

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.]

"FOLLOW THOU ME."

ONCE the Lord with Peter meeting
On the shores of Galilee,
Hail'd him with this simple greeting
As he journeyed, "Follow me."
For his friends refused to own Him,
He must leave His earthly home,
And the world that had not known Him
Now a desert had become.
Walking by the lonely sea,
Said the Saviour, "Follow me."

When the Greeks had heard his story,
Fain would they Messiah see;
And the Lord foresaw the glory,
Empire, fame, and majesty,
But the path that led to power,
Light and joy for evermore,
Led through death's tremendous hour,
Fenced with sorrows sharp and sore:
"Any will my servants be,
Daily let him follow me."

May our path of service ever
With Thy gracious mind agree:
In defeat and lost endeavour,
Or in glorious victory!
May one wish absorb us only—
Blessed Lord, Thy steps to tread,
Whether in the desert lonely,
Or to active labor led.
Rich or poor, or bond, or free,
Give us grace to follow Thee!

Soon shall come the rest eternal—
"Where I am thou too shalt be;"
Girt with vigor fresh and vernal,
Meet companions, Lord, for Thee.
There in robes of dazzling whiteness,
With Thy name upon the brow,
We shall see Thy glorious brightness
Fill'd with joy, and worship bow.
Fitted in Thy courts to be,
Shall each servant follow Thee.

General Articles.

SPECIAL REQUIREMENTS.

BY MRS. E. G. WHITE.

IN the book of Leviticus are found many of the special moral requirements which were given to Moses to give to the children of Israel. These were carefully written in a book, and were nothing less than the principles of the ten commandments, defining the duty of man to his fellow-man, and his obligation to God. If they were obedient, God promised to take them to him as his peculiar treasure, make them a most powerful nation, and establish them in the land of Canaan, a holy and happy people. In doing his commandments was their only happiness and safety.

"And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you shall ye not do. Neither shall ye walk in their ordinances." The Lord would have his people true to his service, and separate and distinct from every nation who did not fear his name. He understood the danger of associating with idolators, knowing that the seeing and hearing of their heathen customs and vain philosophy would have a corrupting influence upon their morals. There was danger of the sacriligious services of the idol worship appearing attractive to them, and giving character to their religious services. Although the experience of parents might be a safeguard to themselves, there was constant danger in regard to the morals of their children. They would be continually tempted to

imitate the practices of the people with whom they associated.

This injunction from God himself is of consequence to us who live in these last days when iniquity prevails, and Satan with every device is upon the track of the unwary. Merriment and pleasure-seeking is the order of the day, and reckless presumption and the absence of virtue mark the course of society generally. The standard of the world is in no case to be the standard of those who love and fear God. He requires those who follow him to be separate from sin and sinners. The reason why those who profess his name are not more precious in his sight is because the pure gold of their character has been corrupted by association with the world, and they have not genuine faith or a genuine religion.

The instruction given to ancient Israel was to the same effect as that given by Christ to his disciples upon the mount. Both were intended to counteract selfishness and encourage benevolence. God ever remembers the poor, and gives directions to his people to remember them. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest." Again he says, "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning."

Frequently the wages of the working men and women are thoughtlessly and cruelly withheld from them, and they are made to suffer for the little pittance they have earned by hard labor. This injustice is practiced on a large scale. Those who have had their labor frequently live in extravagance, that which they use intemperately being nearly sufficient to support one or two poor families. When such force the laborer to wait for his hard-earned pay, they come under the censure of God.

While we should show sympathy and love for the deserving poor, we are not to favor the unworthy poor because they are poor, neither are we "to honor the person of the mighty" simply because they are mighty. How much of this is done. If a man is possessed of wealth, great respect, applause, and honor are given him because of his position, while he may be corrupt at heart, and his life unworthy of imitation. Position or wealth does not make the man; but clean hands and a pure heart God will accept.

