

The Signs of the Times.

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

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The Signs of the Times.

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

THE COMING CONQUEROR.

AND who is he, the vast, the awful form,
Girt with the whirlwind, sandaled with the storm!
A western cloud around his limbs is spread,
His crown a rainbow, and the sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land.
And hark! his voice, amidst the thunder's roar,
His dreadful voice, that time shall be no more.
Lo! thrones are set, and every saint is there;
Lo! cherub hands the golden courts prepare,
Earth's utmost bounds confess their awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need, nor day nor night,
God is their temple, and the Lamb their light.
And shall not Israel's sons exulting come,
Hail the glad beam and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warmed with life again.
Hark! white-robed crowds their deep hosannas raise,
And the hoarse floods resound the sound of praise.
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong—
Worthy the Lamb, omnipotent to save,
Who died, who lives triumphant o'er the grave!
—Bishop Heber.

General Articles.

JOURNEYINGS OF THE ISRAELITES.

BY MRS. E. G. WHITE.

WHILE wandering in the wilderness, the children of Israel were preserved by a continual miracle of divine mercy in the falling of the manna. In the morning they were to go out and gather food for the day,—an omer for every person. They were commanded not to let any of this remain until the morning; nevertheless, some of them did attempt to keep a supply until the next day; but it bred worms and became offensive.

On the sixth day, it was found that a double quantity had been deposited, and the people gathered two omers for every person. When the rulers saw what they were doing, they hastened to acquaint Moses of this apparent violation of his directions; but his answer was, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord. Bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning." They did so, and found that it remained unchanged. And Moses said, "Eat that to-day, for to-day is a Sabbath unto the Lord. To-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

The Lord is no less particular now in regard to his Sabbath, than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil) that which they would seethe, on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to make suitable preparation on the sixth day for the Sabbath, violate the fourth commandment, and are transgressors of God's law. In his instructions to the Israelites, God forbade baking and boiling upon the Sabbath. That prohibition should be regarded by all Sabbath-keepers, as a solemn injunction from Jehovah to them. The Lord would guard his people from indulging in gluttony upon the Sabbath, which he has set apart for sacred meditation and worship.

The Sabbath of the Lord is a day of rest from labor, and the diet should then be more simple, and a less quantity should be taken, than upon

the six working days. Many have erred in failing to practice self-denial upon the Sabbath. They partake of full meals, as on the six laboring days, and as a consequence, their minds are beclouded, they are stupid and drowsy, and often suffer with headache. In this condition they can have no truly devotional feelings, and the blessing resting upon the Sabbath, does not prove a blessing to them. The sick and suffering require care and attention upon the Sabbath as well as upon other days of the week; and it may be necessary for their comfort to prepare warm food and drinks. In such instances, it is no violation of the fourth commandment to make them as comfortable as possible. The great Lawgiver is a God of compassion as well as of justice.

God manifested his great care and love for his people in sending them bread from heaven. "Man did eat angels' food;" that is, food provided for them by the angels. The three-fold miracle of the manna—a double quantity on the sixth day, and none upon the seventh, and its keeping fresh through the Sabbath, while upon other days it would become unfit for use—was designed to impress the Israelites with the sacredness of the Sabbath. After they were abundantly supplied with food, they were ashamed of their unbelief and murmurings, and promised to trust the Lord for the future; but they soon forgot their promise, and failed at the first trial of their faith.

After leaving the wilderness of Sin, the children of Israel encamped in Rephidim, where there was no water. Again they distrusted the providence of God, and such was their blindness and presumption that they now came boldly up to Moses with the demand, "Give us water, that we may drink!" His patience failed not. "Why chide ye with me?" he said, "Wherefore do ye tempt the Lord?" "Wherefore is this," they cried, "that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

Thus they began again to reason from the promptings of their own natural heart. The pillar of cloud seemed to them a fearful mystery, and as to that man Moses, who was he, and what object had he in attempting to lead them out of Egypt? They even accused him of designing to kill them and their children with privations and hardships, and then enriching himself with their possessions. But Moses prayed earnestly, and the Lord directed him to take the elders of Israel, and the rod wherewith he smote the river, and to go on before the people. And "Behold," says the Lord, "I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink." He did so, and the water gushed out in such abundance as to satisfy their thirst.

The cloud of glory rested directly before the rock. Had that cloud been removed, the people would have been destroyed by the brightness of the glory. Christ would have been revealed in his glorious form standing by the rock. But as it was, the glory of the Lord was seen by all the congregation who stood at a distance.

Here we see the matchless mercy of Jesus Christ displayed. Instead of commanding Moses to lift up his rod and call down some terrible plague upon the wicked leaders in this murmuring, as he had done upon the Egyptian leaders, he was simply told to take some of the leading men of Israel to be eye-witnesses of a miracle which Christ himself would perform for their deliverance.

It was Moses who "clave the rocks in the wilderness, and gave them drink as out of the great depths," who "brought streams also out of the rock, and caused waters to run down like rivers." It was he who smote the rock, but it was Christ who stood beside him and caused the life-giving water to flow.

In their thirst, the people had tempted God, saying, "Is the Lord among us, or not?" If God has brought us here, why does he not give us water as well as bread? That *if* showed criminal unbelief, and Moses feared that the judgments of God would rest upon them for their sin. And he called the name of the place Massah, temptation, and Meribah, chiding, as a memorial of their wicked murmurings.

God directed the children of Israel to encamp in that place, where there was no water, to prove them, to see if they would look to him in their distress, or murmur as they had previously done. They should have known that he would not permit those to perish with thirst, whom he had promised to take unto himself as his people. But instead of humbly entreating the Lord to provide for their necessity, they murmured against Moses, and demanded of him, water. God had been continually manifesting his power before them in a wonderful manner, to make them understand that all the benefits which they received came from him; that he could give them, or remove them, according to his own will. At times they had a full sense of this, and humbled themselves greatly before the Lord; but when brought into straight places they charged all their troubles upon Moses, as though they had left Egypt to please him.

Had not the Lord been slow to anger, and mercifully considerate of the ignorance and weakness of the children of Israel, he would have destroyed them in his wrath. He exercises the same pitying tenderness toward modern Israel. But we are less excusable than was ancient Israel. We have had every opportunity to elevate and ennoble our characters, which they did not have. We also have their history, recorded that we may shun their example of unbelief and impatient murmuring and rebellion.

Had they reformed and become obedient to God's commandments, he would have established them in the land of Canaan, a holy and happy people, without a feeble one in all their ranks. But their lack of faith called down upon them the just displeasure of God; and so it will upon us in these last days if we do not trust God any further than we can see. We should seek God in prayer, constant, earnest, heartfelt, prayer. He will reward all who diligently seek him, for he has told us that the fervent, effectual prayer of the righteous availeth much.

The children of Israel tarried some time in this pleasant spot where there was plenty of water. The Amalekites, a tribe inhabiting that part of the country through which they were passing, became greatly disturbed by this. They felt that their territory had been invaded by this immense number of people, and they now came out to make war against them. Moses therefore directed Joshua to choose out soldiers and take them on the morrow to give battle with the enemy, while he himself would stand upon an eminence near by, with the rod of God in his hand. Accordingly, the next day Moses and Aaron and Hur took their position on the top of an adjoining hill, while Joshua and his company attacked the foe.

As the battle progressed, it was found that while Moses held up his hands toward heaven, entreating help from God, Israel prevailed; but when, through weariness, they were lowered, the enemy was victorious. Aaron and Hur stayed up the arms of Moses, and so, through the rest of that day, success was with the Israelites, and at its close the enemy was put to flight.

This act of Moses, in reaching up his hands toward heaven, was to teach Israel that while they made God their trust, and exalted his throne, he would fight for them, and subdue their enemies. But when they should let go their hold upon his strength, and should trust to their own power, they would be even weaker than those who had not the knowledge of God,

and their enemies would prevail against them. Then "Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi; for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." If the children of Israel had not murmured against the Lord, he would not have suffered their enemies to make war with them.

Before Moses reached Egypt on his mission to deliver the Israelites, he had, as we have seen, sent his wife Zipporah and her sons back to her father's house. When Jethro heard of the deliverance of the Hebrews, he visited Moses in the wilderness, and brought to him his wife and children. On learning of their approach, the great leader went out to welcome them, and after the first greetings and salutations had been exchanged, he conducted them to his tent. Here he related all the wonderful dealings of God with Israel. Jethro rejoiced, and blessed the Lord in words that show the devoutness of his heart, and having offered sacrifices to God, he made a feast to the elders of Israel.

Jethro's discerning eye soon saw that the burdens upon Moses were very great, as the people brought all their matters of difficulty to him, and he instructed them in regard to the statutes and law of God. He therefore counseled Moses to select proper persons and put them as rulers over thousands, also others over hundreds, and again others over tens. The men chosen for these important positions were to be "able men, such as fear God, men of truth, hating covetousness." The most difficult cases were to be brought before Moses, who was to be to the people, said Jethro, "to God-ward, that thou mayest bring the causes unto God. And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do."

This advice was followed, and not only was Moses relieved of too heavy a burden, but more perfect order was established among the people. "And Moses let his father-in-law depart, and he went his way into his own land."

The leader of Israel was not above receiving instruction from his father-in-law. The Lord had greatly exalted Moses, and had wrought wonders by his hand; yet he did not conclude that because God had chosen him to instruct others, he needed not to be instructed. He gladly listened to the suggestions of Jethro, and adopted his plan as a wise arrangement.

UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

THE MARK OF THE BEAST.

THE principal acts ascribed to the two-horned beast, which seemed to be performed with special reference to the papal beast, are, the causing of men to worship that beast, causing them to make an image to that beast, and enforcing upon them the mark of the beast. The image, after it is created and endowed with life, undertakes to enforce the worship of itself. To avoid confusion, we must keep these parties distinct in our minds. There are three here brought before us: 1. The papal beast. This power is designated as "beast," "the first beast," "the beast which had the wound by a sword and did live," and, the "beast whose deadly wound was healed." These expressions all refer to the same power; and wherever they occur in this prophecy, they have exclusive reference to the papacy. 2. The two-horned beast. This power after its introduction in verse 11, is represented through the remainder of the prophecy by the pronoun "he;" and wherever this pronoun occurs, down to the 17th verse (with possibly the exception of the 16th verse, which perhaps may refer to the image), it refers invariably to the two-horned beast. 3. The image of the beast. This is, every time, with the exception just stated, called the image; so that there is no danger of confounding this with any other agent.

The acts ascribed to the image, are speaking, and enforcing the worship of itself under the penalty of death; and this is the only enactment which the prophecy mentions as enforced under the death penalty. Just what will constitute this worship, it will perhaps be impossible to de-

termine till the image itself shall have an existence. It will evidently be some act or acts by which men will be required to acknowledge the authority of that image and yield obedience to its mandates.

The mark of the beast is enforced by the two-horned beast, either directly or through the image. The penalty attached to a refusal to receive this mark is a forfeiture of all social privileges, a deprivation of the right to buy and sell. The mark is the mark of the papal beast. Against this worship of the beast and his image, and the reception of his mark, the third angel's message of Rev. 14: 9-12, is a most solemn and thrilling warning.

Here, then, is the issue before us. Human organizations, controlled and inspired by the spirit of the dragon, are to command men to do those acts which are in reality the worshiping of an apostate religious power, and the receiving of his mark, or lose the rights of citizenship and become outlaws in the land; and to do that which constitutes the worship of the image of the beast, or forfeit their lives. On the other hand, God says, by a message mercifully sent out a little before the fearful crisis is upon us, Do any of these things, and you "shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." He who refuses to comply with these demands of earthly powers, exposes himself to the severest penalties which human beings can inflict; and he who does comply, exposes himself to the most terrible threatening of divine wrath to be found in the word of God. The question whether we will obey God or man, is to be decided by the people of the present age, under the heaviest pressure, from either side, that has ever been brought to bear upon any generation.

The worship of the beast and his image, and the reception of his mark, must be something that involves the greatest offense that can be committed against God, to call down so severe a denunciation of wrath against it. This is a work, as has been already shown, which takes place in the last days; and as God has given us in his word most abundant evidence to show when we are in the last days, so that no one need to be overtaken by the day of the Lord as by a thief, so likewise it must be that he has given us the means whereby we may determine what this great latter-day sin is which he has so strongly condemned, that we may avoid the fearful penalty so sure to follow its commission. God does not so trifle with human hopes and human destinies as to denounce a most fearful doom against a certain sin, and then place it out of our power to understand what that sin is, so that we have no means of guarding against it.

That we are now living in the last days, the volumes both of revelation and nature bear ample and harmonious testimony. Evidence on this point we need not here stop to introduce; for the testimony already presented in the foregoing articles of this series, showing that the two-horned beast is now on the stage of action, is in itself conclusive proof of this great fact, inasmuch as the power exists and performs its work in the very closing period of human history. All these things tell us that the time has now come for the proclamation of the third message of Rev. 14 to be given, and for men to understand the terms which it uses, and the warning it gives.

We therefore now call attention to the very important inquiry, What constitutes the mark of the beast? The figure of a mark is borrowed from an ancient custom. Says Bp. Newton, (Dissertations on the Prophecies, vol. 3, p. 241):—

"It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their right hand, or on their foreheads, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer."

