sleepless vigilance, are now gazing into ours with unutterable compassion and affection—a compassion and affection whose best exponents are Gethsemane and Calvary.

And this beloved Friend will not come alone. However much the soul may be filled with his divine love, there are earthly loves, pure, tender, abiding. Some, thus loved, have been taken from us, leaving our hearts rent with anguish, and our lives desolate; but we have God's own word that "they shall come again from the land of the enemy." We sorrow not as those without hope, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Yes; as the waiting ones are caught up to meet their Lord with all the host of his angelic attendants, they will also meet the loved and lost of earth.

Loving eyes shall on me shine,
Hands shall stretch to meet me,
Loving arms shall round me twine,
Loving voices greet me.

But how different from the decaying bodies we laid away, upon which disease had done its work, are these radiant beings, vigorous with immortal life, beauteous with resurrection fashioning like unto Christ's glorious body—the same, but glorified. The same eyes that looked their last on us so lovingly, and then grew dim and sightless, shall then shine upon us with a new and fadeless luster. The hands which supported us in helplessness, which ministered to our wants or soothed our aching brows, and which at last we folded across the still breast, shall then be stretched to meet us with the grasp of an unchanging friendship, an undying love. The arms which twined about us in the purity of earthly affection, then loosed their hold and grew rigid in death, shall embrace us yet again. The voices so dear to us, which grew fainter and yet fainter until they were hushed forever on earth, shall greet us then, strong and melodious as those of angels, and shall join with ours in swelling the anthems of the redeemed. And this state of bliss unspeakable shall know no end. "So shall we ever be with the Lord."

Reader, will you be there? Will you share the blessedness of those servants whom their Lord when he cometh shall find watching?—*The Christian.*

It is said that the tiniest quantity of musk will fill the room with its odor for many months, and so the impression which a lovely character leaves on the mind and memory lasts for a lifetime (yea, is not lost through eternity), but "the memory of the wicked shall rot."—*Dr. Hall.*

GOD'S BEAUTIFUL CITY.

FAR, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city so high and bright,
Where is known no sorrow, nor death, nor night.

Beautiful city!
O blest abode! O home of God!
Whose streets by the feet of the sinless are trod.

They roam through the gardens of endless spring;
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.

Beautiful city!
Hark! hark, again! the angelic strain,
As gleams through the crystal that burnished train.

There the life-fires brighten, and burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.

Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King, in his power sublime,
When the last sands drop from the glass of time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.

Beautiful city!
Bright capital where saints will dwell,
And reign on the throne with Immanuel.

As jewels flash on the brow of a queen,
As the jasper and ruby in crowns are seen,
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.

Beautiful city!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours!

I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the King in his beauty may see,
And live in his presence eternally.

Beautiful city!
In royal state blest mansions wait,
And beckon us on through the pearly gate.

I shall go where the summers will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.

Beautiful city!
Let us enter in, a crown to win!
Our words but half tell of the glory within.
—D. T. Taylor.

THE NEW EARTH.

TESTIMONY OF EMINENT MEN.

DR. HITCHCOCK, in "Religion and Geology," says on 2 Pet. 3: 7-13:—

"The natural and most obvious meaning of this passage surely is, that the future residence of the righteous will be this present terraqueous globe, after its entire organized and combustible matter shall have been destroyed, and its whole mass reduced by heat to a liquid state, and then a new economy reared up on its surface, not adapted to sinful, but to sinless, beings; and therefore quite different from its present condition—probably more perfect, but still the same earth and surrounding heavens."

"The common opinion is, that entire combustion actually destroys or annihilates matter, because it is thereby dissipated. But the chemist knows that not one particle of matter has ever been thus deprived of existence; that fire only changes the *form* of matter, but never annihilates it."

Dr. Tholuck, a German Professor, said:—

"The glorification of the visible creation is more definitely declared in Rev. 21: 1, although it must be borne in mind that a prophetic vision is there described. Still more definitely do we find the belief of a transformation of the material world declared in 2 Pet. 3: 7-12. The idea that the perfected kingdom of Christ is to be *transferred to Heaven*, is properly a *modern notion*. According to Paul and the Revelation of John, the kingdom of God is placed upon earth, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators: e. g., Chrysostom, Theodoret, Augustine, Luther, Knox, and others. Luther says, in a lively way, 'God will make not the earth only, but the heavens also, much more beautiful than they are at present. At present, we see the world in its working clothes; but hereafter, it will be arrayed in its Easter and Whitsuntide robes.'"

Dr. Griffin said:—

"It is scarcely credible that God should annihilate any of his work, much less so many and so glorious works. It ought not to be believed with-

out the most decisive proof. On the other hand' it is a most animating thought that this visible creation, which sin has marred,—which the polluted breath of men and devils has defiled—and which, by sin, will be reduced to utter ruin,—will be restored by our Jesus,—will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin.

"After a laborious and anxious search for light on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the Reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish."

Dr. J. Pye Smith said:—

"If it be the purpose of God that the earth shall be subjected to total conflagration, we perfectly well know that the instruments of such an event lie close at hand, and wait only the divine volition to burst out in a moment. But that would not be a destruction; it would be a mere change of form, and, no doubt, would be subservient to the most glorious results. 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'"

Dr. John Cummings says:—

"In the very heart of the chaos, there begins a Genesis of order, beauty, and peace. The old earth shall put off its ashen robes, and array itself in its bridal garments. The world, we are told, shall close as the world began—with Eden. An Eastern morn of beauty shall dawn upon the earth. Nature groans and travails in pain, waiting to be delivered. 'Natura,' or nature, about to bring to the birth, shall bring forth a new world. This is the hope of each new year. This is the joyous anticipation of the people of God. 'We look for new heavens and a new earth wherein dwelleth righteousness.' He adds:—

"I know that some have tried to establish the conclusion that the new heavens and new earth is merely a descriptive metaphor of blessedness and joy which shall be realized by all the people of God. If there were scriptural texts to prove that it really is thus to be construed, I should be the last to demur to such an interpretation. But when I see the language and the whole tenor of Scripture clearly and unequivocally indicating that the earth we now inhabit is to be restored, that the air we breathe is about to be regenerated, and that nothing is to be consumed in the last flame but that which the devil has introduced, and which man has accepted,—in short, that this world, which God made and pronounced good and beautiful at its first creation, is to be re-made and reconstituted at least as good and beautiful again,—I must adhere to the literal interpretation now so generally adopted. It appears to be most natural, and most readily to present itself to an unprejudiced reader. The apostle Paul evidently anticipated such a creation as this when he said, 'For unto the angels hath he not put in subjection the world to come, of which we speak.' That expression, 'the world to come,' is literally the age or dispensation that is to come; and be assured that that dispensation which is to come is to be upon the earth we now inhabit and under the air which we now breathe."

John Wesley said:—

"Thus said the Creator and the Governor of the universe: 'Behold I make all things new!'—all which are included in that expression of the apostle, 'a new heaven and a new earth.' This is the introduction to a far nobler state of things such as it has not yet entered into the heart of man to conceive,—the universal restoration. For 'we look,' says the apostle, 'for new heavens and a new earth wherein dwelleth righteousness.'"

Dr. Keith said:—

The Messiah "finally, when the present course of the world shall have ended, will abolish even the outward consequences of the fall, the evil which sin has occasioned, and, after the utter extinction of the kingdom of darkness, glorify his kingdom on the renovated earth."

Dr. Knapp, in his "Theology," said:—

"It cannot be thought that what is here said [in 2 Peter, 3d chapter,] respecting the burning of the world is to be understood figuratively, as

Wettstein supposes; because the fire is here too directly opposed to the literal water of the flood to be so understood. It is the object of Peter to refute the boasts of scoffers, that all things had remained unchanged from the beginning, and that, therefore, no day of Judgment and no end of the world could be expected. And so he says that originally, at the time of the creation, the whole earth was covered and overflowed with water (Gen. 1), and that from hence the dry land appeared; and the same was true at the time of Noah's flood. But there is yet to come a great fire revolution. The heavens and the earth (the earth with its atmosphere) are reserved, or kept in store, for the fire, until the day of Judgment (verse 10). At that time, the heavens will pass away with a great noise, and the elements will be destroyed by fervent heat, and everything upon the earth will be burnt up. The same thing is taught in verse 12. But in verse 13, Peter gives the design of this revolution. It will not be annihilation, but we expect a new heavens and a new earth, wherein dwelleth righteousness; that is, an entirely new, altered, and beautiful abode for man, to be built from the ruins of his former dwelling place, as the future habitation of the pious. (Rev. 21: 1.) This will be very much in the same way as a more perfect and immortal body will be reared from the body which we now possess."

Calvin said:—

"I expect, with Paul, a reparation of *all* the evils caused by sin, for which he represents the creation as groaning and travailing."

The late Dr. Chalmers of Scotland, in beautiful and eloquent words, says:—

"Man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect to condition, and yet celestial both in respect to character and enjoyments.

"The common imagination that we have of paradise on the other side of death, is that of a lofty, aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments, which give such an expression of strength, and life, and coloring, to our present habitation, are attenuated into a sort of spiritual element, that is meager and imperceptible, and utterly uninviting to the eye of mortals here below; where every vestige of materialism is done away, and nothing left but certain unhealthy scenes, that have no power of allurements, and certain unhealthy ecstasies, with which it is felt impossible to sympathize. The holders of this imagination forget all the while that there is no necessary connection between materialism and sin; that the world which we now inhabit had all the solidity and amplitude of its present materialism before sin entered into it; that God, so far on that account from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and *he saw everything that he had made, and behold, it was all very good.*"

"They forget that, on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, *the morning stars sang together, and all the sons of God shouted for joy.* They forget the appeals that are everywhere made in the Bible to his material workmanship, and how, from the face of these visible heavens, and the garniture of this earth which we tread upon, the greatness and goodness of God are reflected on the view of his worshippers. No, my brethren, the object of the administration we sit under is to extirpate sin, but not to sweep away materialism. By the convulsions of the last day, it may be shaken and broken down from its present arrangement, and thrown into such fitful agitations as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt the most solid elements, may it utterly be dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this sacred chaos may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty

transformation, and the world be peopled, as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor."