"Ye shall not steal, neither deal falsely, neither lie one to another." All liars are to have their part in the lake of fire, and yet there are more falsehoods told and acted than many suppose. All deception and overstatements are falsehoods. A truthful man, a man of integrity, will not designedly produce impressions by language or signs that are not strictly true. He will not allow any to receive from him that which he knows to be incorrect. A falsehood consists in an intention to deceive. A look of the eye, a motion of the hand, an expression of the countenance, will tell a falsehood as effectually as words. Hints and insinuations which leave an exaggerated impression on minds are falsehoods. Says the apostle, "Lie not one to another." The case of Ananias and Sapphira shows that even in the gospel age retribution as severe as that of the Jewish age breaks forth upon the guilty.

"Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord." The name of the Lord is profaned in many ways. It is spoken thoughtlessly, and is often dishonored in common conversation by appealing to God, as "the Lord knows," etc., thus making common that name which is sacred, and should always be spoken with reverence. Some even in their prayers take the name of God upon their lips in a thoughtless manner. His holy name is to be spoken with solemnity, and not to be heedlessly brought into our prayers

every few sentences. "Lord God Almighty," "Holy and Reverend is his name!" His purity, majesty and excellence should be meditated upon, and the lips be sanctified that utter his name. Although we do not hear his voice from Sinai's mount proclaiming his holy law, we have just as much need to fear and tremble as had they who surrounded it at that time. The law of God is exceeding broad. We cannot measure it, neither can we evade its positive claims, for it will be the rule of future judgment.

THE SIN OF IGNORANCE.

"If any one of the common people sin through ignorance," "he shall bring his offering," "and the priest shall make an atonement for him, and it shall be forgiven him." The same provision was made for the ruler, and also for the priests. These, although appointed to their sacred work by God himself, were by no means considered infallible. They were in constant danger of committing sin, and although this might be done ignorantly, it was still sin in the sight of Heaven. While ignorance may lessen the guilt of the transgressor, it will not be a sufficient excuse for it in the day of Judgment. Says the apostle, "All who will do his will shall know of the doctrine." Those who are anxious to know the truth and will of God will not be left in darkness.

Souls are constantly being convicted of sin. The law of God is brought home to their conscience as it was to that of the apostle Paul. He was ignorant that he was a transgressor of the law, but he says that when the commandment came, sin revived and he died. He was slain by the law, and then through repentance for his past transgression, and faith in Christ, he was reconciled to God and received pardon.

The experience of Paul would be the experience of thousands in this day if they would be as true to their conscience as he was to his. He did not institute a war against the law of God because it was the instrument to convict and slay him; far from it. He says that the commandment which was ordained to life he found to be unto death,—death to the transgressor, but life to the obedient. This is a day when men love to erect their own standard of right, and trample under their feet the only true standard. But when the slumbering conscience is aroused, and light is permitted to shine into the darkened chambers of the mind, they will find that they have been ignorantly breaking the commands of God. Such have a work to do to repent of their past transgressions, and put on Christ by faith and baptism.

Some will plead that they lived up to the best light that they had, and did not know that they were sinners before God. Therefore they claim that they were guiltless, and have nothing to repent of. But the word of God was plain, and all who had a prayerful anxious desire to understand it might have known what was truth; and for this sin of ignorance God will demand an offering as truly as in the days of Moses,—even the offering of a broken and contrite heart. With the Bible in our hands we ought all to know and practice the truth. But some do not wish to change their faith or course of action, and argue that if they are only honest they will be saved. Such will be in great danger of committing the sin of presumption, of not living up to all the light they have. Critical self-examination, united with a diligent searching of the Scriptures and earnest prayer, is essential, not that some way may be found to evade the cross, but that they may be led into all truth however much self-denial it may cost, and however inconvenient it may be to obey.

Sins of ignorance call not for excuse but for repentance. None are to flatter themselves that because Jesus died and bore the guilt for man, they have nothing to do but accept of pardon without repenting of the sins they have so long

been committing. There are limits to the forbearance of God, and punishment for the transgression of his law is no less certain because sentence against an evil work is not executed speedily. Because we live in a time when retribution does not follow an evil deed at once, sin is less avoided and the hearts of the sons of men are fully set in them to do evil.