Prideaux says that Ptolemy Philopater ordered all the Jews who applied to be enrolled as citizens of Alexandria, to have the form of an ivy leaf (the badge of his god, Bacchus) impressed upon them with a hot iron, under pain of death.—*Con-nection*, vol. 2, p. 78.

The word used for mark in this prophecy is *haragma*, and is defined to mean, "a graving,

sculpture, a mark cut in or stamped." It occurs nine times in the New Testament, and with the single exception of Acts 17: 29, refers every time to the mark of the beast. We are not, of course, to understand in this symbolic prophecy, that a literal mark is intended; but the giving of the literal mark, as practiced in ancient times, is used as a figure to illustrate certain acts that will be performed in the fulfillment of this prophecy. And from the literal mark as formerly employed, we learn something of its meaning as used in the prophecy; for between the symbol and the thing symbolized, there must be some resemblance. The mark, as literally used, signified that the person receiving it was the servant of, acknowledged the authority of, or professed allegiance to, the person whose mark he bore. So the mark of the beast, or the papacy, must be some act or profession by which the authority of that power is acknowledged. What is it?

It would be naturally looked for in some of the special characteristics of the papal power. Daniel, describing that power under the symbol of a little horn, speaks of it as waging a special warfare against God, wearing out the saints of the Most High, and thinking to change times and laws. The prophet expressly specifies on this point: "He shall think to change times and laws." These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws," would be doing evident violence to the language of the prophet. But to apply it to the laws of God, and let it read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High"—then all is consistent and forcible. The Septuagint reads, *nomos*, in the singular, "the law," which more directly suggests the law of God. So far as human laws are concerned, the papacy has been able to do more than merely "think" to change them. It has been able to change them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its long arms into the affairs of nations, and brought rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavor to do what it was not able to do, but could only think to do; he sees it attempt an act which no man, nor any combination of men, can ever accomplish; and that is, to change the law of the Most High. Bear this in mind while we look at the testimony of another sacred writer on this very point.

Paul speaks of the same power in 2 Thess. 2; and he describes it in the person of the pope, as the man of sin, and as sitting as God in the temple of God (that is, the church), and as exalting himself above all that is called God, or that is worshiped. According to this, the pope sets himself up as the one for all the church to look to for authority, in the place of God. And now we ask the reader to ponder carefully the question how he can exalt himself above God. Search through the whole range of human devices; go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law and teach the people that they were under as great obligations to that as to the law of God. Then he would only make himself equal with God. But he is to do more than this: he is to attempt to raise himself above him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own in preference to God's. There is no other possible way in which he could place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God, the law-maker. And this is the very work that Daniel said he should think to do.

(To be Continued.)

In times of affliction we commonly meet with the sweetest experiences of the love of God.

THE TWO COVENANTS.

BY ELD. J. G. MATTESON.

(Continued.)

1. *Points wherein the new covenant is like and unlike the old.* We can now compare the two covenants, and will present some points wherein they are alike, and some things wherein they differ from each other:—

SIMILARITIES BETWEEN THE FIRST AND THE SECOND COVENANT.

THE OLD COVENANT.	THE NEW COVENANT.
The old covenant was established by the Lord.	The new covenant is also established by the great God.
It was made voluntarily, without compulsion.	It is a voluntary agreement.
It was made with the house of Israel.	It was also established with the house of Israel.
It was brought about by a mediator.	It cannot be entered into without a mediator.
It was founded upon obedience to the commandments of God.	It is also made on the condition of loving the law of the Lord.
It brought great advantages to all its members.	It brings great blessings to all who enter into it.
It was sealed with blood, and was thenceforth of force, until the shadow reached the reality.	It was sealed with blood and is of force ever since.
It could not be changed after it was sealed.	It cannot be changed, nor anything added thereto after it is confirmed. Gal. 3:15; Heb. 9:17.

DIFFERENCES BETWEEN THE FIRST AND THE SECOND COVENANT.

THE OLD COVENANT.	THE NEW COVENANT.
The old covenant was made with the believing and unbelieving Jews, without any distinction.	The new covenant is made with those alone out of the house of Israel who have the law of God written in their hearts, and know the Lord.
It demanded outward circumcision in the flesh and outward obedience.	It demands the circumcision of the heart, inasmuch that the individual is made a new creature in Christ Jesus. Col. 2:11; 2 Cor. 5:17; Gal. 6:15.
It gendered to bondage, and embraced only the old Jerusalem. Gal. 4:24, 25.	It begets a spirit of adoption, and embraces the heavenly Jerusalem with her children. Rom. 8:15; Gal. 4:26.
It was brought about by a human mediator.	It has a divine Mediator, the only begotten Son of God. 1 Tim. 2:5; Heb. 8:6.
It could never take away sins. Heb. 10:11.	It cleanses from all sin by the blood of Jesus Christ. 1 John 1:7.
It was sealed with the blood of goats and calves. Heb. 9:12.	It is ratified by Christ's own blood. Heb. 9:12.
It had many priests. Heb. 7:23.	It has only one priest,—Christ. Heb. 7:24; 8:1.

To the old covenant, and to that only, belonged a whole law of "commandments contained in ordinances" (Eph. 2:15) which contained nothing but a "shadow of good things to come." Heb. 10:1. In the place of the sacrifices and ministration which belonged to this law, we have obtained the more excellent sacrifice of Christ and his high-priestly ministration. "He TAKETH AWAY the first that he MAY ESTABLISH the second." Heb. 10:9.

We want to notice this closely, for it is a question which is continually agitated, What is it which is taken away? and what is established in the place of it? Let the word of God answer:—

THE FIRST, WHICH IS TAKEN AWAY.	THE SECOND, WHICH IS ESTABLISHED.
"Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law." Heb. 10:8.	"Then said he [Christ], Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10.
"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Verse 11.	"But now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant." Heb. 8:6.

Thus we have in the new covenant a divine sacrifice which can take away sin, and "a high priest over the house of God" (Heb. 10:21), Jesus Christ. And he is the only true priest in the new covenant.

Then the old covenant, with its sacrifices, its priestly ministration, and that law which ordained all these services, is taken away, and the sacrifice and ministration of Christ has been established in the place of it.

The law of sacrifice, and offering, and burnt offerings, and offering for sin, and of the Levitical priesthood, was, consequently, the same as "the middle wall of partition," "the law of commandments contained in ordinances" (Eph. 2:14, 15), which was abolished. And to this belong also

the annual sabbaths, which were appointed for days of offerings and atonement, and were "a shadow of things to come." Col. 2:16, 17; Lev. 23:24, 27, 28, 32.

But the Sabbath of the Lord, which is weekly, is no part of "the law of commandments contained in ordinances;" for it originated in Eden before the fall, and does not point to the sacrifice and ministration of Christ, but to God's creation and his holy rest. Gen. 2:2, 3. And it is a part of the law of God, which also in the new covenant convinces all men of sin. Rom. 3:19; Ex. 20:8-11.

The law regulating sacrifices and everything pertaining to the Levitical priesthood is "the first," which is taken away. The divine sacrifice of Christ and his heavenly priesthood is "the second," which is established in the place of it.

2. *How the new covenant was made and ratified:* Christ was made flesh, and dwelt among us. He is not the mediator of the old, but of the new covenant. Heb. 8:6. He confirmed the new covenant with many during one prophetic week. Dan. 9:27. Seven prophetic days symbolize seven years. Eze. 4:6, "I have appointed thee each day for a year." Christ established the new covenant with many of the house of Israel in Palestine, first by his own labor during the three years and a half in which he preached, and afterward by his apostles during the following three and a half years. After that time his disciples commenced to labor among the Gentiles, as they suffered "great persecution" and were "scattered abroad." Acts 8:1, 5, 14.

That night when Christ was betrayed, the new covenant was especially entered into in the most solemn manner by the apostles, who were present as representatives for all the believers of the house of Israel.

Jesus took bread, and gave it unto them saying, "This is my body which is given for you; this do in remembrance of me." Luke 22:19. All partook of this, and howed thereby that they were members of the new covenant and partakers of "the communion of the body of Christ." 1 Cor. 10:16. Then he gave the cup to them, saying, "This cup is the new testament [or covenant] in my blood, which is shed for you." Luke 22:20. They all partook of the cup, and thus entered into the new covenant.

On the next day the new covenant was ratified, or sealed, as Christ died on the cross, and poured out his own precious blood for the sins of men. And from that day the new covenant is of force, and it is not in the power of man to add anything or to change that covenant, or testament, which our Saviour thus sealed with his own blood. Heb. 9:16, 17; Gal. 3:15. Please notice that the words testament and covenant are translated from one word in the original (*diatheke*). They denote one and the same thing.

Ponder well this great truth. Those principles, laws, ordinances, and promises which our divine Mediator has introduced, or recognized in the new covenant, are necessary to salvation, and those only. When the covenant was sealed, it could not be moved or changed by the apostles, neither by any other man. It is therefore a great mistake to set aside the testimony of our Saviour, his example and ordinance, under the pretense that he lived under the old covenant. His ministration on earth did not have reference to the old, but to the new covenant. Our Saviour came to this earth as the mediator of the new covenant. Heb. 8:6. And he that tries to set aside this great truth, resists the word of God. Christ prepared the believing children of the house of Israel in three years and a half to become worthy members of the new covenant, and then he sealed it with his own blood at his death. And the third day he rose from the tomb, thus proving his divine mission.

After that the apostles gained many believers who entered into the covenant. This was done in the following manner: They preached the gospel of the death and resurrection of Christ; they exhorted the people to repent and believe on the Son of God. Those who believed and obeyed the good news, were baptized and added to the church. Afterward they were instructed in keeping all the commandments of God. And the power of God was with them. Matt. 28:18-20; Mark 16:15-20; Acts 2:38, 41; 8:12, 36-39; 10:40-48.

(Concluded next week.)

WE should often have reason to be ashamed of our most brilliant actions if the world could see the motives from which they spring.—*La Rochefoucauld*.

MARK 2:18-22.

"AND the disciples of John and of the Pharisees used to fast; and they come unto him and say, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles." What is termed, "fast" here, in Matt. 9:15, is called mourn; so that abstinence from food, or the use of plain food, in times of affliction or mourning, and prayer, were practiced anciently. See 1 Sam. 1:8-17; 2 Sam. 12:16-23; Dan. 10:2, 3. From these quotations we learn that seasons of fasting were seasons of abstinence, at least from pleasant food, and of mourning, or humiliation, and prayer. The question in the text is, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? This is the same as saying, We, the disciples of John and of the Pharisees, mourn and afflict ourselves, and pray, but yours are happy, yours are not afflicted. Now, why is this? Jesus says, Can the children of the bride-chamber fast while the bridegroom is with them? They cannot now mourn, they cannot be afflicted; but when the bridegroom is taken away, then shall they mourn, or fast.

The Jewish system pointed to Christ or the bridegroom; so that as long as he remained away they fasted or mourned. John came, baptizing, and pointing the people to One yet to come. These fasted, or mourned, for the coming of One who had already come. Who are these referred to? The Pharisees and the disciples of John, and not the disciples of Christ. His disciples had received the bridegroom. Christ was with them. How, then, could they mourn, or fast? They could but rejoice. But the bridegroom shall be taken away, then shall they fast. This refers to the death, resurrection, and ascension, of Christ. He was taken from them; did they then fast? Acts 13:2. "As they ministered to the Lord and fasted [or mourned]," etc. So long, then, as the bridegroom remains away, the children of the bride-chamber mourn.

Now, the parables are introduced to make the point more plain. The new cloth on the old garment, and the new wine in the old bottles, are different figures to illustrate the same thing; viz., That for the disciples of Christ to mix their joy and rejoicing with the mourning and fasting of the Pharisees, for that to take place which had already taken place, would be like putting new cloth in an old, worn garment, or like putting new, unfermented wine into old, tender goatskin bottles. Could they unite in those fastings? Experience teaches us that to unite with those we have left, or to talk out the source of our joy, would be to wake up a terrible prejudice, or cause a terrible rent among them. Understand, the rent is in the old cloth and not in the new. The new remains whole. So in the parable. But new wine must be put into new bottles, and both are preserved; Luke 5:38; that is, the truth of the gospel must be put into honest and true hearts converted to God; for the old or carnal heart cannot retain it, though it be deposited there. "No man having drunk old wine straightway desireth the new; for he saith the old is better." Luke 5:38, 39. That is, the Pharisees held on to their system of types and ceremonies, saying, We are Moses' disciples, away with this man. Therefore they continue fasting, and are still mourning for the bridegroom to come.

R. J. LAWRENCE.

MANY people offer their prayers just as poor, shipwrecked voyagers send off their messages. They never look for an answer. They are in great doubt whether they will ever be received. And it would seem a wonderful thing, indeed, if such prayers were answered.

NONE will have such a dreadful parting with the Lord at the last day as those who went half-way with him and then left him.

THOUGHTS ON BAPTISM—NO. 2.

BY ELD. J. H. WAGGONER.

THE investigations of others, especially of Dr. Carson and Prof. Conant, were no less exhaustive than that of Prof. Stuart, and all give the same results. And while we consider the vast number of instances given where it refers unmistakably to immersion, there is no instance found where the Greek word *baptizo* means anything but immerse. Now, where the lexicons are agreed, and the usage is uniform and unvarying, we think the question is settled beyond all chance of reasonable dispute; baptism is immersion, and that only.