SPIRIT SAVED. 1 COR. 5:5.

"To DELIVER such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This text is often quoted in proof of the immortality of the soul; but, like all other texts used to support that theory, it is greatly perverted from its true meaning. We shall see by a close examination with other passages of Scripture that the opposite theory is sustained by it.

The kingdoms of this world belong to Satan. Luke 4:5-7. He is the god of this world. 2 Cor. 4:4. To be a friend of the world is to be the enemy of God, and a friend to Satan. James 4:4. The church belongs to Jesus Christ. A man committing such deeds as are spoken of by the apostle in this chapter is not worthy to belong to the church of Christ; therefore the church takes action in this case and casts him out into the world, which is delivering him unto Satan. Here he must remain till the flesh is destroyed.

The flesh, in the text, means the carnal mind. Rom. 8:5-9. The fleshly or carnal minded man will do the works of the flesh, and such will never enter the kingdom of God. Gal. 5:19-21. The spiritual minded man has crucified the flesh with the affections and lusts, and brings forth the fruits of the Spirit. There will be no law to condemn this class in the Judgment, hence they will be saved. Gal. 5:22-24.

Now the individual delivered unto Satan will know that as long as he is in that condition there is no hope in his case, and he must be finally lost. But he wishes to be saved, so he turns from his wicked course, overcomes the flesh or carnal mind (which is thus destroyed), regains the favor of God, and his spirit is saved, not at death, but in the day of the Lord Jesus. But, should the flesh or carnal mind never be destroyed, would his spirit or he then be saved? Many passages of Scripture would answer, "No." "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

I. D. VAN HORN.

THE FORM OF BAPTISM.

It seems to me that a child who has been taught how to learn a lesson, would readily find the required form of baptism given in the New Testament, if its mind had not been biased by hearing false teaching and seeing it administered according to man's plan.

1. There was much water used. John baptized in the river Jordan. Matt. 3:6. He also baptized "in Aenon near to Salem, because there was much water there." John 3:23. Then much water was needed. Was ever any baptized without much water? There is no record where any one was.

2. They went down into it, and came up out of it. Jesus went up out of the water. Matt. 3:16. He must, therefore, have been down in it. We read of Philip and the eunuch, that "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts 8:38, 39.

Was any one ever baptized without going down into the water and coming up out of it? There is no record of it. Then much water was used, and they went down into it and came up out of it. Now what was done while down in the water? Rom. 6:4, says, "We are buried with him by baptism into death." Therefore,

3. They were buried. "Buried with him in baptism, ye are risen with him," Col. 2:12. We have such words as "planted," "risen," and "born," to denote with reference to the form of baptism, and they imply an immersion and coming forth—a burial and resurrection.

Was any one ever baptized without being buried? There is no account of it. Then to be baptized we must go where there is much water. We must go down into it. We must be buried. We must be raised. We must come up out of the water to walk in newness of life. This form shows the burial and resurrection of our Lord.

B. F. MERRITT.

ANTIQUITY OF THE SCRIPTURES.

FEW of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of these books and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before the Magna Charta. What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of the newspapers to-morrow! Yet there can be no doubt that that chapter contains the oldest writing—twenty-five hundred years before the invention of printing. Xenophon's record of the conversations of Socrates, in his Memorabilia, seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, and Quintillian are not modern; yet the books of the New Testament are older than they. As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound for us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now. The writings of Confucius are modern when compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—*Dr. Upson.*

The Sabbath School.

SABBATH-SCHOOL WORK IN CALIFORNIA.

CHEERING reports come to us from various parts of the State in regard to the healthy progress of the Sabbath-school work. We greatly rejoice in this, as we were fearful that the inclemency of the weather the past winter, together with the almost impassable roads in some localities, would throw somewhat of a damper on the work. But this, we are happy to see, has not been the case.

It is evident that the superintendents and teachers have adopted as their motto the adage of a certain sage, "When the work goes hard push." And indeed it is a work which requires continual pushing. The hill "difficulty" is always before us, and in order to surmount it the united efforts of officers and teachers are required, not only this week, but next, and at all times. May the good work go on until the Lord comes to crown the faithful workers.

One superintendent writes: "The interest in our school among the children has increased within the last month, and we are laying plans to make the school still more interesting." Another writes: "Our school has increased gradually ever since it was organized." Another: "The interest of our school has increased very much within the past year." We might give other quotations if necessary, but this is enough to show the spirit in which the work is being carried on.

We find that in order to have an interesting Sabbath-school several things are necessary, among which are,—

1. A teachers' meeting, at which officers and teachers can consult together as to the best means of promoting the interest of the school. This may be held once a week, or once in two weeks, as the circumstances will admit.

2. Maps and map exercises. No school is complete without a set of maps upon which to point out the places referred to from time to time in the lesson. The interest which this exercise creates among the pupils is remarkable. Besides, when the object—the city, village, mountain, or river—is definitely pointed out to the pupil, its history and location will be so indelibly stamped upon the mind that time will not easily eradicate it.

3. Good music. Aim to have good singing. This beautiful feature adds to the school that which nothing else can. It has a gathering influence, and makes the school attractive to the children; besides it begets a spirit of harmony among the pupils, smoothing out the wrinkled tempers, and dispelling the fog of discord which is sometimes brought in. At least twenty minutes could be profitably devoted to this exercise before the appointed hour for the school to begin.

These are some of the leading features in the most successful schools in the country, and superintendents would do well to give them attention and adopt them.

It is nearly time to make out the quarterly report; soon blanks will be sent to each secretary, and we hope to have a prompt and full report from all. And by the way, do not forget the tithe this time. We are in need of funds to pay general expenses.

W. J. BOSTWICK, *State Sec.*

SUNDAY-SCHOOL BOOKS.

BISHOP SIMPSON, in one of his lectures on "Preaching," thus sets forth the duty of the minister in relation to the Sunday-school:—

"The supervision of the minister should extend particularly to the selection of books for the library that is to be placed in the hands of the teachers and children of the school. It is but seldom that superintendents and teachers, engrossed with the busy cares of life, have full time to examine the multitudinous issues of the press, which are sought to be placed in these libraries. Each publisher has a list of his own books, and wishes to sell them. He exchanges with other publishers, and thus may have a very large variety. He is so occupied with the financial affairs of his establishment, that he may not know the precise character of the teachings of the book which he publishes. Without intent to do wrong, he recommends works which ought not to find their way into Sunday-schools. A committee is oftentimes appointed to purchase a library. It is frequently composed of men who are good and earnest and pious; but they are not extensively acquainted with religious literature, and they purchase such works as have pretty titles, are well printed, are recommended by publishers, and, above all, which are of a low price. In this way, books of doubtful or erroneous doctrinal teaching, or which sanction unchristian conduct, or works of fiction, with nothing to recommend them, are placed in the library; and they vitiate, rather than improve, the taste. The books introduced into the Sunday-school should contain such doctrinal or practical teaching as may be in harmony with the church; otherwise, the influence of the Sunday-school may not only be of little service, but may even become a positive injury to the interests of the congregation. In this day of light and loose skeptical publications, no duty is more imperative on the minister than to exercise a watchful supervision over the literature which is purchased by the church, and is placed in the Sunday-school library, for the use of its children; for the young have a right to regard the teaching of such works as sanctioned by the church."

FULL ANSWERS.

COMMENTING on the prevalent form of question and answer in catechetical instruction for little children, a recent critic pronounces it wrong, and says it should proceed thus:—

Question. Who built the ark?

Answer. Noah.

Not,—Who built the ark?

Noah built the ark.

Just here the critic needs criticism, and those who do as he says need correction. "Noah" is as good an answer to forty other questions as to the one he cites. Every answer which is committed to memory should contain within itself a complete proposition. By the accumulation of such answers facts are stored in the mind, and whole histories are built up. A class of children had once been packed for an examination. Their answers were on the principle the critic commends. The first boy, when asked by the examiner, "Who made you?" confidently replied, "Adam." To this answer he stuck, until told he ought to answer, "God made me;" when he explained that "the little boy God made got sick and went home."—*Baptist Teacher.*

THE abuse or misapplication of truth is as blameworthy as the invention of falsehood.

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 25, 1880.

THE NATURE OF AN UNQUENCHABLE FIRE.

THE action of fire is not to preserve, but to destroy. It lives upon that which is cast into it, or upon which it preys. It dissolves substances into their original elements, and changes them mainly into gaseous matter. The great and terrible conflagration of the last day will differ from every other in this grand fact, that, in consequence of such chemical changes as the Creator will make, even the water shall burn as pitch, and the dust as brimstone. That fire shall devour every element, and then cease to burn for lack of fuel. It is not the property of fire to annihilate matter, but to dissolve it, and change its form of existence. The fire of the great day shall do this to the whole substance of our globe.

But if it be an unquenchable fire, must it not burn to all eternity? One thing is very certain in that case, viz., that if the fire never ceases to burn, there must be an eternal creation going on; for the fire is continually devouring, and however vast the pile of fuel, unless it be absolutely unlimited and infinite, it must at last be all devoured. Indeed, this is precisely the work of an unquenchable fire. It is to burn till it has utterly consumed all the fuel. Take the following as an illustration. God told the people of Jerusalem, when that city was threatened by Nebuchadnezzar, that if they would keep the Sabbath, their city should stand forever; but if they would not, in this, hearken to his voice, he testifies thus: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

The people of Jerusalem would not heed this gracious warning. They put the Lord to the test to show whether he was in earnest. The last chapter of Jeremiah gives us the fulfillment of this warning. For we are told that Nebuzaradan, the servant of Nebuchadnezzar, came to Jerusalem, "and burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned be with fire." Jer. 52:13.

Thus we see that this unquenchable fire did utterly devour every thing that could burn. But that fire is not in process of action. It did its work. It could not be arrested. But when that work was done, the fire ceased. Such is the nature and the work of an unquenchable fire.

J. N. A.

THE SIN AGAINST THE HOLY GHOST.

WE have queries from several correspondents respecting what constitutes the sin against the Holy Ghost. We believe that during our connection with the religious press, more questions have come in upon this subject than upon any other single question. And perhaps there is no subject upon which the enemy seems more ready to tempt and harass exceedingly conscientious souls than upon this.