DAY OF THE LORD.—NO. 5.

THE EARTH WILL BE EMPTIED OF ITS INHABITANTS AT THE SECOND ADVENT.

The wicked, living on earth at that time, will all be slain. It will be as it was in Noah's time, the saints will be gathered up and all the wicked will be swept from the whole earth. Said our Saviour, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. Noah and his family were gathered up; but all the wicked were slain. The flood came and took them all away. It will be so at the coming of Christ. As we have seen, the saints will be gathered up to "Jerusalem which is above;" but all the wicked will be cut off. Thus the earth will be left desolate—without a human inhabitant.

The ancient prophets clearly foretold this. Said Isaiah, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. Chap. 13:9. The sinners are to be destroyed out of the land without exception. It may be objected that this applies to some particular land, and not to the whole world. But verse 11 says, "I will punish the world for their evil, and the wicked for their iniquity." This includes all the wicked of the world. He continues: "I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." The arrogancy of the proud has not yet ceased, and will not till they are laid low. "I will make a man more precious [i. e. scarce] than fine gold; even a man than the golden wedge of Ophir." When will this be? In the day when the Lord shall shake the heavens and the earth; a day yet in the future, of which Paul wrote to the Hebrews. See Heb. 12:26, 27. The prophet continues: "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

In Isa. 24:1, we read, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." In verse 3, he assures us that "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." It is objected that at this time, when "the curse hath devoured the earth," there are a "few men left," verse 6, that there shall be a few that escape, "as the shaking of an olive tree, and as the gleanings of the vintage is done." Verse 13. I reply, these are the righteous—those who are taken up to the sea of glass mingled with fire, which is before the throne of God. Says the prophet, "They shall lift up the voice, they shall sing for the majesty of the Lord [compare Rev. 15:2, 3], they shall cry aloud from the sea." Verse 14. These are the righteous that sing and glorify the Lord." But of the wicked it is said, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited." Verses 21, 22. As prisoners are shut up, to await the execution of their final punishment, so the wicked, at the second advent, will be gathered into the prison-house of death. And "after many days"—after a thousand years—"shall they be visited." They are to be brought forth from their prison, at the second resurrection, to receive their final doom, the second death.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of *wasteness* and *desolation*," etc. Zeph. 1:14, 15. "Neither their sil-

ver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the *whole land* shall be devoured by the fire of his jealousy; for he shall make even a *speedy riddance of all them that dwell in the land.*" Verse 18. When that "great day of his wrath is come," none of the wicked shall be "able to stand." A "speedy riddance" will be made of "all that dwell in the land." Does not this relate to the whole earth? We will read again. "I have cut off the *nations* [none are excepted], their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is *no man*, that there is *none inhabitant.*" Chap. 3:6. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the *nations*, that I may assemble the *kingdoms*, to pour upon them mine indignations, even all my fierce anger; for *all the earth* shall be devoured with the fire of my jealousy." Verse 8.

This gathering of the nations will take place while the seven last plagues are being poured out, which will take place immediately after the close of probation. The spirits of devils, under the sixth vial, "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." This battle is described in Rev. 19, where the King of kings and Lord of lords is represented as coming from Heaven, seated upon a white horse, and followed by the armies of Heaven, the angels; and the result of the battle is thus described: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." This is symbolic prophecy, but the meaning is clear. The horses from Heaven are not real, the beast and his image are symbols, as is the sword that proceeds from the mouth of the King of kings. In this place, the lake of fire may also be a symbol, like the wine press of Chap. 14, though there will be as we have seen, a literal conflagration of the earth, after the thousand years, when the ungodly meet their doom, the second death. 2 Pet. 3; Rev. 20. But, as a symbol, it clearly indicates the slaughter of those who in their symbolic character are cast in there; and that there be no room for a hope of escape, to any of the wicked, from this general overthrow,—no hope of surviving this unmingled wrath and living in the coming age—we are expressly told "the remnant were slain" and all the fowls were filled with their flesh. They will be literally slain, and the fowls and the beasts of the earth will literally feed upon their unburied carcasses.