Of the figurative use of the word *baptizo*, Prof. Stuart says:—

"Inasmuch, now, as the more usual idea of *baptizo* is that of *overwhelming, immersing*, it was very natural to employ it in designating severe calamities and sufferings."

It is a great mistake, yet made by many, to suppose that, because words are used in figures of speech, therefore they have a *figurative meaning*. There is no such thing as the figurative meaning of words. They must have a definite and fixed meaning in order to an understanding of the figures which they represent to us. The use of a word in a figure of speech works no change in its signification.

Having given such decided testimony from Prof. Stuart in favor of immersion, we should not do him justice did we not notice the reasons he gave for deviating in his religious views and practice from the meaning of the word. The paragraphs following contain the gist of his reasonings on the subject:—

"For myself, then, I cheerfully admit that *baptizo* in the New Testament, when applied to the rite of baptism, does in all probability involve the idea that this rite was usually performed by immersion, but not always. I say *usually*, and *not always*; for to say more than this, the tenor of some of the narratives, particularly Acts 10:47, 48; 16:32, 33; and 2:41, seem to me to forbid. I cannot read these examples without the distinct conviction that *immersion* was not used on these occasions, but *washing* or *affusion*."

We must again commend the frankness of his admission, but are constrained to express our conviction that he viewed the texts specified rather in the light of his *theology* than of any necessary construction, to find in them an argument for affusion. On Acts 2, he states what appears to him *probable*, but which every one knows is not *necessary*, and adds:—

"I concede that there are some points here which are left undetermined, and which may serve to aid those who differ from me in replying to these remarks."

On Acts 10, he thinks Peter's words imply this:—

"Can any one forbid that *water should be brought in*, and these persons be baptized?"

And yet he is constrained to say:—

"I admit that another meaning is not necessarily excluded which would accord with the practice of immersion."

On Acts 16:33, he speaks more at length, and is more unfortunate in his statement:—

"Here it is said that the jailer, after the earthquake and other occurrences, and when brought under deep convictions of sin, took Paul and Silas at midnight and washed them from their stripes, *i. e.*, washed off the blood which flowed from the wounds made by their stripes; and *straightway (parachrema, forthwith)* he was baptized, and ALL HIS. Where was this done? At the jail, or in the jail, where he met Paul and Silas; at any rate, within the precincts of the prison; for after the whole transaction was completed, he brought Paul and Silas to his house and gave them refreshments."

Yet here, also, he admits that there might have been a bath in the jail wherein they were immersed; and so admits that his construction of the text is not necessary. *the order of the events* is not fully and correctly stated by him. It is as follows:—

1. He brought them out of the prison. Verse 30.
2. They spake unto him the word of the Lord, and to all that were in his house. Verse 32.
3. He washed their stripes, and he and all his were baptized. Verse 33.
4. He brought them into his house, and set meat before them. Verse 34.

Thus the record does not give countenance to

the idea that all this took place in the jail; for he brought them out, and they preached to all that were in his house, before his baptism. And after his baptism he brought them into his house and gave them food. The baptism took place neither in the prison nor in his house.

But we appeal to every candid, God-fearing reader, against all such reasonings. While it is admitted that the meaning of the word is *immerse*, and it is admitted that the text *may be explained* in harmony with that meaning, genuine reverence for the word of God should lead every inquirer to search for that exposition which is in harmony with the evident meaning of the word used, and not to inquire *if an exposition may not also be found, not in harmony with the meaning of the word used*. The latter course is subversive of divine revelation, and is calculated to engender strife and cause division. For, it must be confessed, the nearer we keep to the literal meaning of the text, the greater is the probability of uniformity in our faith and practice. And when we diverge from the true meaning of the words of the revelation, and admit *supposed meanings*, confusion is the unavoidable result, for each one is equally authorized to bring in his own supposition. But "God is not the author of confusion, but of peace." We ought, then, to pursue that course which will shut out confusion, and bring peace and union to the household of faith.

The *import* or *design* of baptism is the main point, however, on which Prof. Stuart relied for his argument in favor of sprinkling; and as he expressed the view of a large class, which ought to be noticed, we give at some length his remarks on this point:—

"Is it essential, in order that baptism should symbolize *purification* or *purity*, that it should be performed by *immersion*? Plainly not; for in ancient times it was the water which was *sprinkled* upon the offending Jew, that was the grand emblem of purification. So Paul considers it, when he gives us, as 'it were, a summary of the whole ritual of purification, by specifying the most significant of all its usages, viz., that of the ashes of a heifer mixed with water (Num. 19:17), with which the unclean are sprinkled. Heb. 9:13. So too, he decides, when he speaks of drawing near to God, in the 'full assurance of faith, having our hearts *sprinkled* from an evil conscience.' Heb. 10:22.

"It is then a perfectly clear case that the *sprinkling* of water or of blood was altogether the most significant mode of purification or atonement, or of consecration to God, under the ancient dispensation."

From this he infers that *sprinkling* is preferable to *immersion* in the rite of Christian baptism! But the whole argument is exceedingly defective, and the inference inadmissible. How do we learn that the water of purification was to be sprinkled on the unclean? By the use of a word in the law which always means sprinkle—never immerse. And how do we learn how the ordinance of baptism is to be administered? By the use of a word in the law which always means immerse—never sprinkle.

If the terms of the law are to be set aside, and speculations or suppositions substituted for them, then we may as well lay aside the Bible at once. In every text and instance which he cites, the word sprinkle is used, and the apostle shows that it is a symbol of the application of the blood of Christ, having no reference whatever to the ordinance of Christian baptism.

We insist, and none can deny, that if the priest had immersed the unclean person in the water of purification, he would not have obeyed the law of that ordinance, for the commandment was to *sprinkle*. And we likewise insist that to *sprinkle* a person with water for Christian baptism, is not to fulfill the law of the ordinance, for the commandment says *immerse*. Prof. Stuart admitted that a word was used by our Saviour which signifies *immerse*. Did Prof. Stuart, and do all of like faith and practice, know the mind of our divine Lord better than he knew it himself? Do they understand the import and significance of his own ordinance better than he understood it? Or, if sprinkling is preferable, why did Jesus and his apostles never use a word signifying to *sprinkle* when they spoke of the ordinance? They understood such words, for they used them in reference to other things. Or, if they wished to leave it indefinite, and to let the rite cover every method of application of water to the person, as many now teach, why did they not use the various

words which signify sprinkle, pour, and immerse? This would be absolutely necessary if it was designed to give the rite so wide a range, for *no one of these words expressed all these modes*. Hence, to use invariably, *one word*, confines it definitely to *one action*.

These inquiries and statements may be better appreciated when it is considered that the word *baptizo*, in its various forms, is used one hundred and twenty times in the New Testament. It is used at least seventy-eight times in direct reference to the ordinance; and if we add to that fifteen times in which it is applied to John as the *Baptizer*, which title he received solely because he administered the rite, we have ninety-three times in which it refers to the ordinance. If sprinkling were the better method, it is amazingly strange that the speakers and writers of the New Testament never once used a word which signified to *sprinkle*, though referring to the ordinance so great a number of times. It would certainly detract much from our respect for the record as a divine revelation if it could be shown that, in referring to the ordinance nearly one hundred times, it always says immerse, and yet means sprinkle.

THE LORD IS GOOD.

How great is his goodness toward us who are so undeserving! Even in these last days, these days of degeneracy and degradation of our race, he is willing to enlighten, lead, and save us. And should we feel it a hardship to do and to suffer in his cause? Should we not rather esteem it a privilege to follow the self-sacrificing example of Him "who gave himself for us"? Oh! what have we cost? The Son of God gave HIMSELF for us. No reserve; life, soul, and being were freely given. He poured out his soul unto death, receiving in his own person the penalty which was justly our due.

What shall we render to God for his matchless kindness shown to us? Shall we esteem it a hard thing to follow Jesus, to bear the cross, to follow his example of self-sacrificing labor for others? Are we not debtors to him and to those for whom he died, to do all in our power to save them?

We cannot reach the sublime height of our Saviour's love and sacrifice; but we can look up to it, and press in that direction. And is not this a privilege? Oh! for a spirit to willingly enter into fellowship with his labor and sufferings for the good of others! R. F. COTTRELL.

RITUALISM AND MISSIONS.

THE more pomp the less power. The more parade and fuss the less real service for Christ and humanity. In speaking of the Ritualistic churches of London, Mr. Spurgeon said:—

"It is miserably amusing to mark the way in which our so-called national Church tries to win men to God. It has recently been stated that in seven of the leading Ritualistic churches in London, the subscriptions to Foreign Missions only reached the sum of £7 13s. 2d. for a whole year. It is fair to add that one of them contributed £5 12s. 10d. to a special fund for Honolulu, but even with this extra effort the total is not raised to £14, and the average is not £2 a piece. These seven finely apostolic churches contributed between them £13 7s. for Foreign Missions, and yet the incumbent of one of them, before the Ritual Commission, stated in his evidence that *the cost of his choir alone was 'about £1,000 a year.'* O model church, with what wisdom hast thou acted! Behold, thou givest £2 for the salvation of the heathen, and £1,000 for a box of whistles and a set of singing men and singing women to make music withal. Verily, this is a plain index of the whole business. There is a religion of sensuous gratification, and not of soul winning. To charm ears with music, eyes with dainty colors, and noses with incense—this is their religion. Men pay money for these delights, even as they would to the opera, or any other amusement in which their tastes find pleasure; but, for the winning of souls abroad, a few halfpence may suffice to show the lack of zeal. Dear friends, we know that souls are not won by music. If the world were indeed to be conquered by chants, to be converted by sanctuses, regenerated by organs, and saved by little boys in surplices, then it would be time for us to cease our ministry and give place to choir boys, opera singers, organists and organ blowers. Then might we set up a vast array of gilded pipes, lift up the crucifix, wave the censor, and cry, 'These be thy gods, O Israel.'"

THE TWO TILLS OF MATT. 5, 18.

THE perpetuity of every jot and tittle of God's law, is supported by the use of two *tills*. 1. Till heaven and earth pass. This is quite strong, and carries the mind to a period of time which is still in the future. On this, I think there can be no disagreement. 2. Till all be fulfilled. Here is the disputed ground. We are told that this reaches only to the crucifixion.—That Christ fulfilled all the law, and nailed it to his cross. But I should think it most natural to reserve the stronger expression for the final one. Let us read the text to suit the views of our opponents. According to their interpretation, the Lord wished to assure his hearers that no part of the law would pass, till the crucifixion, which was nearly three years and a half in the future. Then it would stand like this. After cautioning the people not to think he had come to destroy the law or the prophets, he would say, For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till three years and a half.

It has often been shown, that to fulfill a law is to obey it, not to abolish it. But leaving this point, I remark that, the subject of discourse includes something besides the law, namely, the prophets. He says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." He came in fulfillment of the prophecies. But have all the prophecies been fulfilled? Nay verily. Heaven and earth must not only pass, but new heavens and earth must be created before all is fulfilled. The prophet Isaiah says, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." This must be fulfilled before even the fourth commandment of the law can pass.

I conclude, then, that the second *till* is the stronger of the two. The first reaches to the passing of the present heavens and earth; the second, not only to the making of the new heavens and earth, but to the unlimited extent of their duration. R. F. COTTRELL.

WORKERS WITH CHRIST.

THOSE who are engaged in the work of saving souls, are co-workers with Christ. His was a work of disinterested benevolence; of constant self-sacrifice. Those who have had so great a sacrifice made for them, that they might be made partakers of his heavenly grace, should in their turn sacrifice and deny self, to aid in the great work of bringing others to the knowledge of the truth. Self-interest should be laid aside. Selfish desires and self-comfort should not now stand in the way of God's work in saving souls. God's ministers are laboring in Christ's stead. They are his ambassadors. They are not to study their ease, comfort, pleasure, desires, or convenience. They must suffer for Christ, be crucified with him, and rejoice that they can in every sense of the word, know the fellowship of the sufferings of Christ. E. G. WHITE.

THAT YOUR PRAYERS BE NOT HINDERED. 1 Pet. 3:7.

It appears from this message, disjointed as I have quoted it, that our prayers may be hindered. Any wrong course of life, any neglect of duty, any open or secret sin, may not only hinder, answer to prayer, but even cause us to cease to pray.

It is an old and true saying, that praying will make us leave off sinning, and sinning will make us leave off praying. This being so, how careful we should be to both cease from sin and continue in prayer. Such a course persevered in, will solve the most difficult problems in life, and untie its hardest knots, and overcome its greatest difficulties, and will finally conduct us to glory.

Who has not felt that his prayer was hindered when he had even for a moment left the path of rectitude to wander in the paths of sin? and who has not felt that his prayer was hindered when duty was neglected, or when the world came in with its cares or its charms?

Of all sin, no one is more grievous to the Spirit of God than discord, whether it is social, domestic, ecclesiastical, or civil. It is a heinous sin, and is potent to banish good angels and all good from the scene. Let us, then, ever cherish the spirit of peace and love. JOSEPH CLARKE.

FAIRS, FESTIVALS, FAILURES.

THE following "open letter" is from the *Evangelical Messenger*, Cleveland, Ohio. It is suggestive, and the "Dominie" of every fashionable, fair-holding church, will do well to lay it to heart:—

"Dear Dominie:—I am surprised that you should have yielded your old-fashioned principles so far as to give your consent to a fair and festival in your church; and I am not at all surprised that you should ask my opinion about it. I think your request betrays the uneasy feelings of a man who has gone contrary to his better judgment. I am sure you will not get any comfort or spiritual benefit out of the affair, however much money you may gain by it; and I know you do not expect it, either. You have made a mistake—perhaps you have committed a crime.