To bring no railing accusation against the prince of darkness, we may say, at least, that he is destitute of every vestige of candor, and every species of honor; and if he cannot succeed in lulling the consciences of men to sleep, and causing them to live in a state of carelessness and indifference, he will then take advantage of their awakened and watchful conscientiousness, and endeavor to drive them to despair over the supposition that they have committed the unpardonable sin, and therefore cannot be saved. If any are now tempted in this direction, we invite them to look carefully at a few facts connected with this subject.

The circumstances under which mention is first made of the sin against the Holy Ghost, furnish a key to the meaning of that expression. These are recorded in Matt. 12:22-32. Christ had wrought a notable miracle. One was brought unto him possessed with a devil; and so terribly malignant was the influence of the evil one upon the unfortunate person, that he was rendered both blind and dumb. Christ cast out the devil, and

the individual was healed so that he both spake and saw. All the people were amazed, and began to give expression to their conviction that Christ was indeed the Messiah, by the question, "Is not this the Son of David?" For the impression prevailed that when the Messiah should come, he would cast out devils, and that none but he could do such a work. Christ's works testified of him, and there was enough in them to convince the most obstinate of the truthfulness of his claims.

But the Pharisees, a class, we are sorry to say, not yet extinct, ever standing around watching with envious and jealous eyes the movements of Christ, despising him in his humility, grieved and maddened that the people should be inclined to accept him, and determined at all hazards to resist and overthrow his work, now found themselves in a very critical position. The devil had been cast out, and the dumb and blind both spake and saw. None could deny that. Christ had done this good work by the power of his word. This was equally evident.

Now what were these Pharisees to do? If they admitted that Christ had wrought this work by the Spirit of God, they would admit that he was what he professed to be, and then all their opposition to him would recoil disastrously upon their own heads. Their insane hatred against Christ and his work would not permit them to acknowledge the truth. There was but one other course open to them; and that was to attribute the wonderful work which Christ had wrought, not to the power of the Spirit of God, but to that terrible embodiment of evil, the prince of darkness; and rather than acknowledge the truth, they hazarded that bold venture, and said contemptuously, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils."

Their claim was as foolish as it was blasphemous. This Christ showed by referring to the obvious principle that a kingdom, city, or house, divided against itself, cannot stand, and that if Satan cast out Satan, he was divided against himself, and would work his own destruction.

Then comes the announcement respecting the sin against the Holy Ghost. These Pharisees had committed this sin; which was, attributing to the devil the performance of a work which, in its very nature, gave ample evidence of having been done by the Holy Ghost; and doing this to avoid an acknowledgment of the truth. This it was that called forth the denunciation of Christ, and this, then, is what constitutes that sin.

Reader, have you ever, for the sake of denying the truth, which you would otherwise be obliged to confess, attributed any work to the devil, which gave evidence of being the work of the Spirit of God? If you have, you have reason to fear that you have committed this sin. But if you have become so hardened as that, you will not have fears of anything of the kind. The Pharisees were not alarmed about themselves at all. Their consciences were utterly hardened and at ease. So will be that of every one who has committed this sin. If your sin is a burden to you, that is in itself evidence that you have not committed the sin that is unpardonable. u. s.

AN ADVANCE MOVEMENT.

OUR brethren have done nobly in the past in taking clubs of the SIGNS, and remailing them to individuals in different parts of the world. There are believers at the present time in every portion of the civilized world rejoicing in the truth, as the result of the method so generally adopted by our vigilant missionary societies, of taking the SIGNS in clubs and remailing them. The final result of this labor will only be revealed when Christ, the Captain of our salvation, places on the heads of the patient, sacrificing laborers crowns bedecked with stars, representing souls saved for his kingdom.

A faithful record has been kept of the prayers for the blessing of God to attend the SIGNS, as they have been carried by the mail to different portions of the globe, accompanied with letters which breathed the spirit of true devotion to the work. God has bottled the tears shed by some, because they could do no more in this direction. He has accepted their feeble efforts put forth for the salvation of precious souls.

FRUIT OF THE LABOR.

One year ago last January, the SIGNS commenced with a list of about 8,000 subscribers. Upon a careful examination near the close of the volume, it was found that the permanent sub-

scribers were increasing at the rate of nearly 1,000 per year. These subscribers were from every civilized nation on the globe. Even Japan and China were represented on the list. But this was not all. Many of our vigilant societies who were taking from one to two hundred copies at the commencement of 1879 added during the year to their number from 50 to 100 more. New vigilant missionary societies were organized, and additional clubs taken, until at the close of the year an edition of 10,000 was printed and sent to our friends everywhere.

Those becoming permanent subscribers were mostly persons who had received the paper from some missionary worker, and instead of responding to them had sent their address with their subscription price direct to the SIGNS Office. In view of these facts, and the beneficial results of this kind of labor upon those engaged in it, a preamble and resolution was passed at the time of the General Conference, by the General Tract and Missionary Society, recommending the same course to be pursued with the SIGNS OF THE TIMES, until some other pioneer sheet should be prepared to take its place.

In view of the above the present issue is "For the S. D. A. Tract and Missionary Societies" throughout this country and the world wherever the English language is spoken. No pains will be spared by its publishers to make it just the paper that is needed by the missionary workers. The neat heading of the paper, the variety of the matter, the different departments, including the Home Circle, General News, Miscellany, etc., cannot fail to interest any who would be interested in the truths it contains. It will also give a general idea of the work we are trying to carry forward.

It has been proposed to issue a sixteen and an eight-page edition of the SIGNS the size of the *Review*. But to this there are serious objections. 1. With the sixteen-page nothing whatever, not even a small four-page tract, or the weekly *Instructor* or *College Record* could be remailed with it for one cent, and this at times is very desirable. 2. The eight-page edition is too small for a good missionary paper, and cannot contain that amount and variety of matter which should be found in a missionary paper. Therefore, feeling assured our brethren would want a larger paper than the eight-page, we adopt the twelve-page edition. With it can be mailed a copy of the weekly *Instructor*, the *College Record*, or a sixteen-page tract, without increasing the postage above one cent. The only difficulty we have to meet is the expense. A twelve-page paper costs more in proportion to its size than an eight-page, on account of the stitching and trimming. It therefore cannot be afforded with its present number of subscribers at less than \$1.50 per year.

Notwithstanding this, and in order that nothing may stand in the way of all adopting the best paper, the Publishing Association now makes the following

VERY LIBERAL OFFER.

Those Societies and individuals who are taking clubs of the eight-page edition, who wish to change to the twelve-page edition, can do so by adding to what they have paid or agreed to pay, one-half of the additional cost for the remainder of their subscription. The Association will give the other half.

Thus, if the Madison V. M. Society has paid for twelve copies till Jan. 1881, the extra expense from April 1st (9 months) would be thirty-seven and one-half cents per copy or \$4.50 on the club. The Association will give half of this so that the change will cost the Society but \$2.25.

Those individuals who have taken the eight-page paper at \$1.25 can change to the larger edition by paying at the rate of fifty cents a year additional.

The Association also makes the following offer, to stand for a few months, hoping to increase its circulation to 20,000 which will pay expenses at the above figures, providing it can have in addition to the above a list of 3,000 full-paying subscribers.

To new clubs of ten copies to one address, at \$1.50 per copy, we will give two copies extra; if they subscribe for twenty copies at \$1.50 each, four copies extra will be sent as a premium, and in the same ratio. For every additional ten copies, two extra. For one hundred copies they will receive twenty extra. This will give our missionary workers the privilege of taking the twelve-page edition at a very low price.

But we shall trust to our Tract Societies to help the Association in this matter. As many as are able should subscribe for one copy for themselves at \$2.00. The clubs should be increased wherever it is consistent, and wherever they are not already organized, organize them. The SIGNS Office needs the patronage of the friends of the cause, and our tract societies need the paper. It will contain that matter which is adapted to the missionary work. We hope the interest taken in this pioneer sheet will be greater than ever before, and instead of an edition of 10,000, we expect ere the close of the present volume that it will be 20,000.

We cannot afford to slacken our hand now. We are too near the Judgment. It is not an untried experiment to remail the SIGNS OF THE TIMES. Every mission in Europe except Switzerland was commenced in this manner. It should, with the *Good Health*, be placed in every respectable reading-room in the country, and on board of hundreds of steamers which traverse our rivers and lakes, and thus be read by hundreds of thousands of people during the present year.

S. N. HASKELL,
President Gen. S. D. A. Missionary Society.

SINCERITY, OR TRUTH.

WILL sincerity of purpose in a wrong course of action, answer for a substitute for correct action when the wrong is made manifest? If we answer this in the affirmative, it follows that *sincerity* and not *truth* becomes the standard of right and wrong; and the faith and action of the Jew would be as acceptable to God as that of the Christian, if he were as sincere. And there would be no limit to its application; the Pagan would stand as fully justified before God as the Christian, if he were only fully persuaded of his duty to worship his idols. But this would destroy the power and force of all truth, and make it equally possible to be sanctified through error as through the truth. This would also contradict many scriptures which speak directly to the point.

But if we answer in the negative, then there is no alternative but to follow the light of the truth as fast as it is manifested, without any regard to our past experience. We hold this to be a material error, deeply rooted in many minds, that their past experience is a sufficient guarantee of their continued acceptance with God. There are some who now contend that they were as fully accepted of God before as after their reception of the present truth. But such must either be ignorant of the nature of God's requirements, or deceived as to their own standing in reference to them.

The hope of the Christian is based entirely on the promises of God (Heb. 6 : 13-19), and all his promises are conditional. We believe in free salvation, but not unconditional. Therefore they who most fully comply with the condition of these promises, by which we are made "partakers of the divine nature," may expect to have an entrance ministered to them abundantly into the everlasting kingdom of our Lord. 2 Pet. 1 : 4-11.

To understand our true position, we must not appeal to our own views and feelings, but to God's word. The following will show how God regards those who are ignorantly transgressing his law:—

"And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations; then it shall be, if aught be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savor unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both

for him that is born among the children of Israel, and for the stranger that sojourneth among them." Num. 15 : 22-29.