If the reader will turn to Jer. 25, he will find a vivid description of the desolation of the earth, in the beginning of the day of the Lord. Commencing at verse 15, the wine cup of fury is introduced, which is sent, first to Jerusalem, then to other specified nations, and lastly to "all the kingdoms of the world, which are upon the face of the earth." This wine cup is to cause them all to be drunken, and to "fall and rise no more"—it is to destroy them as nations. And none are to escape; he says, "Ye shall certainly drink." The Lord positively declares, "I will call for a sword upon all the inhabitants of the earth." And again, the Lord shall "give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked [no exceptions] to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." None left alive, or they would be lamented, though there should be too few to gather and bury them. Here follows a description of the howling of the false shepherds and of the principal of the flock, which answers to the special judgments upon Babylon, recorded in the book of Revelation.

And the Lord represents himself as a lion, which suddenly leaves his covert and siezes upon his unsuspecting victim, and the land is declared to be desolate or a desolation.

Much more testimony might be adduced to prove that the earth will be wholly desolated by the seven last plagues and the battle in the day of the Lord—the battle which precedes the thousand years, commonly called the Millennium. But enough has been given, if its full force is appreciated. The people of God will be taken to Heaven, the wicked of earth will be slain, and that period of fabled glory to earth, when the world should be converted, and Christ should reign here spiritually, as some have taught, or personally, according to others, will, in fact, be a period of utter desolation to earth, not a human inhabitant remaining, and the earth with the dust of the wicked will lie under the curse, till the second resurrection. Then the wicked will be destroyed, earth renovated, and the meek shall inherit it and dwell therein forever. Oh! what terrible scenes are before us! but the eternal glory will certainly follow.

R. F. COTTELL.

NO MILLENNIUM BEFORE THE SECOND COMING OF CHRIST.

THERE are many passages of scripture in both Testaments, that hold out the cheering hope of universal peace upon the earth; and in the 20th chapter of Revelation, the first thousand years are specially named. Does this period begin before or after the second coming of Christ? I unhesitatingly affirm that it begins after his coming; while the great majority of Bible readers, I suppose, affirm that it will begin and even end before! The correct view of this subject is of vast importance, because of its influence over many passages of scripture in both Testaments; and, also, because of its practical influence over the people. If Christ will come *before* the millennium, then he may come in a very few years! but, if he will come *after* it, then he may come in thousands of years! One great cause of the inactivity of Christians generally, is, I think, because they do not realize the startling truth, that Christ *may* come while they are yet living!

Believing that the Lord will even yet delay his coming for thousands of years, they become much attached to the world; they hoard up the dollars that ought to be actively employed in the Lord's cause.

The proof of the affirmation that the Lord's coming is pre-millennial, I offer at present one argument only. The man of sin comes before Christ, and will then be destroyed. See 2 Thess. 2:1-8. The man of sin cannot live upon the face of the earth during the millennial; therefore Christ must come before the millennium, or the man of sin will live during that happy period. During the millennium, the will of the Lord will be done upon the earth as in Heaven, see Matt. 6:9, 10; but the man of sin will be worshiped as a god; therefore he must be destroyed before the beginning of the millennium.

Objections can be urged against the pre-millennial coming of Christ; but they are few and feeble compared with those that can be brought against the post-millennial coming.—*Baptist Flag*.

A CORRESPONDENT of *The Presbyterian* (Phila.), who is studying theology at Leipzig, writes:—

It is rather difficult to take a hopeful view of things as they stand in Germany. The increase of crime is alarming, and is attributed largely to the granting of free licenses to sell liquor (three-fourths of the crime is attributed largely to drink), to dance-houses, etc. The common people put into practice theories with which the philosopher amuses his study hours, and the removal of all fear of God and release from responsibility bring forth their natural fruit. Tell a man that he is descended from an animal, and that he is nothing more than an animal, and it will not be long before he manifests himself as such, and then it will take all the wisdom of the wise to keep the beast chained. The Germans have a proverb, If a man will not hear he must be made to feel. The difficulty in fighting with evil here is that the church has no standing-ground. Sunday, as a day particularly devoted to religion, is gone, almost beyond hope of recovery, and with it all chance of reaching the masses with religious and moral truths.