"What is the matter with your church? Whence comes the necessity or occasion to hold a fair and festival for its 'benefit?' Are you becoming extravagant in expenditures, or proud, or covetous of finer fixtures? Have you been making debts—putting a saddle on your backs for the debt-devil to ride you to death? Or, have your people ceased to do their duty in supporting the Lord's cause? Have they lost the spirit of liberality which belongs to those whom the Lord has enriched with infinite treasures?

"If any of the above reasons for a fair exist in your church, then I would suggest that a day of humiliation, fasting, and prayer be appointed in its place. You need more religion in your church, instead of more money. A church can exist and do blessed, heroic service for Christ, without money, if need be; but it can not afford to go hob-nobbing with the world, and crawl like a beggar at the feet of the mocking Mammon, for the sake of getting a few unsanctified dollars. Dominie! you ought to be ashamed! You ought to have manhood enough, if you have not enough religious principle and holy pride, to keep you from stooping to the modes and maxims of worldliness. The very worldlings to whom you surrender will despise you in their hearts for your weakness.

"You want to know whether there may not be circumstances that would justify the modern measures employed to raise money in churches? I cannot imagine a case like that. Suppose a case: A church is in debt, or must make some improvements, or must meet some urgent financial demand, and has no money. The alternative is to hold a fair and festival, or break up a Christian society and lose a church. I say, Dominie, let the church go! When the walls of a church have once become so weak that you must coax the world to help you hold them up, it is time to let them tumble down! When oysters, and ice cream, and grab bags, and tricks, and stratagems must be substituted for the old-fashioned Christian grace of benevolence, in order to get money to 'support the Gospel' (!), it is time to go and seek for the old landmarks of Christianity. The Gospel does not need any such support. It is not so contemptibly weak as that. As sure as you live, Dominie, the Gospel is 'the power of God unto salvation!' Talk of 'supporting' the Gospel, or a minister of Jesus Christ, with the proceeds of fairs and festivals!

"Have you ever known a church fair to advance the spiritual interests of a society, or to promote piety in any of its participants? Have you ever known any real, substantial, permanent gain to result to the church therefrom? Are not all the facts against the institution? Do you expect to fare any better than others? Do you hope to be made an exception to a rule which has never allowed one?

"I like the spirit of the United Presbyterian Church of Scotland, as manifested in a recent case. It is one of their principles not to accept money for sacred uses from unclean hands. They decline to take for God, and as his agent or minister, money that, as far as they can see, has not been honestly made. A Scotch writer says that when the late great Glasgow Bank failure took place there, some of the directors were members of the United Presbyterian congregations of the city, and one or more of them were large givers—almost the support of their particular churches. When, by the judgment of the civil courts, they were declared to have been guilty of systematic fraud for some years back, their liberal donations were all returned to them, although it more than crippled the congregations who did it. This fact was told, not by any of themselves, but by a

learned clergyman of the Established Church of Scotland, who bore honorable testimony to their devotion to principle, and their own profession. All honor to those sturdy Scots. On the same principle the proceeds of 'sanctified' lotteries and feasts, from the tables of the 'money changers' in the Lord's house, would be sent back to the hands from whence it came, as unfit for holy service.

"If now we leave out of account the spiritual interest of the church, and consider the ordinary fair and festival from a financial standpoint, we find nothing in its favor. The money value of the sum total of labor, care, vexation, and expense usually required to prepare and carry on a church fair is generally greater than the proceeds realized. Besides this, the fair is an obstruction in the ordinary, God-approved channels of benevolence, and interrupts the flow of means into the Lord's treasury. Here too, the church suffers loss. With the same amount of labor and care and determination employed in managing a fair, as much or more money could be secured in proper ways.

Can church members afford to spend time and thought and labor on fairs, while all their energies are needed in religious work? Can they afford to let the spiritual interests of the church suffer for want of the thought and effort which they devote to the fair? And what of the harmony and union and good fellowship which the fair is claimed to promote? Where are the facts? Where are the outsiders who have been drawn into the church and converted, in consequence of the attractions of a fair? I have not found them, to this day. Have you, Dominie?

"There is a more excellent way of providing means for the cause of Christ. Why not use the best way? Fraternally. The Editor."

FAITH.

"But how am I to believe?" it is sometimes asked, "and what is it to believe; because it seems to me as if I had never doubted the truth of the Gospel?" That is, you never professed to disbelieve it—you never avowed yourself an unbeliever. But multitudes, who never professed to disbelieve, are without faith. They do not believe God. How then do they differ in His sight, from avowed unbelievers? You ask how are you to believe. Pray, are there two ways of believing? You know what it is to believe the word of a fellow-creature who has promised you some benefit; you have faith in his assurance, and expect the favor. Only change the object, and put God in the place of this fellow-creature, and faith means the same thing. Faith is the gift of God. It is only through Divine power that we believe the Gospel; but we speak not here of the work of the Holy Spirit in the heart, but of the nature of faith. To have faith in what another has said, and to believe what another has said, are equivalent expressions. Faith means believing, and believing means faith.

I once thought that faith was something more than believing, and perplexed myself not a little to know, among the various definitions of faith, whether I believed aright. But I am now convinced, that saving faith is the belief of saving truth; and I am more careful to know if it is "the truth" I believe, than how I believe it; for there are not two ways of believing.—*Leaflet.*

No blister draws sharper than interest does. Of all industries none is comparable with that of interest. It works all day and night, in fair weather and foul. It has no sound in its footsteps, but travels fast. It gnaws at a man's substance with invisible teeth. It binds industry with its film, as a fly is bound in a spider's web. Debts roll a man over and over, binding hand and foot, letting him hang upon the fatal mesh until the long-legged interest devours him. There is but one thing on a farm like it, and that is the Canada thistle, which swarms new plants every time you break roots, whose blossoms are prolific, and every flower the father of a million seeds; every leaf is an awl, every branch a spear, and every flower like a platoon of bayonets, and a field of them like an armed host. The whole plant is a torment and vegetable curse. And yet a farmer had better make his bed of Canada thistles than attempt to be at ease on interest.

TRUTH is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a foot-ball, and it will be round and full at evening.

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, APRIL 15, 1880.

THE NIGHT IS FAR SPENT.

"AND that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

The day which is represented as at hand, is evidently the day of deliverance to the people of God. The night, which is far spent, represents the period of man's probation; the time during which the people of God sojourn in the earth in its state of subjection to the curse. It is the whole period from the expulsion of our first parents from Paradise, till the overcomers' return to Paradise, never to lose it again. It is a long night, but the morning shall at last chase away its gloom. It is the night of weeping. The morning shall bring everlasting joy. Ps. 30:5. This morning, when "the Just One" shall begin his rule, shall be a morning without clouds. 2 Sam. 23:3, 4. This night of sin and death is one perpetual watch for the church of Christ. The world uses this night for sleep and for drunkenness. 1 Thess. 5:4-8. It is the business of the church to watch and be sober. The church must watch through the whole night. But it is only as the night is actually giving place to the morning, that the tokens of coming day indicate to the watchers that their hopes are about to be realized. Till then, they have to watch without being able to tell very clearly the time of night. And so the people of God, weary with long watching, call out with anxious cry, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come." Isa. 21:11, 12.

The watchman assures the inquirers that the day shall finally dawn, and encourages them to ask again. And this is a virtual pledge that he will, in answer to his questions, report every token of coming day that he is able to discover. He makes one statement worthy of particular observation. The night comes as well as the morning. The present is the day of probation. If men will hear the voice of Christ, "while it is called to-day," they may be saved. But when this is past, then comes the night, to the wicked, in which none can work the works of God. John 9:4. But the present is our night, and when it is ended the "morning without clouds," the morning of joy breaks upon our delighted vision. So the one class finds a night of unutterable anguish, just where the other hails with infinite joy the long-hoped-for morning. The rest of the church and the distress of the foe come at the same time. 2 Thess. 1:6-10.

Paul tells us that "the night is far spent, the day is at hand." Thank God for that good word. Our salvation is nearer than when we believed. But stop, says the objector: Paul said this eighteen hundred years ago. If it was far spent eighteen hundred years ago, no one can tell that another like period may not elapse before the day shall actually come. Perhaps it would be a proper answer were I to reply that Paul often speaks to the church in a prophetic capacity, as, for instance, 1 Thess. 4:15, 17; 5:1-4; 1 Tim. 4:1; 2 Tim. 3; and that he is addressing the people of God from a prophetic stand-point, where the day of God is about to open. It is evident that he speaks in this capacity when he numbers himself with those who shall be alive at the coming of Jesus. The "we" thus brought to view, being that part of the church that, standing as the representatives of all the people of God, shall finish out this long night of watching, and welcome the coming of "the perfect day." Prov. 4:18. But I shall say no such thing to an objector. Yet even he ought to see that his objection is sophistical, i. e., it consists wholly of false reasoning. For if this kind of reasoning proves anything, it proves that the nearer we get to an event the further it is from us. Any reasoning by which we may prove an absurdity is manifestly false reasoning. Thus to continue this style of rea-

soning: The apostle said that the day was at hand and the night far spent eighteen hundred years since; therefore, for aught we can tell, another like period may elapse. Let us suppose five hundred years more to elapse without the advent of Jesus. This same question being raised, the objector would say, Twenty-three hundred years have passed since Paul said the night was far spent; who can tell why another twenty-three hundred years may not intervene between us and the day of God? Who cannot see that this kind of reasoning is deceptive and false? We must be getting nearer the grand event, year by year; yet the lapse of time only makes the event more remote from us, according to that view.

What, then, did Paul really teach, and what is the true method of reasoning from his words? Common sense, an article so rare that the name seems inappropriate, would seem plainly to suggest the following as the reasonable and just view of this text: As the night evidently covers the whole period of our earth's continuance in its present state, in other words, as the night represents the time of probation and affliction to the people of God, for Paul to be justified in saying that the night is far spent, the greater part of the entire period must be in the past. This is certainly a reasonable, just, and necessary conclusion. Thus if two-thirds of the entire period had elapsed, then the night itself was far spent though Paul could not live to see the dawning of the day. How much time had elapsed when Paul wrote these startling words? Nearly forty-two hundred years! How much has elapsed since? About eighteen hundred! Then it follows that the dawning of the day is immediately upon us. More than two-thirds of the six thousand years of human probation were then past. The remainder is nearly full! Whether human probation covers just six thousand years or not, the most careful study of the Bible shows that it cannot vary much therefrom. Probably it is the very limit assigned. But waiving this, Paul's words do show that the day of God is certainly at hand. What was near, compared with the whole period of the night in the time of Paul, is, by that very fact, proved to be now emphatically at hand. Then, surely, it is time for us to awake out of sleep. The dreadful day draws near. Probation is about to close. Our fellow men all around us are unprepared. Our own preparation is not complete. Some have hardly made a fair commencement. Probably a very large proportion of our number fail to make daily progress in the great work. Oh, terrible mistake is this! Shall our Lord come and find us thus? Shall the close of our brief, remaining probation bring us to the morning of eternal joy, or to the night of utter darkness and despair? J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER FOURTEEN.

THE 70 WEEKS AND 2300 DAYS (CONTINUED.)

We proceed to inquire,

1. Is the seventh of Artaxerxes, when Ezra received his decree concerning Jerusalem, (Ez. 7), rightly placed in the year B. C. 457? The following historical testimony fully answers this question:—

"Ptolemy mentions an eclipse of the moon in the seventh of Cambyases, which, according to modern astronomical calculation, took place in the night following the 16th of July, in the year of the Julian period 4191, at the beginning of the second year of the sixty-fourth Olympiad. As the vulgar era is dated from January 1st 4714 of the Julian period, it follows that this eclipse was B. C. 523. The date of this eclipse, decided by the unerring record of astronomy is undisputed. Consequently as Petavius observes, it is 'the cardinal point and foundation, on which depend the arrangement of preceding and succeeding times, and the concord of sacred and profane history.' (*De Doct. Temp. Lib. x, c. 14.*)"

This was in the seventh of Cambyases. Cambyases reigned seven years and five months; or, if we include the seven months of the usurper Smerdis who followed him, according to the canon of Ptolemy, eight years. He therefore reigned one year after this eclipse. He was followed by Darius, who reigned thirty-six years; and he in turn by Xerxes who reigned twenty-one years; and this brings us to the first of Artaxerxes, B. C. 464. These are undisputed records of history, from an undisputed starting point, based on the

calculations of astronomy. There can therefore be no dispute in regard to it. The first, then, of Artaxerxes being 464, his seventh would be B. C. 457. Here the canon of Ptolemy places it, which is a canon of undoubted authority, the "accuracy of which is demonstrated by the concurrent agreement of more than twenty eclipses." And before it can be shown to be wrong, the calculation of these eclipses (and they have been repeatedly calculated) must be shown to be incorrect, which is an impossibility.

2. We come therefore to the second inquiry. Was the commission granted to Ezra, sufficiently comprehensive to fulfill the prophecy to restore and to build Jerusalem? Let us inquire into the intent of that phrase. It must mean to restore the Jewish state, civil and ecclesiastical, and re-settle it according to the law of Moses. To restore anything is to bring it back to its original state. The condition then of the Jewish state and church previous to the captivity, may be taken as a standard for its restoration after that event. But at the time when Ezra received his commission, the Scriptures were in a manner lost, the people were in a profound ignorance of the law; the worship of God was neglected; and everything was in great disorder and confusion. This we learn from the reformation which Ezra set about on his arrival at Jerusalem.