To the same intent, and still more pointed, is the following:—

"And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: he hath certainly trespassed against the Lord." Lev. 5 : 17-19.

Some may be, and have been, disposed to avoid the force of these scriptures, by pointing to the difference of the two dispensations. But we think a close examination will show that the teachings of the two testaments are essentially the same on this subject. This must be so, for the design of the instructions of these Old Testament scriptures is to show how God regards sin; and to show the desert of sin and the necessity of atonement then must refer forward to the present time, in which alone atonement is made. Paul, speaking of his own case, settles the point by a definite expression:—

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Tim. 1 : 13, 14.

Now the question arises, would he likewise have obtained mercy had he sinned willfully instead of ignorantly? On this point we will also quote from both Testaments:—

"But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him." Num. 15 : 30, 31.

In this case no atonement was to be made; and similar to this is the expression of Paul:—

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10 : 26, 27.

By reading the next two verses, we see that instead of sin being looked upon with more allowance in this than in the past dispensation, the sinner is worthy of much sorer punishment; so that the sin is increased rather than diminished by the bringing in of increased light and gospel privileges. The commonly accepted saying of Dr. Watts, that "the vilest sinner may return," has no foundation in the word of God. Truth is material and essential, and cannot be trampled upon with impunity. J. H. WAGGONER.

A NEW DISCOVERY.

OUR friends who claim that the first day of the week should be observed as the Sabbath instead of the seventh, present quite a variety of reasons in defense of this position. Some maintain that Christ changed the Sabbath; others, that it was changed by the apostles; while there is another class who think this day has so long been observed as the Sabbath that no further warrant is needed, even though no requirement for its observance can be drawn from the Bible.

Now, as "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," it is reasonable to conclude, if Christ or the apostles made so important an amendment or alteration of the law of God, as the change of the Bible Sabbath, that this volume would contain the record of it.

But right here a new discovery has been made. Said a minister in this State, not long since, to a Sabbath-keeper, You are wrong on this point. I have light on the subject which I am to present in a sermon. The sermon was preached, and the promised light looked for. And when it came, it was as follows:—

Christ changed the Sabbath, and it is evident the apostles so understood the matter, yet there

is no record of the fact, as this stands in the catalogue of the "many other things which Jesus did," which are not written. John 21 : 25.

Now, who can possibly conceive why a transaction of so great magnitude, one which was to affect the future course of the entire church of God, to the end of time, and more or less the whole world, should be passed in silence by the pen of inspiration? What an inexcusable turning of things upside down, and of putting light for darkness, and darkness for light! But really, there is one redeeming feature here. The scriptural record is relieved from all responsibility in vindicating the first-day Sabbath, nothing but assumption being claimed in its behalf, while those who hallow the Sabbath of the decalogue can say, "It is written," "The seventh day is the Sabbath of the Lord thy God."

"O thou holy book divine,
Precious treasure, thou art mine."

Irassburgh, Vt.

A. S. HUTCHINS.

THE SEVENTH DAY OF WHAT?

It is claimed that the commandment does not require the observance of a definite day, because it only says the seventh day, not the seventh day of the week. Well, of what is it the seventh day, if not of the week? It can be seen that this is a mere evasion; for suppose it did say the seventh day of the week, could they not still claim, as they do now, that it does not tell where the week commences, and so we may begin to count it on any day we please? Exactly so. You cannot prevent a quibbling. All who desire to know the truth concerning the week must accept it as it has ever been reckoned from the creation down to the present time. The week of the Old Testament and that of the New correspond precisely; where the former ends the latter begins. Matt. 28 : 1; Luke 23 : 57 and 24 : 1. R. F. COTRELL.

THE PRODIGAL SON.

THIS young man made a request that his father should give him his portion of the estate, that he might separate his interest from his father, and manage his share as best suited his own inclination. His father complied with the request, and the son selfishly withdrew from his father, so as not to be troubled with his counsel, reproofs, or advice.

The son thought he would be happy when he could use his portion according to his own pleasure without being annoyed with advice or restraint. He did not wish to be troubled with mutual obligation. If he shared his father's estate, his father had claims upon him as a son. But he did not feel under any obligation to his generous father, but braced his selfish, rebellious spirit with the thought that a portion of his father's property belonged to him. He requested his share, when rightfully he could claim nothing, and should have had nothing.

After his selfish heart had received the treasure, of which he was so undeserving, he went his way at a distance from his father, that he might even forget that he had a father. He despised restraint, and was fully determined to have pleasure in any way and manner that he chose. After he had, by his sinful indulgences, spent all that his father gave him, and the land was visited by a famine, he felt pinching want, and began to regret his sinful course of extravagant pleasure, for he was now destitute, and needed the means he had squandered. He was obliged to come down from his sinful life of ease and luxury to the low business of feeding swine.

After he had come as low as he could, he thought of the kindness and love of his father. He felt then the need of a father. His position of friendlessness and want which he had brought upon himself through disobedience and sin, had resulted in his separating himself from his father. He thought of the privileges and bounties of his father's house, which even the hired servants freely enjoyed, while he was perishing with hunger. Being thus humiliated through adversity, he decided to return to his father by humble confession. He was a beggar, destitute of comfortable, or even decent, clothing. He was wretched in consequence of privation, and was emaciated with hunger.

While at a distance from his home, his father sees the wanderer, and his first thought is of that rebellious child who had left him years before to follow a course of unrestrained sin. The paternal feeling is stirred. Notwithstanding all the marks

of degradation seen in his son, the father discerned his own image. He did not wait for him to come all the distance to him, but hastened to meet him. He did not reproach him, but with the tenderest pity and compassion, hastened to give him proofs of his love, and tokens of his forgiveness.

Although the countenance of his son plainly indicated the dissolute life he had led, and he was clothed with beggar's rags, and his naked feet were soiled with the dust of travel, the father's tenderest pity was excited as the son fell prostrate in humility before him. The father did not stand back upon his dignity. He was not exacting. He did not array the past course of wrong and sin before his son to make him feel how low he had sunken.

The father lifted up his son and kissed him. He took him to his breast, and wrapped his own rich robe about his nearly naked form. He took him to his heart with such warmth, and evinced such pity, that if the son had ever doubted the goodness and love of his father, he could do so no longer. If he had a sense of his sin when he decided to return to his father's house, he had a much deeper sense of his ungrateful course as he was thus received.

His heart, before subdued, was now broken that he had grieved that father's love. The penitent, trembling son, who had greatly feared that he would be disowned, was unprepared for such a reception. He knew he did not deserve it. He acknowledged his sin in leaving his father. "I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son." He begged only to be accounted as a hired servant. But the father requested his servants to pay him especial tokens of respect, to clothe him as if he had ever been his own, obedient son, and to make his return an occasion of special rejoicing. His elder brother in the field knew not that he had returned, but he heard the general demonstrations of joy and inquired of the servants what it all meant. It was explained that his brother had returned whom they thought dead, and his father had killed the fatted calf for him because he had received him again as from the dead.

Then his indignation was stirred that this unfaithful brother who had left his father and thrown the heavy responsibilities upon him of fulfilling the duties which should be shared by both, was now received with such honor, and he would not go to see his brother. He had pursued a course of wicked profligacy, wasting the means his father had given him, until he was reduced to want, while he had been faithfully performing the duties of a son, and now his profligate brother comes to his father's house and is received with respect and honor beyond anything he had ever received.

The father entreated the elder son to go and receive his brother with gladness, but he only plead, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

The father then told him that he had ever been with him, and all that he had was his, but it was right that this demonstration of joy for his brother should be made, for "the lost is found, the dead is alive again."

This parable was given to represent the manner in which our heavenly Father receives the erring and repenting. The Father was the one sinned against, yet he, in the compassion of his soul, all full of pity and forgiveness, meets the prodigal and shows his great joy that his son, whom he believed to be dead to all filial affection, had become sensible of his great sin and neglect, and had come back to his father, appreciating his love, and acknowledging his claims. He knew that the son who had pursued a course of sin and now repented, needed his pity and his love. He had suffered. He felt his need. He came to his father as the only one who could supply his great need.

The fact that the son had returned, was a source of the greatest joy. The complaints of the elder brother were natural, but not right. Yet it is frequently the course brother pursues toward brother. There is too much effort to make them feel where they have erred, and keep reminding them of their error. Those who have

erred need sympathy and help. They suffer in their feelings and are frequently desponding and discouraged. Above everything else, they need free forgiveness.

MRS. E. G. WHITE.

THE PRODIGAL'S RETURN.

BACK to thy feet, O my Father!
Wearied, and stricken, and sore,
Dragging a heavier burden
Than ever a prodigal bore;
Coming, with worn feet that falter,
Hands that are crimsoned with stain,
And a heart that can lay on thine altar
Only its sin and its pain.

I changed the white robes of Thy favor
For garments all tattered and soiled;
The fields where thou badest me labor
The weeds and the foxes have spoiled.
I turned from the fruits of thy vineyard,
To feed on the husks with the swine,
And left the pure springs of Thy mercy,
For cups of the rioter's wine.

And now to Thy feet I am coming,
Saddened, ashamed, and defiled,
And I ask for the bread of a servant;
—Not worthy the name of a child.
I wait, in the dust, for Thy greeting,
If it come with the stroke of Thy rod
Spare it not—if it hasten the meeting
Of a penitent heart and its God.

O stained hands—cleansed by His grasping!
O bleeding feet—healed in His ways!
Leave thy sins, and press onward, close-clasping
The cross of thy shame and His praise.
And the tearful eyes healed of their blindness
Shall see, from the lowliest place,
The wonderful mercy and kindness
That shines in his pardoning face.

—Mary Love Dickinson.

WHY THIS AGITATION?

How do we account for the present agitation upon the subject of the Sabbath? Why are questions concerning the Sabbath coming to the front everywhere? It has been supposed and taken for granted that Jesus Christ and his apostles settled all questions concerning the day and its observance more than eighteen hundred years ago. That they made the first day of the week, now commonly called Sunday, the Sabbath in the place of the seventh day of the fourth commandment of the Decalogue; so that all who would keep the commandments of God's moral law should keep the first day as the Christian Sabbath.