THE POSITIVE COMMANDS OF CHRIST.

THIS is a day of latitudinarianism. Respect for law has been gradually undermined by the subtle forces of corruption and infidelity, until it required a civil war to establish the rights of property. The church has drifted somewhat with the current, and has felt the tendency to what is called *liberalism*, but what, in fact, is a neglect of the commands and ordinances of God.

Religion has been made popular, at the cost of much of its power. "Woe unto you when all men shall speak well of you." Its emotional side has been largely developed, until we are in danger of substituting feeling for faith, and sentiment for conviction. The remedy is a return to the simple truth of the gospel, and a hearty acceptance of all the commands of the Master, a willing obedience to the divine law, instead of that arrogance that assumes to revise the ordinances of God, and alter and amend them at the pleasure of man, or the edict of a council.

God's law is binding to the letter. His moral law is as imperative, as wide-reaching, as all-embracing, as his physical law, and the penalty for its violation is as sure to follow any breach. There are no small sins in the sight of God. The smallest will sink a soul into perdition as certainly as the greatest. We grade crimes into greater or less according as they affect others, and adjudge a varying penalty; but all sins are equal, as all receive the same penalty, under the law of God. He that hid the one talent could have received no severer doom had he hidden ten. Stealing is a less crime than murder, because the injury done to the wronged one is less. Property is less valuable than life, but the sin of theft will shut Heaven against a soul as surely as the sin of murder. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." The same who said, Do not kill, said also, Do not covet, and by the same reasoning the covetous man is guilty of the whole law. The young man who came to Christ lost Heaven because of his covetousness, although he had kept all the rest of the law from his youth up.

It is quite natural to transfer our notion of the gradation of criminality before human law, to the degree of sinfulness before the divine law, and thus we separate the commands of God into those necessary to salvation, and those that may be obeyed or not according to our preference. We think this a dangerous error; for what authority is competent to sit in judgment upon the commands of God, and affirm some as binding and others as optional? One will set aside one, and another another, until the law loses all respect in losing all authority. It is safe to trust the wisdom of God; whatever he has commanded is essential; and nothing is non-essential but what he has not commanded. All that is left for us to do is to obey, not sit in judgment. Where God has issued no positive command, man has no right to issue one. We have no more right to add to than to take from; we have no right to exalt our inferences to an equality with the laws of God.

The Scriptures are a sufficient rule of faith, but they are such only upon the condition that every command of God is equally binding, and that man has no latitude of choice in the matter, either by way of addition or subtraction. Under the old dispensation this was clearly stated: "Cursed be he that confirmeth not all the words of this law to do them." Deut. 27:26. The same principle must hold under the new dispensation, for God changes not. Indeed, it would be the height of absurdity to imagine that a law of God should not be binding always, but should derive its sanctions from the fluctuations of human choice.

The passage is sometimes quoted: "The letter killeth, but the spirit giveth life" (2 Cor. 3:6), as though under the dispensation of grace there were no positive commands, but that human preference might be substituted for divine wisdom. The connection shows that the idea of the apostle was that the letter of the old law killeth because it required an absolute obedience, which, being beyond the power of sinful man, left him in a state of death; for by the deeds of the law there shall no flesh be justified. The "spirit," on the other hand, refers not to human will, or human interpretation, but to Christ, the fulfillment of the law, by whose divine spirit working in the hearts of men this perfect justification in the sight of God was made possible. The whole tenor of Scripture

shows that the positive commands of Christ are as binding upon men as are the commands given in the decalogue; that no more latitude is allowed to men in the one case than in the other; and that a neglect of any one vitiates any obedience, however perfect and continuous, to all the rest, because what Christ has commanded is essential to salvation; and obedience that is partial is not obedience.