Of Ezra's commission we read in Ez. 7:11, "Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord and of his statutes to Israel." "The letter then follows, written not in Hebrew, but in Chaldaic, or Eastern Aramaic, the language then used at Babylon. At the 27th verse the narrative proceeds in Hebrew. We are thus furnished with the original document, by virtue of which Ezra was authorized to 'restore and to build Jerusalem.'"

The decree commences; "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace and at such a time, I make a decree," &c.; and after granting certain favors to the house of God at Jerusalem, it closes in the following words: "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates which may judge all the people that are beyond the river, all such as know the laws of thy God, and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

What could be required more ample than this commission to establish the government, enforce the observance of the law of God, and punish those who transgressed? At any rate no other instance of a decree so comprehensive as this can be found since the captivity.

"Sir Isaac Newton justly observes, that the dispersed Jews became a people and a city, when they returned into a body politic; and that was in the seventh year of Artaxerxes Longimanus, when Ezra by the king's commission, erected magistrates all over the land, to govern the people according to the law of God and of the king: under Ezra they first became a polity or city by a government of their own."

However much stress may be laid upon the expression to *build* the city, nothing can be urged from it as an objection against the decree in question; for that Ezra understood himself fully empowered to proceed with the building of the city, and the wall is evident from his prayer, as recorded in chap. 9:9; and that he understood further that the conditional prophecies concerning his people were then fulfilled in that restoration is evident from the closing words of that prayer, when he says, "Should we again break thy commandments and join in affinity with the people of these abominations, wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

But further, seven weeks (49 years) are allotted to the building of the street and wall in troublous times. The reckoning of the time can of course only commence with the commencement of the work; and the work did not commence till the Autumn of that year in which Ezra went up; for it was not until the fifth month that he reached Jerusalem. Ez. 7:8. And in just forty-nine years from this time the work was completed in

1. Advent Shield, No. 1, Art. Prophetic Chronology.
2. Scott's note on Dan. 9: 25-27.

the last act of reformation by Nehemiah, recorded in the last chapter of his book.

Says Prideaux: under the year B. C. 409, "In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been first begun by Ezra in the seventh year of Artaxerxes Longimanus." u. s.

3. Connection, Vol. i, p. 322.

THE TRUE SABBATH.

WE are always pleased to notice the objections of those who honestly differ with us in regard to religious truth. We may *honestly differ* when each walks according to the best light he has on the sacred word. But when we come to a correct understanding of the word our differences must then cease, or if we choose still to differ we cannot do it without blame. For the word of God is yea, and amen,—not "yea and nay." The Scriptures do not speak one thing to one man and a contrary thing to another man. Excusable differences are the result of a want of correct knowledge of the inspired word.

Objections offered by those who are walking up to the best light they have are evidences that such persons are interested in the subject, and are willing to investigate the Scriptures. We repeat, we are pleased to notice objections offered under such circumstances.

An interested reader of the SIGNS in Arizona, writes to a member of the Oakland V. M. Society as follows, concerning the Sabbath:—

"The whole tenor of God's word clearly indicates that the command is that we devote one-seventh part of our time to His service, or rather, that we hallow one day in seven, and keep it sacred, because he has commanded us so to do."

We know how to sympathize with the writer of this paragraph. We remember when, under the influence of the popular teaching, we thought just so, and felt warranted in acting accordingly. But when we examined the teachings of the Scriptures we were astonished to find that there is *no indication* in God's word that we are required to "devote one-seventh part of our time to His service," except as it relates to "the seventh day," or to "hallow one day in seven," for he has *not* "commanded us so to do."

The Sabbath and Sabbath obligation are many times mentioned in the Bible, and that in no indefinite language. But in all cases, whether it speaks of the act of instituting, of the institution itself, of the consecration or sanctifying, the precept or obligation, either in commandment or history, it invariably speaks of "the seventh day," and of no other. It *never* speaks indefinitely, as of a seventh day, a seventh part of time, or one day in seven. An examination of the Bible must convince every one that this is true. Therefore to say that "the whole tenor of God's word" indicates the duty to keep a day, indefinite, or any day, as we may select, is to speak unadvisedly. Even those texts in the New Testament, which speak of the Sabbath, but do not specially mention the seventh day, show, in their connection, that the seventh day is the day to which reference is made. As in the gospels, where it is distinguished from, and immediately precedes, the first day of the week. And in the gospels, and in the book of Acts, where it is connected with the usage and custom of the Jews, who kept "the Sabbath day according to the commandment." Luke 23:56; 24:1, etc. All these show that reference is made to the seventh day and to no other whenever mention is made of the Sabbath in the Scriptures. The writer continues:—

"Then why so much labor to change the day that is recognized as the Sabbath by all Christian lands and people, to the seventh day, unless God's command laid stress on *the day*, and not the observance of a Sabbath holy to the Lord?"

It is a mistake to suppose that all Christian people recognize the first day as the Sabbath. That has never been the case. The fourth commandment has always had witnesses among the followers of Christ. But this is no particular argument for or against any day or any thing. "What say the Scriptures?" This is our appeal.

And God *did* lay stress on *the day*. He never

commanded a Sabbath to be kept. It was *the day* that was at first set apart. "And God blessed the seventh day and sanctified it." Gen. 2:3. It was sanctified (set apart for observance,) for a reason which applies to the seventh day and to it only. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11. He did not rest on any day other than the seventh. The whole institution is of *the day*. "Wherefore"—for this reason, that he rested the seventh day—"the Lord blessed the Sabbath day (day of the rest) and hallowed it." So also in Gen. 2:3, the Lord "God blessed the seventh day and sanctified it, because that in it he had rested from all his work." To this fact and to this day only the commandment refers. "Remember the Sabbath day to keep it holy." And it enforces this by an explanatory precept. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." No other day could thus be enforced as the Sabbath or rest day of Jehovah, for he did not rest on any other day from all his work which he created. He does not say, "a seventh part of time is a Sabbath." Reference is made to a specified occurrence which relates to no day but the specified day—the seventh day.

On no subject in all the Bible is inspiration more definite and restrictive. It leaves no latitude for supposition; no room for inferences or misapplications. It appears very much of an oversight to declare that God's word accepts any day except the seventh day as the Sabbath.

Again the writer says:—

"If I observe the first day of the week as the Sabbath, and keep it holy as he has commanded, and do all else as well, think you he will say, Depart from me, I never knew you."

In the light of the scriptures which we have just quoted the writer must see that this is a misapprehension. God never commanded him or any one to keep the first day of the week. No precept on that subject was ever given from Heaven. "Where no law is there is no transgression." He has commanded to keep the seventh day. "By the law is the knowledge of sin."

It is also a mistake to suppose that it is possible to keep holy the first day of the week. Our position is that a day must first be *made holy* before we can *keep it holy*. In the first quotation here given the writer says, "God commanded that we hallow one day in seven." But God did not so command. What are the facts concerning the sanctity of the seventh day? 1. God rested on the seventh day. 2. For this reason he blessed and hallowed the seventh day. Both cause and consequent are stated in Gen. 2:3. "And God blessed the seventh day and sanctified it, because that in it he had rested." So also in Ex. 20:11.

Now we inquire, How shall we, or how can we hallow the first day of the week? We presume the answer will be, By resting on it, and devoting it to the service of God. But this would not affect that result. Did God's resting on the seventh day hallow it? No; he hallowed it by an express and separate act, *because* he had rested on it. Surely, if God's resting on the seventh day did not hallow that day, our resting on the first day will not hallow it. Is our rest so much more important than that of the Creator that it will effect what his would not? When we consider the subject carefully, does it not look like presumption to affirm that we can hallow the first day?

Again, the statement is essentially erroneous, that we can keep the first day holy, as we can the seventh. Of the latter we can *preserve its sanctity* because that God himself has sanctified it. But the former was never sanctified by Jehovah, and of course we cannot preserve relations which never existed. We cannot make it holy as God did the seventh; and cannot keep it holy, for it was never made holy.

Nor is the case made better by saying that the first day is *our Sabbath* as the seventh day was the Jewish Sabbath. 1. The Bible never calls the seventh day the Jewish Sabbath, but the Sabbath of the Lord. It is Jehovah's rest day, because it is related to his work, and not to a work wrought by the Jews. The Jews did not create the world in six days and rest the seventh day. 2. The Lord never commanded us to keep *our Sabbath*. Says Jehovah, "Verily, my Sabbaths ye shall keep." "The seventh day is the Sabbath of rest, holy to the Lord." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day."

The writer speaks of some (supposed) New Tes-

tament facts which we may notice at another time. We invite him to examine these points carefully and with prayer. And we pray that the Spirit of God may guide him in his investigations, and lead him to obey the sacred word by which alone man is sanctified. John 17:17.

J. H. WAGGONER.

REFORM ALWAYS UP-HILL WORK.

THE tendency of fallen humanity is downward. It is hard to bring it up. If a work of reform is commenced, unless the most constant and untiring efforts are put forth, and the strictest watch maintained, there will be a relapse, and the work will soon be found going backward, the car rolling with increasing celerity down to the low level whence it started.

And this very fact constitutes what is supposed to be a good reason for not engaging in the work of reform. "If this is necessary," say they, "why don't every body see it, and act accordingly?" The proper reply to this question is, Seeing it, why do not *you* act upon it? But here the claim is put forth that they cannot see it; and the reason they cannot see it is because nobody else has seen it. It is thought that it cannot be necessary, because others have not, and do not, engage in it.

It is easy for humanity, having known and embraced truth, to depart from it; but it is very difficult to induce it to return. This may be illustrated by the case of the falling away of Israel from the true God to the worship of Baal, in the days of Ahab and Jezebel, and the consequent work of reform which Elijah the prophet was called to proclaim. We will present the case in the form of a supposed dialogue.

Baalite. "Art thou he that troubleth Israel?"

Elijah. "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

B. Are you so bigoted as to think that none are true worshipers but yourself? If God is worshiped, what difference does it make whether we call him Jehovah or Baal?

E. There is but one living and true God. He brought us out of Egypt, and commanded us to worship no other gods. So to worship the god called Baalim is a violation of the commandment of Jehovah our God.

B. What are names? The main thing is to have the spirit of worship. This constitutes the true worshiper. And our fathers from time immemorial have worshiped Baal. And they have been very pious and sincere worshipers. And if they have all been wrong in this, why has nobody ever found it out?

E. In time past, they have, doubtless, for a long time, had less information on the subject than you now have. Light rejected brings condemnation. I have referred you to the commandment of Jehovah, and shown you what he requires. If you can tell me why *you* are not ready to obey, that may cast some light upon the reason why your fathers have not discovered and handed down to you the true light. If you reject truth which has been so clearly set before you, will not your children reiterate your argument, and say, "If this is the only right way, why have not our fathers, among whom were many learned men, discovered it? They were indeed religious, and devoted worshipers of Baal; hence we must conclude that he is the true God." Now if you follow this course of falling back on the fathers, reform is impossible. I call upon you to reform. I present you the commandment of Jehovah. How long halt ye between two opinions? if Jehovah be God, follow him; but if Baal, then follow him.

The application is easy. Each reader can make it. The word of God has no weight with those who hold to the traditions of their fathers. When they fail to find anything in the Bible to favor their position and course, they fall back on the fathers as a sure foundation. They may admire the conduct and fortitude of a Luther and other reformers, who boldly protested against the corruptions of the Roman popedom; but had they lived in those days, they would have clung to the "mother church," and opposed the Reformation. And had they lived in the days when it was fashionable to worship Baal, the voice of Elijah would have been unheeded by them. Reform is up-hill work. Dead fish will float down stream; none but live ones will make head against the current.

R. F. COTTRELL.

FIFTH ANNUAL MEETING OF THE P. S. D. A. PUBLISHING ASSOCIATION.

The fifth annual meeting of this Association convened at the Publishing House in Oakland, Cal., at 10, A. M., April 6, 1880. Prayer by Eld. M. C. Israel.

The call of the roll was answered by 1982 shares; 947 being present, and 1035 by proxy, being over two-thirds of the subscribed stock. After the roll call, the report of the Treasurer last year, as published in the SIGNS OF THE TIMES, April 10, 1879, was read and accepted. The Treasurer then presented his report as follows:—

Report of the financial workings of the Association from March 27, to April 1.

TREASURER'S REPORT.

RECEIPTS.	
Cash on hand March 27, 1879	\$ 51 60
Received on Acct's and Deposits	171,503 17
" Signs of the Times	8,749 52
" Book Sales etc	6,231 94
" Custom Printing and Binding	24,080 97
" Cal. Pub. Fund	6,416 38
" Donations to Signs	89 67
" Cal. Conf. Fund	3,131 65
" " T. and M. Society	2,569 20
" Exchange	5 45
" Type and Material	2,641 09
	\$226,464.64
DISBURSEMENTS.	
Paid out on Acct's and Deposits	\$166,953 61
" for Office labor	23,191 54
" Stock Paper and Binders' Material	9,619 21
" Fuel and Incidentals	5,434 58
" Books and Freight	2,721 91
" Real Estate	1,941 54
" Type and Machinery	7,515 03
" Cal. Conf. Fund	2,836 73
" Cal. T. and M. Society	2,732 75
" Exchange	35 95
" Interest	2,504 45
" Office Fixtures and Furniture	1,144 84
	\$111 38
Cash on hand	\$226,464.64

JOHN MORRISON, Treasurer.