It is truly surprising that an institution so well settled so long ago, should be brought in question after so many ages; and that proof should be demanded to vindicate its claims as an institution of divine revelation. But so it is. When the advocates of a stricter observance of Sunday press its claims, and call for legal enactments to enforce its observance, they are told by their opponents, in the language of a celebrated church historian, that the observance of Sunday was "always only a human ordinance;" and therefore none should be compelled to observe it who do not choose it.

And besides this, thousands are arising all over the world, leaving the observance of Sunday as a sacred day and returning to the ancient Sabbath, the day set apart at the creation, the seventh day of the fourth commandment, which they religiously keep in obedience to that law of God. How strange that it should be so at this late date. What does it mean? This is certainly a question of importance, demanding investigation. We give some suggestions which may lead to a truthful solution.

According to an ancient prophecy there was to arise, in time then future, a notable power that should "speak great words against the Most High, wear out the saints of the Most High, and think to change times and laws." See Dan. 7:25. Nothing but a bold and blasphemous power could fulfill this prediction. And that he should think to change times and laws ordained of God, is evidence of itself that these times and laws are unchangeable. Yet Christ and his apostles are charged by many a professed Christian with having changed the Sabbath from the original day to the first day of the week.

But the Roman popedom has fulfilled every specification of the prophecy. And the rulers of the Roman Church expressly claim to have "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." This is their own language; and the history of the church from the third to the sixth century, its divisions respecting the original Sabbath, the gradually increased patronage of the

first day, until it supplanted the ancient Sabbath by the decree of popish councils, amply prove the truth of the assertion.

Now the reason why the Sabbath question forces itself upon the attention of the people at the present time, is because the time has come for another prophecy of the Scriptures to have its fulfillment, a prophecy which contains the last warning from Heaven against the power of apostasy, and destined to bring the people of God into a position where it can truly be said of them, "Here are they that keep the commandments of God and the faith of Jesus." See Rev. 14:9-12. The fulfillment of this prophecy is intended to counteract the blasphemous work of the Roman apostasy, and restore the commandments of God as given by his own voice and written by his own finger.

The living God is fulfilling this word of his promise. The time is come, and the work is being done. The people are to be enlightened. Wicked tradition must be unmasked; and every wave of agitation on the subject of the Sabbath, whether political or religious, helps forward this work. It is out of the power of man to stop it. Every effort to quell the tumult only increases it. It cannot be postponed longer. When God says, "Let there be light," darkness must retire, however unwilling to yield. It is by his providence that the holders of false tradition cannot be wise enough to hold their place. The demand for civil law to sustain them only aids in bringing the people to the light of truth. The sandy foundation of the Sunday Sabbath is being discovered; and the loyal and true are searching for that institution which is founded on the rock of the word of God.

The present time is most solemn and momentous. Who can realize it as it is? The last message of warning to mankind is in progress. God is testing the people. The eternal decisions of the Judgment are pending. The people are being developed who, in their patience, will be found keeping the commandments of God and the faith of Jesus, when the crowned Son of man shall appear upon the white cloud to reap the harvest of the earth. Who will be ready to be gathered into the heavenly garner? This is the all-important question which we as individuals have an agency in deciding. May God help us in the needful preparation.

R. F. COTTRELL.

The Missionary.

LABORERS WANTED.

REFORMS have never been brought about without effort. It has required men and women of iron nerve, those who possessed an undying devotion to the principles of truth which were advanced, and those who would meet obstacles with firm and unyielding trust in him who was the author of the right. When one is willing to yield his own way, his own personal interest, in short, lead a life of self-denial, and if need be, sacrifice his life to the principles of righteousness, then there will be power in his efforts.

It is faithful, untiring laborers that are wanted. Our Saviour taught his disciples to pray "the Lord of the harvest," to send forth laborers into his harvest. "Not simply teachers, or preachers, but "laborers." When the spirit of labor rests on men, God can use them. Although their ability may be small and their education limited, yet by earnest devotion to the work they may accomplish much.

I have before me a letter which speaks of the labor of a colporter in Pennsylvania. This man is not a preacher, but a laborer. He feels the burden of the missionary work. The letter says of this brother: "He has had the best of success. In four weeks he secured one hundred and twenty-four subscribers to our periodicals, sold between three and four dollars' worth of tracts, besides selling some books, and holding meetings in one neighborhood. Fourteen embraced the Sabbath as the result of his labors, among whom is one of the town school officers; many others are favorable. He is doing a splendid work; has brought out a good class of people, and this too, in what has been considered one of the hardest fields of Pennsylvania, right in the oil territory."

This circumstance demonstrates the utility of acting as colporters with our publications. God's providence is thus indicating what he is willing to do. Shall we conclude that this person, and a few others whose efforts God is blessing, are the

only ones in the world whom He will accept in performing this kind of labor? most certainly not. There is not a Conference but what there are men and women in it whose efforts God would accept if they would enter the field with a spirit of love and devotion to His cause. We hope this spirit will be revived in California. This Conference has shown an appreciation of help sent to it. But it should not wholly rely upon foreign help. There are men and women upon this coast whom God can and will make useful in helping to build up his cause. It is those who possess an unyielding integrity, that would lead them to be willing to die rather than to sacrifice principle or become disconnected from the cause of their divine Master, that the Lord wants as laborers.

S. N. HASKELL.

MEETING AT ST. HELENA.

This meeting was well attended by the brethren in that vicinity. A good degree of the Spirit of the Lord seemed to characterize the meetings from the commencement.

On Sunday the question came up whether the V. M. Society should take the eight or twelve-page edition of the SIGNS. At the present time one hundred and eighty-seven copies of the eight-page edition are sent to that place for missionary work. But notwithstanding the additional expense, it was unanimously voted that they use the twelve-page instead of the eight-page edition. There are few societies in the country which manifest so much interest in remaining the SIGNS as this. And they are in constant receipt of letters from all parts of the world where the English language is spoken.

The subject of purchasing a new tent was also presented, and nearly one hundred dollars were immediately subscribed. Quite a number of the friends were not present. Should there be more funds raised in the State than what will be required for this purpose, with the consent of the donors it can be appropriated to the California ship missionary work, which is accomplishing much good and is in want of funds.

The hearty responses of the brethren and sisters, and the interest taken by the children, reminded us of several meetings east of the mountains, where there was not a person present but what seemed anxious to donate something. Children that could not speak plain were anxious to bring their five and ten cent pieces to help purchase a tent, that the truth might be presented to others.

Some interest was manifested by those not of our faith. We here met Eld. Rice, who assisted in the meetings. Eld. Waggoner was unable to be present except Sabbath forenoon.

S. N. HASKELL.

FRESHWATER, CAL.

OUR labors for the present at this place are finished. Seven have signed the covenant. Others are keeping the Sabbath, and will meet with us; still others are seriously considering and investigating the subject. If the little company are faithful to every duty, there numbers will be increased. Baptized four on the 7th inst. Organized a Sabbath-school, with Bro. J. I. Roberson superintendent, Bro. J. W. Burress assistant superintendent, and Miss Mollie Austin secretary. Ten copies of the *Youth's Instructor* are taken.

Organized a T. and M. Society of five members, with Mrs. W. B. Goodfellow librarian; also a V. M. Society of seven members, with Mrs. M. M. Manor president, and Miss Rhoda Piper secretary. A club of sixteen SIGNS is taken and used by the society, besides fourteen copies sent by them to other V. M. workers, making thirty copies in all.

Most have signed the tithing pledge, and will pay the additional one-third to support the T. and M. work. Eleven have signed the various temperance pledges, seven of whom are on the "Teetotal Pledge."

J. D. RICE.

St. Helena, Cal., March 18, 1880.

PLUM GROVE, KANSAS.

I GAVE six discourses near the above place last November. A deep interest was manifested, but I was called away to attend the General Conference. Meetings were resumed Jan. 15. The congregations were large and attentive. Fifteen or more commenced the observance of the Sabbath.

A Sabbath-school was organized, and ten copies of the *Instructor* subscribed for. I think there will be a sufficient number of earnest Christian

commandment-keepers here to maintain Sabbath meetings, but some need to realize the importance of a thorough conversion to God. May the Lord help them to go forward.

W. E. DAWSON.

COMPROMISE, ILLINOIS.

THE Lord is working for the people here. Last Sunday evening twelve signified their decision to keep the commandments of God. All of them are among the most intelligent and respectable people in the community. Others are trembling in the balance, and we believe will decide for the truth. The voice of prayer now ascends from the family altar in homes where it has never before been heard. We hope, by the blessing of God, to organize a company here who will be looking for our Lord when he shall appear.

J. F. BALLENGER.
E. O. HAMMOND.

Feb. 24.

Temperance.

OAKLAND H. AND T. CLUB.

THE Oakland Health and Temperance Club met according to appointment in the S. D. A. church, Wednesday evening, March 10, 1880.

Notice had been given that Dr. McTaggart, and Mrs. E. G. White would address the meeting, and at the appointed hour the house was well filled with those interested in the temperance movement in this city.

The meeting was called to order by the leader, Bro. J. E. White, and opened with singing by the congregation, a selection from "Song Anchor," entitled "Work, Watch, and Pray." Prayer by Mrs. E. G. White.

Dr. McTaggart was then introduced to the congregation, and spoke about half an hour on the subject of "Tobacco." The Doctor dwelt very largely upon the effect this narcotic has upon the system, and affirmed that many diseases were brought on, and greatly aggravated by the use of this poisonous weed. He called the attention of the audience to the Chinamen who go about the streets of San Francisco, gathering up stubs of cigars, quids of tobacco, etc., and carry them to their manufactories to be made over into "fine cut," etc. "Then our young men will take this filthy stuff, that has been in the mouths of diseased persons, and roll it as a sweet morsel under their tongue." He did not believe that the indulgence of this appetite could hide under a cloak of religion. God requires us to "present our bodies a living sacrifice, holy, acceptable unto Him."

The Doctor's address was very interesting and instructive, and was listened to with marked attention.

This was followed by a stirring original song on tobacco, written for the occasion, and rendered by a quartette.