I hereby certify that the foregoing statement is correct, according to my best information and belief.

W. N. GLENN, Auditor.

INVENTORY.

Bindery	\$ 4,116 75
Real Estate	29,121 30
Books	6,605 22
Paper	5,935 18
Type and Machinery	25,032 08
Office Fixtures and Furniture	2,825 95
Total Valuation of Property	73,726 48
Due on Accounts	11,644 87
Cash on hand	311 38
Association owes on Notes and Deposits	\$35,682.73
	\$2,280.32
Assets after all Debts are Paid	\$33,402.41

A committee of three was appointed on nominations, as follows: William Saunders, J. H. Waggoner, and W. M. Healey.

After some remarks by Elder Waggoner on the working of the institution the past year, adjourned to 2:30, P. M.

SECOND MEETING.—2:30, P. M.

The committee on nominations reported the following as candidates for Directors:—S. N. Haskell, W. C. White, John Morrison, M. C. Israel, and C. H. Jones, who were elected.

The following preamble and resolution were presented by Bro. Saunders:—

Whereas, In the providence of God the SIGNS OF THE TIMES Publishing House has been established here in Oakland as a means of spreading present truth before the world, and warning the people of earth to flee from the wrath to come; and feeling that on account of its present needs for further facilities, particularly in the press department, and

Whereas, We, the stockholders here assembled, are gratified to find that there is a prospect of the Publishing Association being relieved from its financial embarrassment through reduced expenditures, the employment of more efficient laborers (who will work not only for financial success, but also with its primary object—the spread of the truth—ever in view, and who will work with a sanctified desire to glorify God, and to save fallen man), therefore

Resolved, That we will ourselves, and we recommend to our people everywhere that they sustain the Publishing Association to the best of their ability, with our labors, our means, and our most earnest prayers.

It was also moved and voted that the meeting recommend an increase of stock.

Interesting and instructive remarks were made by Sr. White; also by Brn. Haskell, White, and others. These were listened to with much interest until a late hour. Adjourned.

W. C. WHITE, Vice Pres.

L. D. CARRUTH, Secretary.

DIRECTORS' MEETING.

The Directors elected, met on the evening of April 7. Eld. S. N. Haskell was called to the

chair. On account of the lateness of the hour, adjourned to the 8th, at 7:30, A. M.

April 8, 7:30, A. M. Met according to adjournment. Organization was effected by the election of S. N. Haskell, President; W. C. White, Vice President; L. D. Carruth, Secretary; John Morrison, Treasurer; J. D. Rice, Auditor.

C. H. Jones presented his resignation. After considerable deliberation, it was accepted, and T. M. Chapman was elected to fill the vacancy.

A Publishing Committee was elected, consisting of the following persons: J. H. Waggoner, W. C. White, and S. N. Haskell.

The editors for last year were re-elected for this. J. H. Waggoner was nominated for resident editor. On account of ill health, Eld. W. objected to being placed in that position. He was elected.

S. N. HASKELL, Pres.

L. D. CARRUTH, Secretary.

SPECIAL MEETING OF THE S. D. A. P. ASSOCIATION.

A SPECIAL meeting of the Stockholders of the Association was held in Oakland, April 6, at 2 P. M. Opened by prayer by M. C. Israel.

The object of the meeting was stated, as given in the published notice, to amend Section 2 of Article 6, to make it read—"There shall be an annual meeting of this Association on the fourth Monday of April,"—instead of, "on the first Tuesday," as it now reads. More than two-thirds of the capital stock of the Association was represented, and the change was made by a unanimous vote. Adjourned.

W. C. WHITE, Vice Pres.

L. D. CARRUTH, Secretary.

The Missionary.

OUR PUBLISHING WORK AND OUR DUTY.

THE publishing interest is the right arm of our strength. The labors of our most successful ministers would be comparatively fruitless were it not for our publications. The minister goes into some town or city, and pitches his cotton meeting-house, and as soon as he obtains a hearing, offers for sale his publications, which treat upon the subjects he has presented. It is thus that conviction is fastened upon minds in regard to those truths to which they have listened. Others also who could not attend the meetings, desirous to learn what is being presented at the tent, sometimes from curiosity, will obtain these publications and read with interest. It is in this manner that a knowledge of these truths will extend for miles around, to hundreds who have hitherto known nothing of them.

Reading creates a permanent interest, and those whose hearts are susceptible to divine impressions, and whose minds can comprehend the truth, will see its beauty, feel its force, and be led to embrace it. Tens of thousands of people all over the land learn of the truth, and many embrace it who would have had no knowledge of it were it not for the silent messengers which find their way by mail and otherwise to every part of the civilized world.

We repeat it, our publishing interest is the right arm of our power and the principal means of awakening an interest and communicating the light to the ends of the earth.

The publishing interest must be sustained by its friends at all hazard. Our brethren and sisters upon this coast have done nobly in the past in donating of their means and taking shares in this Association. There are some who have more recently embraced the truth who have not done this. They also should feel it their privilege to take shares in the Association, and those embracing the truth should be thus educated by the ministers. The institution is owned by shareholders, and no one person is benefited by its proceeds. Those employed by the Association, who take responsibilities, receive from five to ten dollars per week less than would be paid for such labor in worldly institutions of like character on the coast.

ANOTHER EFFECTUAL METHOD

of sustaining the publishing work, and also of carrying out the object for which this printing-house was established, is to make a market for our publications among our people and others. We need canvassers and colporters who will devote their entire time to the sale of these publica-

tions. Each friend of the cause can and should take an active interest in this branch of the work. Ministers should act as agents. Our brethren and sisters should become more intelligent on present truth and be prepared to give a reason of our hope in an acceptable manner to those who may desire it. This can only be accomplished by reading and studying our publications. There should be a library of our works in every family of Seventh-day Adventists. The three volumes of Spirit of Prophecy should be owned and read by all. None can afford to be without them.

The visit of Sister White to this coast this spring has been timely. Another such an opportunity for her to visit individual churches may never occur. Our brethren have been encouraged and much strengthened. And hundreds not of our faith, have listened to her testimony. This makes the present a golden opportunity in which to introduce her works to others.

The interest in every place where she has been should be followed up by calling the attention of the people to her works. These speak for themselves. Before this, prejudice would have prevented many from reading; now they will examine them. All should feel an equal interest in this, and each individual who believes in present truth should be awake and press the battle, and retain the victory which God's providence has so manifestly given us.

Our ministers and tract officers should see that each family have these works, and that a supply be had in each district depository, that each librarian may furnish to those who may wish to read. Do not wait for those of your neighbors and friends to come to you, but go to them and introduce these writings. Hundreds of volumes of Spirit of Prophecy may thus be sold if the interest now awakened be followed up. Our brethren should purchase these works at retail price and sell them at the same. Not less than 1000 copies should thus be disposed of this present quarter.

Other publications are of priceless value to our brethren. Our Sabbath-schools should be furnished with the necessary appliances,—maps and various works just adapted to the wants of those interested in the study of the Scriptures. This is also a missionary work, and it qualifies those engaged in it to be successful workers. This also builds up the Association and establishes confidence in the work.

S. N. HASKELL.

TRACT AND MISSIONARY MEETINGS AT OAKLAND.

THE annual meeting of the Association having called in many of our brethren from various parts of the State, the opportunity was improved by Eld. Haskell to give some instructions in the missionary work. The time which could be used for this purpose was so limited that full and thorough instructions could not be given, but every available hour was used to the best advantage, and to the satisfaction and profit of all in attendance.

The importance of the system of thorough accounting which Eld. Haskell has introduced into the missionary work has not hitherto been appreciated by the societies and the workers on this coast. The lessons which have been given here will do much to improve the working of the societies in this State, and they have created a strong desire to have Eld. H. hold a regular Institute before he leaves us.

In the exercises illustrations were given showing the importance of exact conformity to every part of the system. Members of the class confessed that they "did not know there was so much of it." A committee appointed by the class reported the following resolutions, which were adopted:—

Resolved, That we who have attended the Tract and Missionary Institute held in Oakland, April 5, 6, 7, 1880, realizing, from what we have seen and learned for ourselves, the importance of a better understanding of the nature of the work in which we are engaged and the proper method of performing that work, and also the importance of keeping correct record and account of every transaction, we recommend that a Tract and Missionary Institute be held in connection with the next autumn Camp-meeting, so that members throughout the State may have the benefit of the instruction imparted by such a course of lessons.

Resolved, That we should realize our responsibilities, which are the greater now that we have received clearer light as to our duty, and we should strive more earnestly than we have heretofore to spread the truth and to let this light shine before the world.

Resolved, That we having listened to the instructions of Elder S. N. Haskell during the past few days upon Tract and Missionary work hereby tender him our thanks for the patience and kindness with which said instruction has been given.

WM. SAUNDERS,
W. M. HEALY,
J. L. WOOD,
Committee.

DAYTON AND PATAHA PRAIRIE, W. T.

FROM March 12-30, we were with the churches of Dayton and Pataha Prairie.

At Dayton, one was baptized, who united with the church. Ten signed the Teetotal Pledge. Four joined the Benevolent Aid Association, and others will do so soon. Also enough was pledged to insure the erection of a meeting-house. A building committee was appointed, and the house will be built just as soon as the lumber can be obtained from the mountains, and properly seasoned. The house will be 24x36.

At Pataha Prairie, a T. and M. Society was organized, consisting of nine members, and a Benevolent Aid Association of nine. Thirteen signed the Teetotal Pledge. And there also the building of a meeting-house is assured by sufficient pledges, and the house will be built as soon as the material can be procured. When it is considered that the Pataha church consists of only ten members, (five men and their wives), we think they have displayed a commendable zeal in the work of the Lord. May the Lord bless in all the efforts of both churches to advance the great work of the third angel's message.

March 31, 1880.

ALONZO T. JONES.
WM. L. RAYMOND.

MADISON, DAKOTA.

SINCE my last writing, I have been laboring to set things in order, and gather in those who are interested. Twenty have signed the covenant; and we have organized a tract society with nineteen members, raised a club of eighteen for the weekly *Instructor*, and nineteen for the *Signs*, and obtained nine subscribers for the *Review*, four for *Good Health*, and one for the *Tidende*. The tithing system was generally adopted. Eight or ten have commenced the observance of the Sabbath, and nearly all have taken part in the meetings. The Lord has wrought powerfully for us, and some who had wandered far from God and the truth have been brought back, and are now rejoicing in the light. Among those who have signed the covenant are a Baptist family, who have embraced the Sabbath since my last report.

LATER, MARCH 24.—Three more have signed the covenant. A vigilant missionary society has been partially organized, with twelve members. I have sold two sets of "Spirit of Prophecy," and obtained four full members to the H. and T. Association on the teetotal pledge. Circumstances have seemed to make it necessary to remain here longer than I had designed, but the results seem to indicate that it is providential.

S. B. WHITNEY.

ALBANY, IOWA.

WE closed our meetings in this place, March 21, with a crowded house, some being unable to gain admittance. As the result of our effort here, sixteen have signed the covenant, and three or four others have commenced to keep the Sabbath. One favorable feature is, that there is not a broken family in this company; every husband has his wife with him in the truth. Three were keeping the Sabbath when we came here, and now there is a company of over twenty, all but two of whom are heads of families.

We organized a Sabbath-school last Sabbath. There will be about twenty children of Sabbath-keeping parents, and some others we think will join the school, making over forty scholars.

A Freewill Baptist and his wife are among the number who have accepted the truth. He has preached for thirty years, and will make a good leader. He has been addicted to the use of tobacco, but says that, by the grace of God, it shall go, with other errors.

J. D. PEGO.

WALKERTON, INDIANA.

FOUR weeks ago I began meetings at Walkerton, and up to the present time sixteen have signed the covenant to keep the commandments of God and the faith of Jesus. A well-known physician of W., who has also preached twelve years as a Baptist minister, has embraced the

Sabbath, as also one of the trustees of the Baptist church, in whose house we held our meetings. Eld. W. W. Sharp has labored with me nearly a week. The interest still continues very good, and we expect a goodly company, by God's blessing.

March 29, 1880.

A. W. BARTLETT.

LITCHFIELD, KENTUCKY.

I COMMENCED meetings at Hanging Rock, Feb. 27, and continued three weeks. Sixteen have signed the covenant; others are convinced, for some of whom I have hope. I have sold books to the value of \$9.70. Some are very bitter in their opposition to the truth, misrepresenting us and wresting our words.

I have been urgently requested by several to lecture at Litchfield. They have offered me the use of a house of worship, and the hotel-keeper offers to keep me and my horse free of charge while I stay. The people have paid all my expenses since I have been with them. I return home for a few days. Brethren, pray for me and the cause of truth here.

R. G. GARRETT.

THIS IS THE LORD'S DOING.