Mrs. E. G. White was then called upon, and addressed the meeting for over half an hour, in her usual forcible style. Said she was pleased to listen to what the Doctor had said, as he was the first man she had ever heard who dared to speak against tobacco. She said that she carried the temperance work into the family,—to the babe in the mother's arms. That this is where the first lessons of temperance should be taught. That all articles should be excluded from our tables that would create or stimulate a desire for "strong drink. In setting before our children highly seasoned food, we create in them a desire for something a little stronger, and then wine is placed before them, and so we lead our children on—on in this downward road, and when they are brought in contact with the world they have no strength to stand the temptations that are brought to bear upon them.

J. E. White being about to return to the East, handed in his resignation as leader of this Club, which was accepted, and C. H. Jones was elected leader, and J. W. Gardner secretary.

The pledge papers were circulated, and seven persons signed the Teetotal Pledge, thus pledging themselves to abstain from all intoxicants, tobacco, tea, coffee, and opium; five signed the Anti-Rum and Tobacco Pledge.

The temperance work here in Oakland has been greatly injured by unprincipled men, who have labored for their own glory, without taking any real interest in the welfare of the people. Many of the citizens have become almost dis-

gusted with the very name of Temperance Club, and do not want anything to do with them. But this feeling does not seem to exist to any great extent against this Club. The people seem willing to come out and hear, and we hope to see good results. Already some good has been accomplished, and we feel determined to labor on, trusting in God to give us the victory.

C. H. JONES, Secretary.

TEMPERANCE AND HEALTH.

THE temperance question is of great importance in its moral and religious bearings, in its social and political aspects; but it is also essentially a health question. It is intimately connected with the prevention of disease and the promotion of health. Drunkenness is one of the diseases produced by the use of alcoholic drink, and it can only be cured by entire abstinence from the drink which causes it. This is now generally known. It is not, however, equally well known that all intoxicating drinks are not only unnecessary to persons in health, but positively injurious. But all who have studied the subject practically, by physiological research, by extended observation and personal abstinence, will indorse the opinion that strong drink is unnecessary and injurious.

There is also a general opinion among persons who have studied the physiological action of alcohol, that the medical profession labor under error as to the use of alcohol in the treatment of disease—that it is used when unnecessary, and frequently with the most injurious results. The work of temperance reformers, then, is to obtain and diffuse correct information as to the nature and effects of alcoholic liquors, and the safety and advantages of abstinence. They are the true sanitary reformers; for temperance is a most important part of preventive medicine. Without saying a word in disparagement of other efforts for the promotion of the public health, we are convinced that nothing could conduce so much to the physical improvement and social elevation of the lower classes of our countrymen as total abstinence from strong drink. In attempting to diffuse sound views respecting strong drink, we have to encounter the prejudices arising from want of physiological knowledge. At present, an acquaintance with physiology does not form a part of popular education. And we have met with persons who have received what has until recently been considered a good education who knew nothing of their own bodies or minds, nothing of light, heat, or electricity, nothing of the sources of health and strength, or of the nature of food and drink, or, in other words, nothing of the experimental or biological science. And if this want of knowledge is to be found in the educated, what must be the condition of the uneducated? Can we wonder at the popular delusions respecting strong drink?—*Christian at Work.*

THE LIQUOR TRAFFIC AND TAXES.

SENSITIVE as property owners as a rule are to undue taxation, it is surprising that, ere this there has not been a general rebellion against the enormous, needless taxation imposed by the liquor traffic upon the property of the whole country. If the liquor traffic is to go on, some system of direct taxation should be devised whereby the capital employed in it for the sake of gain should be made to bear its legitimate proportion of the burdens which accrue from strong drink. When that is done the liquor traffic will cease to be profitable, and capital will withdraw from it. It is profitable now to a small oligarchy of liquor makers and venders, because the crime, pauperism, and the general injury for which it is responsible the property of the whole community is taxed to pay for. The revenue tax and paltry license fee constitute but the merest fraction of the amount which liquor dealers ought to be compelled to pay while their "business" is tolerated and protected by the State.

P. T. BARNUM, speaking on intemperance, says, "Two men will start together in life, the one keeping his head cool with water, the other muddling his with liquor. At the end of ten years the former will have achieved success, the latter will be dropping into a drunkard's grave; but just before he drops you'll hear him say: 'Stonishing what difference 'er is in life! That fellow started same's I did, an' everything I touched turned to ashes. 'Stonishing what a difference 'er is in life!'"

The Home Circle.

ASPIRATION.

O FOR a thought! a little thought
That ne'er was thought before;
One gleam of truth divinely fraught
With wealth of angel lore.

O for a thought! a happy thought
Of truth yet unexpressed;
Which mortal ear hath never caught,
Nor mortal mind hath guessed.

O for the power to look beyond
The veil 'twixt earth and Heaven;
To see what eye hath never seen—
The bliss of the forgiven;

To trace duration from its birth,
To where the future flies,
And grasp the never-parted whole
Of two eternities!

—Lizzie Mace M'Farland.

MR. STEPHENS' PERICARDIUM.

"Now I am going to tell you just what my husband said to me this morning, doctor, word for word," said the invalid, Mrs. Stephens, lying back on the sofa pillow, the very picture of misery. The family physician, who was called on an average, to the Stephens mansion, three hundred and sixty times a year, drew a chair close to the couch and waited quietly for his patient to open her book of complaints.

"Last night, you see, doctor, I had an ill turn, and he wanted to come for you; but when I got so he dared to leave me, he concluded then we'd better let you sleep."

"Much obliged to him," said the doctor, with sarcastic emphasis on the personal pronoun. "Last night was the first undisturbed night's rest I have enjoyed for a week."

Mrs. Stephens continued:—

"This spell is the same as I had the last time you were sent for, doctor—"

"A slight nervous attack," broke in the physician; "nothing more."

"Well, it don't make any difference what you call it, it was mighty hard to bear; but let me tell you what my husband said first, doctor, before we go into symptoms. When he was going down to breakfast, he says to me, 'Kate, what shall I send you up?'"

"Says I, 'I don't want anything in the world but a good, strong cup of tea. Tell Bridget to send it up in the little teapot.' I saw, doctor, that he did not move after I said this, so I turned and looked at him, and such a picture of rage and disgust I never saw in my life. Finally, says he, 'Tea! tea! tea! it's nothing but tea from morning till night, Kate,' says he; 'you are the color of a Chinaman now. Why don't you order a good piece of beefsteak, and a slice of brown bread and a cup of chocolate? That would be a sensible breakfast.'

"But, John," says I, 'you forget that I am sick and have no appetite.' I was all ready to cry, but I was determined that he shouldn't have the satisfaction of seeing the tears fall.

"Forget," says he, 'forget! I wish to heaven I could forget; it's nothing but grunt and groan from one year's end to the other. I have lost all patience with you,' says he. 'When we lived in a part of a house, and you did your own housework, we were as well and happy as anybody, and no man ever had a pleasanter little home than John Stephens; but what have I now to leave or come back to?' And this, doctor, is what he ended up with:—

"'Kate,' says he, 'you are nothing more nor less than a drunkard, and in the sight of God more culpable than most of the men who stagger through the streets, because the majority of those poor devils have some sort of excuse for their conduct; and you haven't the slightest. You have a luxurious home, a husband doing his level best to make you happy—everything under the light of the sun to please you, and yet you will persist in 'swilling tea.' Yes, doctor, swilling was the word he used—boo! hoo! hoo! O dear me! to think that I should ever have lived to have heard such dreadful language out of my own husband's mouth; and then he says, 'and making me as miserable a wretch as walks the earth.'"

"Pretty plain talk," interrupted the doctor, with a shrug of his broad shoulders.

"Oh, yes," sobbed the victim, "and so awfully coarse and unkind. If I had a spell and died before his very face, I don't believe he would have cared a snap of his finger. I tell you, Dr. Ellis,

there is such a thing as a man's getting hardened."

"Evidently," replied the physician, with a laconicism absolutely painful.

"But my husband has nothing in the world to trouble him but just my poor health; and I am sure I can't help that."

This remark was more in answer to her companion's tone and manner than to the one single word that had escaped his lips, and this the doctor felt.

"Anybody would think by the way he goes on," continued the irate woman, "that I enjoyed myself with spasms and cramps and fainting fits. Anybody would think it was a pleasure to me to feel, every time I see a funeral procession, as if the hearse was going to stop at our door next. Oh, yes, such a life is very enviable; very, indeed."

Dr. Ellis took no notice of these last words; the man's eyes grew luminous, and his whole face declared that he considered himself master of the situation; and if Mrs. Stephens had not been so entirely taken up with her own ailments, mental and physical, that honest countenance would have betrayed him.

"You say," he began, settling himself in the large easy chair, and assuming a strictly professional air, "that your husband has nothing to trouble him but your health; how do you know that, Mrs. Stephens?"

"How? Why, how do you know anything? By the evidence of my senses. Don't I know that John Stephens has a splendid business that looks after itself, a magnificent income, and money enough to live on the bare interest, as well as a family need to live, if he never entered his office again while he drew breath?"

"But money isn't everything, Mrs. Stephens," proceeded the physician with a calmness that was almost Mephistophelian. "How about health, madam?"

"Health?" repeated the lady, with a smile she intended to be sarcastic to the last degree. "Health! Dr. Ellis! Why, there is not a healthier or sounder man than my husband in the United States. He eats more in one meal than I do in three months."

"There is nothing the matter with your husband's stomach, Mrs. Stephens." Dr. Ellis shaded his face with his hand and waited further developments. Mrs. Stephens mistook this attempt at forced concealment for emotion, and immediately assumed a sitting posture, brushed her eyes, and looked piercingly into her companion's face.

"Why do you accent the word 'stomach' so strongly, Dr. Ellis?" she inquired in anxious tones. Mrs. Stephens was forgetting herself, and this the doctor hailed as an excellent omen.

"Only that I might make you understand that a man's digestion could be the most unexceptionable, and yet be far from sound in other directions."

"Then you mean to tell me that my husband is sick?"

"I do."

"Perhaps you will go still further and say dangerously."

"If you desire it."

"Oh, Dr. Ellis, how cold and unfeeling you are! I should think you ought to know by this time," and just there Mrs. Stephens broke down entirely and sobbed as if her heart would break.

"Ought to know what, Mrs. Stephens?" inquired the doctor with uncalculated deliberation.