MORE than a quarter of a century ago a few souls had faith to believe, from the harmonious fulfillment of prophecy, that the time had come for the fulfillment of the last warning message to mankind, which had been foretold in prophecy in the beginning of the gospel age. Rev. 14: 9-12. The truths which they held were extremely unpopular. The world and the churches were unwilling to hear the doctrine of the soon coming of the Lord, and the Lord's Sabbath was despised as a Jewish institution: the people having so long trampled it under their feet, would not listen to an argument for its restoration. In short, everything stood against the truth, and the feeble band of those who believed and proclaimed it. Nothing looked more wild and visionary to the people in general than the belief that this work is the especial work of God for our time.

But despite prejudice and opposition, the work has gone on and increased, so that its present proportions are like the stately oak compared with the acorn. And yet it is onward. Soon it will assume still more gigantic proportions. The message will swell, as we believed, into a loud voice, only to die away with the close of human probation.

This work is not to be attributed to human power. "It is the Lord's doing; it is marvelous in our eyes." How solemn the thought that this last message is doing its fearful work! How awful the responsibility laid upon all to work in the Lord's harvest till the last sheaf is bound,

"And joyfully borne from the harvest ground."

Awake, my soul, to the duties of the present hour!

R. F. COTTRELL.

A CONSTRAINED MINISTRY.

JEREMIAH had been greatly persecuted for his faithfulness in delivering the word of God. He tells us his reason for his continuance in a work which brought him so sorrowful a reward. He gives us to understand that he had been faithful in delivering God's word, because that word had been overpoweringly precious to his own soul. He could not do otherwise than speak the truth, because that truth had been his own daily food. He met with nothing but ill treatment from those whom he addressed; they had vilified him in every way; he had been put in the most noisome dungeon; he had been denied even bread and water; everything short of actually putting him to death had been inflicted upon him by his ungrateful countrymen; but still he went on prophesying. He could not be silent. Though his prophesying brought him nothing but tears, yet he continued still to prophesy; for God's word came with such sweetness to his own soul, and filled his heart with such ravishing joy and delight, that he could not do otherwise than go out among his countrymen and tell what had been so delightful to himself.

I believe this to be the secret of a living ministry. The ministry that is fed upon flattery, and flatters those who flatter it, is a poor, feeble counterfeit, and God will never bless it; but the ministry which under great difficulties and fierce opposition is still sustained because the preacher cannot help continuing it, that is what God will bless.

It was good advice of a venerable divine to a young man who aspired to be a preacher, when he said to him, "Don't become a minister if you can help it." The man who could very easily be a tradesman or merchant had better not be a minister. A preacher of the gospel should always be a volunteer, and yet he should always be a pressed man, who serves his King because he is omnipotently constrained to do so. Only he is fit to preach who cannot avoid preaching, who feels that woe is upon him unless he preach the gospel, and that the very stones would cry out against him if he should hold his peace.—*Sel.*

MEETINGS.

"Not forsaking the assembling of ourselves together." Heb. 10: 25.

A regular and constant effort put forth in the common pursuits of life is generally crowned with at least some degree of success. So in spiritual things, God has laid a plan for man's salvation. The seasons of secret and social prayer, the Sabbath with its holy influence, the influence of the good, the Bible and all the varied means of grace, if well improved, prove a rich savor of life unto life. The stated meetings of the church, especially, are a powerful means of grace. Those who attend these with a proper spirit of devotion reap a rich reward. The camp-meetings are an interesting feature in the work and great privileges are afforded to those who attend these meetings, and great loss attends the neglect of them.

Only a few short years remain, and when these expire, all will be over. Well it is that the people of God hold yearly religious anniversaries. These are seasons of great importance to all who value eternal life; and as they return in their yearly round, they seem like mile-posts to the celestial city. Every year, these meetings rise in their interest and power, and well will it be for us if we rise with them.

JOS. CLARKE.

THE POWER OF TRUTH.

CANDID, thinking, Christian men are not unfrequently brought into the light of the Sabbath truth through their own investigations by simply having their attention called to the subject. The following is a case in point: A Freewill Baptist minister in Wisconsin received a letter from a sister in the church of which he was pastor in Canada, stating her convictions of, and conversion to, this truth. On receiving it, his surprise was only equaled by his zeal to correct her error. He took his Bible, and sat down to answer her letter. But the Bible failing to sustain the Sunday Sabbath, he postponed writing till he should obtain Justin Edwards' Sabbath Manual. The result was, that when he wrote, he believed that the seventh day of the week "is the Sabbath of the Lord thy God," which truth he ardently loved and strictly obeyed until his death.

THE LIGHT LIES AHEAD.—We walked to-day under the shadow of the mountains, where the sun no longer shone upon our path. But far up the valley, beyond the range of hills, the sunlight still flooded the landscape. We were reminded how often in this life we walk through vales where some sorrow, for the time, casts its shadow over us, but beyond, the eye of faith sees the light of hope shine across the way, and we have but to go forward that we may escape the shadow and chill which would fall upon us with increasing power if we were to linger in the old places where trouble found us. They who go forward find the openings where the sunshine lies.

TRUTH is always consistent with itself and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware. A lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is building upon a false foundation, which continually stands in need of props to shove it up; and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation.—*Addison.*

You can no more exercise your reason if you live in constant dread of ridicule, than you can enjoy your life if you live in constant fear of death.

Of all companies, an ungodly man least likes that of his own conscience.

The Home Circle.

DEATH'S BLUNDER.

The carved doors were open,
The sexton tolled the bell,
And the light from Gothic windows
Like shattered rainbows fell—
As through the perch of a splendid church
Crept little beggar Nell.

Low shrinking in the shadows
Beside the pulpit-stair,
She saw a little casket
Brought to the house of prayer,
And a sorrowing band of the rich and grand
Gather in silence there.

She heard the mournful music;
She heard the preacher say:—
"The Lord, who gave your treasure,
Hath taken her away.
Be sure, my friends, for the wisest ends
God worketh. Let us pray."

A ragged child stole forward,
While every head was bowed;
Through fragrant, snow-white flowers
She saw a snow-white shroud,
And golden hair, and a face most fair—
And she knelt and wept aloud.

Forth from among the mourners
Came the father of the dead.
He raised the little beggar,
And, wonderingly, said:—
"What strange child weeps for her who sleeps
With lilies round her head?"

"Why, Death has made a blunder;
'Twas me God meant!" she cried.
"I asked Him, for there's no one
To grieve, if I had died;
And there seems to be no room for me—
Though they say the world is wide."

"Nay, Death had made no blunder;
God means my heart shall be
Made sore enough by sorrow
To feel for one like thee.
It is his will that thou should'st fill
Her place, child. Come with me."

Now many friendless orphans
By him are clothed and fed;
In soothing others' sorrow
His own is comforted.
And Christ the Lord, as his reward,
Shall yet give back his dead.

—Congregationalist.

HARMONY OF CHARACTER.

THE Abbe Mennais has made this beautiful remark: that "from the sun, whence pour inexhaustible floods of light and life, down to the spring that drop by drop exudes from the rock, all is ordered for a given end, to which all contribute in an infinite variety of ways, that are the more admired the more they are contemplated. There is not an action, a movement, in the universe, that does not successively contribute to the growth of a tuft of moss."

In this harmony of nature—a harmony so complete and so necessary, that the failure of any one operation in the universe would neutralize the action of all the rest, and denude the earth of its beauty and adornment,—we may learn a profitable lesson in relation to the influence of character upon success. I wish to say with emphasis, that as in the operations of nature, so in the conflicts of life, the effect of great success is produced by the *harmonious combination* of each and every valuable quality. The absence of one qualification may hinder the productiveness of all the rest; the excess of another may undo all that the proper action of the rest had accomplished. For example, let a young man be industrious, versatile, energetic, intelligent, and yet lack integrity, what becomes of his prosperity? He may acquire wealth by dishonest means, but he must live without the confidence of good men, and die "as the fool dieth." Or, suppose him to have integrity, intelligence, industry, economy, and to be defective in energy; he will sink in spite of all his high qualifications, beneath the obstacles which lie in every man's path to eminence. Or, again, let him have an excess of energy, he will be rash and fall into irretrievable ruin; let him be excessively frugal, and he will become a miser; let him be over versatile, he will be the "rolling stone which gathers no moss;" an excessive attachment to letters will convert him into a theorist or a book-worm. Thus, it is apparent, that, to insure success, a young man must diligently attain and prudently cultivate all those particular excellences, which, when possessed in combination, make a failure next to impossible.

What reader of Holy Scripture has not felt a

most tender regard for that interesting youth, who, in all the eagerness of self-confidence, stood complacently before the great Teacher, and asked:—

"Good Master, what shall I do to inherit eternal life?"

With what elation of soul did that young self-deceiver listen to the reply of the great heart-searcher: "If thou wilt enter into life, keep the commandments!"

Exulting in his fancied triumph, the young man replied: "All these have I kept from my youth up! What lack I yet?"

By one stroke—a stroke severely kind—the Redeemer prostrated all his hopes: "YET LACKEST THOU ONE THING!" And then he gave him a practical test, which at once unfolded his true state to his startled mind, and convinced him that, however externally spotless he might be, his heart was supremely selfish. He lacked that self-devotion to the glory of God which is the essence of all true religion—a lack that neutralized all his excellences, and was fatal to his confidence in the Divine favor.

Young man, you may, in like manner, fail of true greatness through one fatal deficiency, and be ranked with the men so fitly described by the great English bard:—

"Men
Carrying, I say, the stamp of one defect,
Their virtues else (be they as pure as grace,
As infinite as man may undergo)
Shall in the general censure take corruption
From that particular fault."

Lord Byron's history furnishes a most painful example of the ruin resulting from the want of symmetry in character. To use the splendid diction of Macaulay, "He was born to what all men covet and admire. But in every one of those eminent advantages which he possessed over others there was mingled something of misery and debasement. He was sprung from a house, ancient indeed, and noble, but degraded and impoverished by a series of crimes and follies. The young peer had great intellectual powers; yet there was an unsound part in his mind. He had naturally a generous and tender heart; but his temper was wayward and irritable. He had a head which statuary loved to copy, and a foot the deformity of which the beggars in the street mimicked. He was distinguished by the strength and by the weakness of his intellect; affectionate, yet perverse,—a poor lord, and a handsome cripple."

What was the result of these opposite combinations?—of this lack of moral symmetry? The first noticeable efforts of his muse, being directed by his perverse temper, brought him a harvest of contempt and hatred. Stung to the quick, he exerted his noble genius, and produced a composition which raised him to the pinnacle of fame; and "all this world, and all the glory of it, were at once offered to him." Like a spoiled child, he now yielded to the violence of his passions, and the bitterness of his temper. For this, society cast him out of its pale. He fled to Italy; and there, by turns, cultivated his genius, and gratified his passions. He lost his health, his hair became gray, his food ceased to nourish him. The Grecian struggle for independence roused for a time his nobler sentiments. He dragged his diseased body to Missolonghi; and there, at the age of thirty-six, this "most celebrated Englishman of the nineteenth century closed his brilliant and miserable career."

Who will deny that Lord Byron's life was a splendid failure? Why was it so? Not for lack of high qualities of mind, but through excess of low and degraded passions. Had this unhappy man subdued his evil qualities, and sedulously cultivated what was high and noble in his nature, his name would have passed down to posterity as a model of all excellency and beauty. Neglecting this, he stands among the images of the past like some grim ghost on the great highway of life, scaring the advancing traveler from the ways of self-neglect and self-indulgence.

To resist temptations, to be prepared for all emergencies, to rise to real eminence, to answer life's great end, you must avoid the example before you. You must cultivate all the conditions of success, and especially those in which you find yourself most deficient. See to it that there are neither excesses nor defects in your character, but a harmonious blending, a delightful symmetry, formed of fitting proportions of every high quality. —*Young Man's Counselor.*

WHY SOME PERSONS ARE POOR.

IN talking with a hired man who was a smoker. I asked him what his tobacco cost him a year. With some assistance in figuring, he found that the cost was only twenty dollars. He thought that was not a large sum. I told him by a few minutes calculation that if instead of smoking away twenty dollars yearly he would put that amount out at interest, and add the like sum every year, with interest also continually added in, he would accumulate in this way through life, say from twenty-five to sixty years of age, no less than four thousand dollars. He was startled at the amount, but had not the courage to leave off the habit. I knew another man, who used much more annually in tobacco, who discontinued the practice, and it enabled him in twenty years to build a three-thousand-dollar house. There are other practices which, wasting a very little at a time, cause a loss of a great deal annually. A domestic in the kitchen piles on the fire one-third more fuel than is needed. It amounts to a few cents daily, but twenty dollars at least in a year. Here is another waste of four thousand dollars in forty years. A farmer leaves his reaping machine exposed to the weather till November; his plows and harrows are out half the time; and in this way the needless decay amounts to more than twenty dollars annually—another sum running up to four thousand dollars, wasted. The want of fodder racks, and the exposure of his sheep and cattle to the winter, make a waste equal to fifty dollars yearly, and a loss of sheep by exposure, and the shrinkage in the flesh and milk of his cattle cause a yearly loss of fifty dollars more, over and above the cost or interest on properly erected shelter. These two sums would be equal to twenty thousand dollars in forty years of lifetime.

There are many other small leaks, both on the farm and in the kitchen—such as scraps of bread thrown away, vegetables rotting for want of assorting, knives rusting for want of cleaning, tumblers broken by immersing in hot water, harness broken for want of oiling, carpets ground out by dirt under them, pumps split by freezing, tools decayed for want of oiling and painting; every single dollar of which thus needlessly wasted annually will amount to two hundred dollars in forty years, if with interest on interest. There is no necessity of being penurious or stingy, but only to prevent actual waste.—*Advocate.*

THE LITTLE FAMILY FOXES.