"You ought to know—to know—that my—my husband's health and life are of a good deal more consequence to me than my own."

"Ah, indeed," interrupted the physician, with an elevation of the bushy eye-brows immensely suggestive of a contrary opinion, as well as several very excellent reasons for said opinion.

"Dr. Ellis, will you be kind enough to tell me what's the matter with my husband?"

Mrs. Stephens was now on her feet—tears all wiped away, eyes flashing with resentful spirit, and only the little quiver of her lip to show how deep a wound the kind heart in her bosom had sustained. There she stood, reproachful, determined, womanly.

"Mrs. Stephens," said he, "you have no cause to be alarmed. If I can only get your co-operation in this business, I feel certain I shall be able to make a well man of your husband in a few months at the longest; but as true as I sit here before you I cannot do this alone."

"Why have I not been informed of this before?" broke in Mrs. Stephens imperiously.

"Who was there to inform you, madam? Your husband does not know his condition, and I should really like to be told when you have been sufficiently calm to hear all that was necessary for you to know."

"But, Dr. Ellis, I should think you ought to understand that my own health and comfort are nothing, compared to my husband's."

Mrs. Stephens was weeping again. "There is no sacrifice that I would not make for him."

"Curious creatures!" muttered the doctor; "delightful bundles of contradiction. How the mischief should I know, Mrs. Stephens, how much you care for your husband? I am sure you have spent the last hour complaining about him. Is that the way women generally testify their regard for their husbands?"

"Oh, don't, Dr. Ellis, please don't," pleaded the terrified woman. "I will never complain again—never—if you will only let me know what I can do for him. Do you know, doctor, I had begun to think lately that something must be amiss with him, he was growing so irritable. Poor dear, how wicked and thoughtless I have been."

"This, then, is the trouble. I shall take it for granted, madam, that you know something about physiology, and can follow me without difficulty?"

"O—yes, for mercy sake, go on."

"Very well; I find that the pericardium—"

"The pericardium?" repeated Mrs. Stephens.

"You know what that is I suppose?"

Evidently Mrs. Stephens' anatomical knowledge was limited. She shook her head in despair. "Something about the heart, is it not?" she asked at last.

"Yes, the pericardium is the membranous sac that holds the heart. Well, sometimes the sac—it is no matter about particulars, Mrs. Stephens," and Dr. Ellis suddenly came to a standstill.

"It is enough, though, for me to say that we are both possibly anxious that his heart should remain where it belongs. Mr. Stephens must be amused. He wants the lecture, the social circle, entertaining books—a happy home—music. You play and sing, do you not, Mrs. Stephens?"

"Oh, yes—I used to," and Mrs. Stephens' tones were so pitiful now that big Dr. Ellis really and truly was obliged to wipe both his eyes and his nose. Before he was aware, the lachrymal duct had gotten the upper hand.

"Well, try it again; get a teacher and go to practicing."

"But how am I going to manage my spasms?" sobbed the lady.

"Well, perhaps, between us both—you using your will power, and thinking of your husband, and going out with him, and taking care of him, and I doing my way—we may be able to subdue them; but you must remember this, madam—do not let Mr. Stephens have the faintest suspicion that you think anything is the matter with him; and above all, do not treat him like an invalid. Just amuse him, and all that, you know, just as you used to when you were first married."

Another series of sobs from Mrs. Stephens. The doctor arose to go. His patient had entirely forgotten that he had left no prescription.

"About tea, doctor?" she asked, as he prepared to leave. "Do you think it very hurtful?"

"As an occasional tonic, I have no objection to tea; but as a daily beverage, madam, it is an invention of the devil. Good morning."

John Stephens sought his home that evening with a heavy heart. His wife he believed a confirmed invalid, or hypochondriac—it mattered little which; one was as bad as the other. His remonstrances were of no avail, he was doubtful even whether his wife loved him. He opened the door softly with his latchkey. This had become habitual; seldom did the gentleman show himself to his beloved wife until after the dining-bell had summoned the family to the dining-room.

A strain of music met and transfixed him on the very threshold. Abt's beautiful song was being rendered, and his wife was the musician. He was just in time to hear:—

"The eyes that cannot weep
Are the saddest eyes of all."

For full a year that charming voice had been as silent as the grave.

"Company, perhaps," he muttered. Curiosity overcame him. He opened the parlor door and peeped in. There was Mrs. John Stephens, becomingly attired, all alone, as enthusiastic over the fine rendition of a piece of music as he had ever seen her.

"What does this mean, Kate?" he asked with outstretched arms.

"That I have given up tea and am going to try hard to be well. I guess my voice will all come back, John."

"I guess so," he replied, folding her tight to his heart.

Three months after this the cure was so radical that Dr. Ellis made a clean breast of the whole thing; and there is no word or set of words that can provoke so hearty a laugh in the happy home of the Stephenses as this physiologically scientific one—*Pericardium*.

GOODNESS AND SMARTNESS.

"How is my boy getting on, Mr. Carter?" asked a father of his son's teacher.

"He is one of the best boys in my school," said the teacher, emphatically. "A very conscientious, truthful lad, and one whom I can always trust as pure-hearted and generous."

"Glad to hear it," said the father, indifferently. "I always knew he was a pretty good boy about home, but what I wish to ask particularly is, how is he getting along in his studies. I want him to be sharp and smart for business when he is through school."

"Well as to that," said the teacher, hesitatingly, "he is a very industrious boy, but he is not very quick to learn, especially in mathematics. He likes rhetoric and moral science better, and always has good lessons in geology."

"Oh, fiddlesticks," said the father, impatiently. "If he isn't good at cyphering, he isn't for anything. Drop off the other things and put him through on arithmetic. I always knew he had too soft a head for business. I brought him here to be made something of, and not to fool away his time over moral science and all that. I am afraid you make quite too much of these things and don't toughen up the boys for every-day work. If a boy isn't smart, of what advantage is his goodness to him, I should like to know. Might almost as well send him to a girls' school," he added, with a half sneer, as he rose to leave. He could not hide his dissatisfaction at having his boy commended chiefly for his good moral qualities. These, he took for granted, could be taken up and developed at any odd leisure hour or two.

Had the teacher been able to say, "Your boy is at the head of his classes in almost everything. He will win the first prize," there would have been no bounds to his delight and satisfaction. If he had been compelled to add, "I wish I could speak as confidently about his purity of character and the good influence he exerts over the other boys," the father would have been very ready with his excuse.

"We must not think too hardly of a boy who is just sowing his wild oats. No doubt you and I did the same, but we forget these things as we grow old. The boy will come out all right, never fear. Watch him closely that he does not get into mischief that will bring trouble on him and me; and don't be too hard on small offenses. It sours a boy's disposition."

And so the "wild oats" are allowed to be sowed plentifully; the result is the same that it was when those terrible words were first spoken: "Whatsoever a man soweth, that shall he also reap."—*J. E. M'C.*

ITEMS OF NEWS.

- Strikes continue to be popular.
- Arrests are still being made in Russia.
- No prospects of peace in Chile at present.
- Moody's meetings at St. Louis continue to draw the crowd.
- A sharp shock of earthquake was felt at Los Angeles, March 21.
- The present population of the globe is estimated at 1,300,000,000.
- The Pope, while not approving, will submit to the expulsion of the Jesuits from France.
- A bill, giving the right of suffrage to women, has passed both houses of the Legislature of Wisconsin.
- The uprising of the Commune in Paris in 1871 was commemorated March 20, by an address, banquet, and ball.
- A company of negroes, 150 in number, passed through Memphis, Tenn., a few days since, bound for Liberia.
- The San Francisco *Christian Advocate* wonders that religious papers publish laudations of Hop Bitters, which, it says, should be treated as "disguised gin or whisky." For which we commend the *Advocate*.

—A Buddhist temple in Marysville, Cal., was set down for dedication on Sunday, the 21st. "The world moves."

—March 19, the Tennessee river was reported to be higher than at any time since 1875. Great damage was feared.

—The discovery of a mine of chalk is reported in Fresno county, Cal. The chalk is said to be of a superior quality.

—Charles de Young, the would-be assassin of Kallloch, Mayor of San Francisco, arrived from the East Saturday last.

—The *City of Tokio*, which left for China and Japan last Saturday, took 650 cases of rifles, valued at \$13,000, for Yokohama.

—A bill has been introduced into the Senate, directing the Post-master General to establish a dead-letter post-office at San Francisco.

—The Health Department of Memphis, Tenn., during the last year, has expended \$20,000 to improve the sanitary condition of that city.

—Five hundred and seventy Cuban insurgents have surrendered to the Spanish authorities. It is to be hoped that the rebellion has ended.

—The steamer, *Maria Louise*, from Shreveport to New Orleans, sank in Red river last Thursday morning. She had 1500 bales of cotton on board.

—The German ambassador's civility to the Celestials is extremely marked, and points to secret negotiations between Pekin and Berlin against Russia.

—The tide is turning. The French in Canada have raised the cry, "The Irish must go;" and threaten to burn houses if their demands are not complied with.

—The idea of making the great plains east of the Rocky Mountains valuable by boring artesian wells is receiving considerable attention by our national legislators.

—It is said that there were never so many "scandals" hovering over the United States Senate as there are now. Senator Hill of Georgia is just now under a heavy cloud.

—Parnell, the Irish orator, who has been in this country some time, trying to gain the sympathies and assistance of Americans for his countrymen, has returned to Ireland.

—The new Constitution of California cost \$300,000 in the making, which is estimated to be only a tithe of what it will cost to put the conglomerate instrument into working order.

—L. J. Gannon, Kearney's echo in sand-lot blasphemy and threatening, has been convicted and sentenced to \$1,000 fine and six months' imprisonment, but has appealed to the higher court.

—The Southern Pacific Railroad has been completed to Tucson, Arizona, a distance of one thousand miles. At El Paso, 200 miles further on, the Atchison, Topeka, and Santa Fe Railroad is expected to connect with it.

—*La Telegraphe*, of March 18, says: The principal Jesuits are so persuaded that Premier de Freycinet is in earnest, that they no longer hope to remain in France, and are preparing to emigrate to Spain and Belgium.