ONE of the most malignant of the family foxes is discourtesy, and he creeps into households where one would not suppose it possible for him to find even momentary hospitality. People who are ordinarily polite, well-bred and genial, are sometimes guilty of rudeness in manner and speech and action at home, of which they would be ashamed in society. Parents are hasty or fretful in their way of addressing or reproving children, and children forget the respect and honor due to parents. A great deal of unhappiness overclouds homes which might be bright as the morning, but for this wretched habit of brusqueness and incivility which fastens on some unfortunate victims like a second nature. It has its different phases, to be sure. When papa indulges in it, the family are apt to say that he is tired. If it is mama that is irritable and peevish, it is intimated that she is nervous. Like the lady in a charming little magazine-story, it is benevolently supposed that she may have "neural" on the top of her head! When aunt Kitty or sister Sophy are short and snappish, it is excused because they were up late last night to a party, and it is only little Floy or small Tom who is sent to bed in disgrace for answering impertinently and frowning blackly. A little leaven leaveneth the whole family lump, and it is curious to observe how rapidly and certainly this evil infection spreads. "Quiet people have quiet children," said a plain woman to me the other day, and she was right. Persons who are invariably polite to each other in the presence of their sons and daughters, do not often have to check the latter in a thoughtless or improper manner of speaking, for courtesy as well as its opposite, is atmospheric and educational. It is worth while, if the fox we are thinking of has intruded into our vineyard and begun his work of spoiling our tender grapes of good-will, of gentleness, and of daily cheer, to think how best to banish him. There are three magic P's, which have never failed when properly

used, to utterly rout and destroy the subtle foe. Their names are Patience, Perseverance, and Prayer. If you feel that your family has fallen into the custom of being cross and unmannerly, pray first to have your own heart and temper sweetened, then meet angularity and crookedness with invincible patience, and be not discouraged in setting a good example.—*Mrs. Sangster, in Christian at Work.*

THE STREET OF GOLD.

THE main street of the lower town of Placerville, El Dorado county California, for about three-quarters of a mile, is very rich with gold. Years ago certain parties made an offer of fifty thousand dollars cash for the privilege of working it in order to get the precious metal, and also guaranteed to replace the soil so that the street would be as good as ever. On account of jealousies between rival companies, the privilege has never been granted.

An idea of the richness of the soil may be obtained from the fact that a well near the street, over one hundred feet in depth, more than paid all the expenses in digging and curbing from the gold it gave up. A pan-full of dirt, washed out, will yield from five to fifty cents, and upwards. Surely it is a street of gold. Few of those, who walk it daily, think of that heavenly city, the New Jerusalem, whose street is not part gold, but all gold, and whose gold is not the opaque metal of earth, but transparent, "like unto clear glass." Rev. 21:18.

Prof. Faraday, of England, has recently discovered that "fine gold under certain chemical influences becomes perfectly transparent like glass." *Bible and Science*, page 248. Again is it plain that nature and revelation are effects of the same Great Cause. To strengthen our faith in his promises God has permitted an earthly city to have a street nearly gold that we may "look for a city which hath foundations, whose builder and maker is God," "and the street of the city was pure gold, as it were transparent glass." Heb. 11:10; Rev. 21:21. B. A. STEPHENS.

RECEIVE BY GIVING.

Two travelers in a mountain-pass were overtaken by a snow-storm. As the night drew nigh they were still far from their journey's end; their strength failed rapidly, and their limbs became stiffened by the cold. Their suffering soon changed into a feeling of lethargy, and they were about to lie down, utterly exhausted, without a hope of rising again, when they stumbled against an obstacle lying right across their path, and half buried beneath the snow. They stooped down, and, examining it, discovered, to their astonishment, that it was the body of a man. They touched it, and even they—cold as they were—could feel its icy coldness. Was it a corpse or a living body? They raised it from the ground, and upheld it in their arms; they breathed into its motionless lips; they chafed its frozen limbs, and lo! it breathed—it moved—its eye-lids opened—its eyes looked upon them in wonder, and then in gratitude: the man was saved. Very weak he was, and still needing their help, and they bore him between them to their journey's end. Although they had not thought of it, they had saved, not only him but themselves also, for their exertions in his behalf had roused and warmed and animated them to active life again.

Christian brother, are you complaining that you are cold and feeble, and all but dead? Stop not to lament your weakness; your lamentations will only increase it. Go, help some fellow-traveler dying near you; bend over his fallen form in pity and in faith; pray for him, work for him, and you will, through God's grace, revive both his soul and your own.—*Leaflet.*

HAPPINESS is a sunbeam which may pass through a thousand bosoms without losing a particle of its original ray; nay, when it strikes on a kindred heart, like the converged light on a mirror, it reflects itself with double brightness. Happiness is not perfected till it is shared.—*Miss Porter.*

It is well for men that successes, for the most part, come slowly, late, and tempered with much alloy. When they come all at once they act like furious wine.—*Blackwood's Magazine.*

OUR life is like Alpine countries, where winter is found by the side of summer, and where it is but a step from a garden to a glacier.—*Jean Paul.*

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Address, SIGNS OF THE TIMES.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 15, 1880.

GOOD FOR THE SIGNS.

DAILY we are receiving expressions of congratulation in the improvement made in the SIGNS. But what is more cheering is the responses from our clubs. Almost universally they are ordering them changed from the 8-page to the 12-page edition. And what is still more cheering new clubs are being organized in different parts of the country. Within the last ten days there has been received orders for over 700 copies of the 12-page edition where new clubs have been formed of 10 copies and upwards.

Over 500 copies have changed from the 8-page to the 12-page, and there have been 480 copies added to clubs already being taken. All of the 12-page edition.

THE BOARD OF DIRECTORS.

THE Pacific Publishing Association never had a more efficient working Board of Directors than the present one. There were good reasons why Bro. C. H. Jones was elected; he is now occupying a responsible place in the office; his interest in the work here is earnest and untiring; and it was thought well to have him occupy a place where he would become most thoroughly acquainted with the working of the institution in every department, as, if Bro. White shall be called to go to Europe, such knowledge will be needed in the office. But Bro. Jones has shown his caution and prudence by refusing to take burdens faster than he can safely bear them. At the organization of the Board he resigned, and it became the duty of the Board to fill the vacancy, according to the By-laws. Bro. T. M. Chapman, of Petaluma was elected in his place, and I believe the brethren throughout the State will agree in the opinion that a better selection could not be made.

It is needless to say a word in behalf of the Officers of the Board. Elder Haskell's ability and interest in this work are known wherever the work itself is known. While he remains in California he will give personal attention to all the interests of the Association, especially to improve its financial standing. Bro. W. C. White, who has had a large and valuable experience in connection with the publishing work in Battle Creek, will give close attention to the work at the office. A council was again appointed to act in connection with such of the Directors as may at any time be present. An excellent state of feeling seems to prevail in the office, and, with the blessing of God, we hope for the best results.

J. H. WAGGONER.

SUGGESTION TO OUR TRACT SOCIETY.

At the meeting recently held in Oakland, the ministers present unanimously voted to act as agents for the Tract Society in the sale of our publications. That is, they will take the publications of the State Tract Society at retail price and pay all their proceeds in to the society. The society in return will pay the freight on the publications to the ministers. It was suggested, after a number of our directors left, that the same course be pursued with our districts; and those ministers and directors who were present seemed to be anxious to have a change effected in this respect at once.

The change suggested to our tract society is as follows: 1. Each district, as well as church librarian, be charged for bound books and pamphlets the retail price. The tracts only be furnished at reduced rates. 2. The ten per cent. heretofore added on the bill of tracts be discontinued. 3. The State Society, instead of the districts, pay the freight on all publications sent to the districts and churches.

There are reasons why we think this method will work well here in California, some of which would not apply in other Conferences. 1. It gives a greater profit to the local societies on the tracts which they have to give away. 2. It will bring our bound books and pamphlets on a retail basis to the members as it should be. 3. It secures to the tract society a sufficient profit to pay incidental expenses and not consume any reserve fund raised to carry publications for the benefit of the State Society. 4. It brings equality to districts,

ministers, and members, in paying freight and incidental expenses of the State Society.

There will be a note sent to each director by the State Secretary, and if they consent to this change it will come before the State quarterly meeting in connection with the southern camp-meeting.

S. N. HASKELL.

NEWS ITEMS.

—A terrific gale passed over central Ontario the night of April 10, causing much damage.

—Russian advices up to April 11 say the death of Prince Gortschakoff is hourly expected.

—The Harrisburg, Pa., Car Manufacturing Company's planing mill and ten dwellings were burned on the 10th of April.

—In the elections in England the majority for the Liberals is much greater than was at first reported. It was a decisive triumph for Gladstone.

—Severe repressive measures against the Jesuits have recently been enacted in France. Soon America will be the only refuge for these relics of the Inquisition.

—Seven hundred men, women, boys, girls, priests, and foreigners have been burned alive at Rangoon, Burmah, as sacrifices for the restoration of the health of the king.

—A friend writing to the SIGNS office on business, from Gunnison County, Colorado, says the snow is now eight feet in depth there; and that the fall for the winter has been twenty-five feet.

—The termini of the Southern Pacific and Atchison, Topeka and Santa Fe Railroads are now but 200 miles apart. The latter road having received subsidies from the State of Sonora, will make Guaymas, Mexico, its Pacific terminus.

—There is rejoicing, not only in all California, but in all the country, over the rebuke given to "Rev. Mayor Kallioch" in the late election in San Francisco. His desperado followers are foiled, and already business begins to show favorably.

—Dr. Dana of St. Paul, Minn., says, "it is a humiliating confession to make that a large per cent. of the Congregationalists who go West is lost to the denomination." A Catholic bishop said the same of his church, and it is probably true of almost every other.

—A writer in the *Wesleyan Christian Advocate*, of Macon, Ga., complains that he is sometimes called to administer the sacrament of communion to large, well-dressed congregations, with "a large, ugly, black bottle, filled with sour blackberry wine." He does well to complain.

—Instead of the concessions promised to the Jews on the anniversary of the Czar's accession to the throne, the Government has indulged in more severe measures than formerly toward them. To escape expulsion from St. Petersburg, they are now obliged to represent themselves as Protestant Christians.

—The Asiatic quarrel over Kuldja, is becoming somewhat complicated. English influence has prevented the ratification of the treaty by which China ceded that territory to Russia. Prussian influences also are said to be at work in the same direction. On the other hand Russia has incited Japan to declare war with China, and is now engineering a league against China between Japan, Siam, and Burmah.

—In a diocese in Ireland, the Bishop refused absolution to those who sold liquor on Sundays, and the sale was thereby stopped, and as a consequence two local prisons have been closed up as being no longer necessary. If no liquor was sold on any day, nearly all the prisons might be closed. This shows that the license of this curse is unprofitable to the government.

—The Chicago and Northwestern Railway Company require every man entering their employ to sign the following pledge: "I hereby promise and agree that, while I am in the service of the C. and N. W. R. R. Co., I will entirely abstain from the use of intoxicating liquors of every kind, including ale, beer and wine; and that I will not frequent dram-shops, billiard saloons, or other places where such liquors are sold."

—Hon. Wm. A. Howard, Governor of Dakota, died at Washington April 10, aged 67. He had been in poor health for some time. He was one of the most prominent citizens of Michigan for the last quarter of a century, and had been a leading Republican. He served three terms in Congress, where he took the foremost position. He was a man of large abilities and a most able and pungent debater. He was at the head of the Michigan delegation to Cincinnati, and it was his influence more than any other that wheeled Michigan into line at the critical moment and turned the scale in favor of Hayes.

—There was a heavy and damaging gale at Buffalo, the afternoon of April 10. The water was the highest for years, overflowing wharves and almost entirely submerging the island between the river and the lake, the inhabitants of which had to flee for their lives. A number of shanties and five boat houses were washed away. The lowlands from Erie street to Black Rock were entirely submerged, and a portion of the Lockport branch of the New York Central Road was washed away, so that trains had to be abandoned on the Main-street line.

Appointments.

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

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30. Prayer-meeting every Wednesday evening at 7:30. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central railroad, cross Laguna street near the church.

MRS. E. G. WHITE, Providence permitting, will meet with the church in Dixon, Sabbath and First-day, April 17, 18. Let the appointment be properly circulated.

SOUTHERN CALIFORNIA CAMP-MEETING.

THE Southern California Camp-meeting will be held April 22-28, at Lemoore. The grounds selected are about half way between Hannaford and Lemoore. Trains will stop at the ground.

Hay and 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, Lemoore, Tulare Co., Cal. All mail matter designed for those upon the camp-ground should be sent to Lemoore.

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.

CAMP-MEETINGS IN OREGON.

THE Seventh-day Adventists in the North Pacific Conference, will hold two Camp Meetings this season: The first at Milton, Umatilla County, Oregon, will be held from May 20th, to 31st. All of our people East of the Cascade Mountains will need to attend this meeting, and should begin at once to get ready.

The second will be held at Hillsboro, Washington County, Oregon, from June 9th, to 15th. There should be a general turn out of our people West of the Cascades at this meeting. More particulars will be given soon. Help from the General Conference may be expected at both of these meetings. A general rally of our friends is anticipated.

I. D. VAN HORN, President.

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