—Viscount de Lesseps, the projector of both the Suez and Inter-ocean canals, has been spending a few days in San Francisco. Having divided two continents in the Old World, he seeks now to divide North and South America.

—The jute manufacturing company in Alameda Co. (Cal.), have disincorporated, and now do business as individuals in a firm. They employ some 700 or 800 Chinese, and have taken this step because the new constitution forbids corporations employing Chinese.

—The Commission to which the question of letter-carrying by Well's, Fargo & Co's Express was referred, have reported adversely to the continuance of such service. This action was strongly protected by all Pacific coast senators, representatives, and delegates, as being a serious blow to the business facilities of our people.

—A dispatch from New Orleans says that negro laborers are on a strike in St. Charles Parish. The governor, on application of the whites, has ordered the Louisiana field artillery to the parish. The whites report that the negroes threaten to burn the sugar-houses if their demands are not complied with.

—In San Francisco there are over 2600 licensed saloons, and it is supposed there are over 4,000 places where drinks are sold with or without license, at a probable cost to consumers of at least \$15,000,000 a year. This is below the estimates. And this to produce pauperism, crime, insanity, etc. Who will raise the cry, "The liquor sellers must go"? The "Chinese curse" does not equal this.

—After a careful examination of the Chinese question, the Congressional committee have submitted their report to the House. The majority agree in the statement that "Chinese immigration is destroying the trade and materially effecting the business of San Francisco and the whole Pacific coast." As a temporary means of relief, the committee recommends that the bill of last session, limiting the landing of Chinese to but fifteen upon any vessel, be adopted by Congress; also that a joint resolution be adopted, abrogating that part of the treaty between the United States and China which relates to immigration.

VALUABLE BOOKS OF REFERENCE, AND MANUALS OF INSTRUCTION FOR TEACHERS AND OFFICERS OF THE SABBATH-SCHOOL, AND BIBLE STUDENTS.

- D'Aubigne's History of the Reformation**, 5 vols. \$4.50
 - Gibbon's Rome. The History of the Decline and Fall of the Roman Empire.** 6 vols. \$5.00
 - Josephus**, by William Whiston. \$1.50
 - Pilgrim's Progress.** 12mo. edition, printed by Dodd, Mead, & Co. This edition is firmly and beautifully bound, printed on heavy tint paper, contains 36 engravings, and has marginal references to such texts of Scripture as are illustrated by the story. 336 pp. \$1.50
 - Dowling's History of Romanism.** This large work of 940 pages traces the history of Romanism from the earliest corruptions of Christianity to the proclamation of Papal infallibility, and the deposition of Pius IX. as a temporal sovereign. It not only refutes the errors and superstitions of Romanism, but tells the story of their origin, exhibits the workings of the iniquitous system, reviews historically its domination over kings and princes, its oppression of the consciences, and torture of the bodies, of men, and the efforts of different ones at different times to relieve Christendom of its terrible thralldom. The papacy occupies so prominent a position in the prophetic field, and is gaining such an influence upon the people of this country that any information pertaining to it is of special interest to the student of prophecy. Price in Muslin, \$4.00 Half Morocco, \$4.75
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- Any of the above works will be sent by mail, post-paid, on receipt of the prices named.
Address, **SIGNS OF THE TIMES, Oakland, Cal.**

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 25, 1880.

THE SIGNS OF THE TIMES FOR 1880.

HAVING made some improvements in the SIGNS, both in appearance and contents, we have concluded to give the Tract Societies their choice between the two editions. We have received many criticisms on the eight-page edition, because its size would not admit that variety of reading matter which was thought indispensable to a successful missionary paper, and some have suggested that the 12-page edition would be more acceptable to the T. and M. Societies. We are not only willing, but anxious to please those Societies which have worked so diligently and effectively in the past.

The SIGNS OF THE TIMES is no experiment. Experience has fully proved that it is necessary to have two papers: one for a church paper, the organ of the denomination. Our brethren throughout the country—on the Pacific as well as on the Atlantic—have done well in accepting the *Advent Review* as the church organ. We are pleased with our success in placing it in almost every family of Sabbath-keepers in California.

Beside this we must have a missionary paper; one which, while it advocates the great truths of the third angel's message, is not so distinctly denominational as the *Review*; one which shall contain a variety of that which will be of greatest interest to new readers, with none of the matters pertaining to the churches only, such as can be of no interest to those not identified with us as a people. To serve this purpose the SIGNS OF THE TIMES has been published.

We do not intend to let the SIGNS fall below what it has been in the past, but, on the contrary, we shall aim to make it better than any volume which has been published. Our 12-page edition being stitched and trimmed, is more convenient to handle and contains more matter than the eight pages of previous volumes. This affords opportunity for that variety of reading which must render it acceptable to the Tract Societies, and to the numerous readers throughout the world to whom it is sent.

PUBLISHERS SIGNS OF THE TIMES.

THE CAUSE IN CALIFORNIA.

THE friends of the cause of "present truth" in California have much reason to be hopeful at the present time. The prospect before us is highly encouraging.

During the Conference year of 1878-9 there was no President of this Conference. Last fall Elder Haskell was elected to the office, but was obliged to go East to remain some time. The laborers have been few, and they have felt the need of a presiding officer to unite their efforts, and with whom to counsel in their labors.

Recently Bro. Haskell has returned and is laboring among the churches, and meetings now appointed will give an excellent opportunity to assist the ministers who may come together, and to instruct the officers of the Tract Societies in their duty.

The meeting at Oakland, the first Sabbath in April and through much of the week following, will be of great importance to the cause in this State, as well as the camp-meeting in Tulare county in April. The spring is the best time for a camp-meeting in that county. The weather will be more pleasant than at any other time, and nothing will hinder a full attendance.

Sister White has also come to remain for a season, and is now visiting the churches. The meetings of special interest which she will attend will be those at Oakland and in Tulare county. We wish to make special mention of the meeting at Oakland. It will be the only general meeting in this part of the State which Mrs. White will be able to attend before going to Oregon. The business of the State Quarterly Meeting will be done at that time. The annual meeting of the stockholders of the Association will be held that week. Everything indicates the necessity of a good attendance from all the churches.

Bro. Willie C. White and wife have also come to this State, to give their labors more especially to the publishing interest. His experience in connection with the several enterprises at Battle Creek, where the business interests are larger and more varied than those at Oakland, and his nat-

ural cautiousness in business matters, give assurance that whatever comes under his supervision will be faithfully and wisely attended to, and carried forward to success.

Since Mrs. M. K. White left this State she has had considerable experience in connection with our papers at Battle Creek. She is now taking hold to assist on the *Signs*, and making good use of the experience acquired in years past.

Beside this, we are informed that two ministers from the East will soon arrive here to carry on tent labor. A new tent, in addition to those used last year, will soon be in the field. The friends are now subscribing liberally toward a fund for tract and missionary purposes. As Bro. Haskell cannot permanently remain on this coast, the coming of two ministers from the East gives great encouragement to those who have so long deplored the scarcity of laborers here.

Last year we made special efforts to place the *Review* in every family of Seventh-day Adventists on the Pacific coast. Our success in this was all we could expect. A special and united effort will be made this season to extend the circulation of the SIGNS OF THE TIMES as a missionary paper. No pains will be spared to make it just such a paper as will meet the approval of the Tract Societies, and we shall confidently look for their co-operation in this work.

Altogether we have much reason to be encouraged with the prospect. The work here has been subjected to some discouragements, as already noticed, but with present arrangements there is no reason why we should not be hopeful.

The cause is onward—it must be onward. It cannot be stayed. What is now needed is unity of action. To insure this there must be unity of spirit, and the basis of this is found in unity of the faith. If any are doubting, or partly in the truth and the light, let them put away their doubts,—accept fully and heartily the whole truth of the third angel's message, take a part in the work, so shall they have a part in the reward which is soon to be given. J. H. WAGGONER.

SPECIAL NOTICE.

It will be seen by the appointments in this week's paper that the district quarterly meetings, except in district No. 2, are appointed the third Sabbath and First-day in April, instead of the second, which is the usual time. This change is made so that all may have the privilege of attending the general meeting at Oakland, which circumstances demand shall be a general meeting for the State.

We propose that all the church quarterly meetings be postponed till the second Sabbath in April. Then the State quarterly meeting will be held in connection with the Southern camp-meeting, as appears in this week's SIGNS.

We are anxious that as many of our tract society officers and workers should attend this meeting, and remain as long during the following week as possible, as special instructions will be given in the missionary work, manner of doing business, book-keeping, etc. The amount of time devoted to this will depend upon the number present, and the length of time they can remain. We therefore invite all to come and remain until the last of the following week.

S. N. HASKELL.

Business Department.

RECEIVED FOR THE SIGNS.

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Appointments.

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.

SOUTHERN CALIFORNIA CAMP-MEETING.

THIS camp-meeting will be held April 22-28. The grounds selected are about half way between Hannaford and Lamore. Trains will stop at the ground. Hay and good grazing for cows or horses; also wood will be furnished free. Tents will be furnished at a reasonable price by ordering immediately of G. W. Cody, Le-moore, Tulare Co., Cal. All mail matter designed for those upon the camp-ground should be sent to Lamore.

This will be an important meeting for all Southern California. Time will be taken for instruction in the missionary work. Sister White and other help from the East will be present. A grand rally of all our friends in that section of the country is expected. Come and bring your children, neighbors, and friends. Come prepared to remain till the close.

CAMP-MEETING COMMITTEE.

CALIFORNIA STATE QUARTERLY MEETING.

THE general quarterly meeting of the California Tract and Missionary Society will be held in connection with the camp-meeting, April 22-27.

At the close of their district meeting, each district secretary should immediately make out his report and forward it to Miss Barbara Stickney, Lamore, Tulare Co., Cal. S. N. HASKELL.

DISTRICT QUARTERLY MEETINGS.

THE quarterly meetings of the several districts will be held on Sabbath and Sunday, April 17 and 18, as follows:—

No. 1 at Santa Rosa.	No. 6 " Red Bluff.
" 3 " St. Helena.	" 7 " Oakland.
" 4 " Los Bolsa.	" 8 " San Francisco.
" 5 " Woodland.	

At these meetings there should be a full report from every church in each district.

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.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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