The command of Christ to his church was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here are three commands—first, to go; second, to teach; third, to baptize; and these three are equally binding. To baptize is as essential to perfect obedience to this command, as to preach. To baptize means something, and whatever it does mean is commanded, and anything it does not mean is not commanded. The command is positive, and leaves nothing to human choice. The form of baptism is the essence of the rite—it being purely a physical act, just as the doctrine taught is the essence of preaching—this being an intellectual procedure.

Again: Christ says, "He that believeth and is baptized shall be saved." Here are two conditions of salvation, both given by the same divine author of salvation, and what right has any man to ignore one more than the other? The same Lord that said, "He that believeth," said in the same breath, "He that is baptized." Nor does this make baptism a saving ordinance; it leaves it where Christ placed it. Baptism does not save; it is Christ that saves. The same is true of faith or belief. Faith does not save; Christ saves. Faith is a condition of salvation. James asks, "Can faith save him?" and yet "without faith it is impossible to please" God. Faith is thus shown to be a condition, not a cause, of salvation. We speak of "saving faith," because it is a sign of salvation. The same is true of baptism; it is in no sense a saving ordinance, but Christ has placed it, like faith, as a condition of salvation. What right has a man to claim salvation who lives in open and continued disobedience to a known and positive command of Christ?

It is the duty of the church, through its members and through its ministers, to declare the whole counsel of God. It has no right to blink any doctrine anywhere, or to form any combination under any such implied pledge. The commands of God are always binding; they are never held in abeyance that truth and error may work together in harmony. We are to preach the whole truth, whether men will hear or whether they will forbear. It can never be for the glory of God for his people to agree beforehand to ignore any one of his positive commands, especially under circumstances that demand its emphatic utterance. God is wiser than man. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven."—*Prof. S. H. Carpenter, LL. D., in the Standard.*

TESTS OF TRUE CONVERSION.

THE question which Wesley used to ask, on hearing of the conversion of wealthy individuals, viz: "Is his purse converted?" is generally a pretty good test of genuine conversion in this money-loving, covetous age. But there are individuals of a liberal turn of mind naturally, who were always ready to "go their share" with their comrades before conversion, and who would despise the thought of being meaner in the service of God, than they were in the service of Satan. These, if money would purchase them a place in the kingdom of Heaven, would certainly enter in. It is easier for them to give money than to give up the pride of their hearts and "walk humbly with God." If missionaries are to be sent out to enlighten and save men, they are ready to aid with their means. If meeting-houses are to be built, they will do their part in preparing a place for others to worship in. And in this respect they put one in mind of Noah's carpenters. They helped build the ark, but did not get on board.

There are three grand points of obedience which the Lord requires. 1. To do justly. 2. To love mercy. 3. To walk humbly with God. Micah 6:8. These are good tests of true conversion. The first requires honesty in deal, the second, liberality, and the third, the humble devotion of the heart to God, and obedience to all the institutions of religion. Some are lacking in one of these, and some in another; but it takes

the whole to make a Christian. If we lack one, we shall be found wanting when weighed in the balance.

Some will take part in social worship and the institutions of the gospel, while their crooked walk and deal with their neighbors is a stumbling-block to sinners. Some of more noble mold will deal uprightly, and even be merciful to the poor, and are too public-spirited to be stingy anywhere; but humble worship and obedience of faith are too much for their pride. Happy are they who combine the three—who to honesty add liberality, and to liberality, humility; who are just and merciful, and take no praise to themselves on that account, but acknowledge humbly before God that they are unprofitable servants, and by contrition and humble obedience to the gospel seek to be saved by grace. R. F. COTTRELL.

BLESSINGS IN SILENCE.

God comes to us in silence, not in tumult and in storm. He does indeed at times speak in thunder tones to those who have despised his love. He warns them of the terrible threatenings of his law, and of the woes that must come to all those who refuse to obey. How could he be true in his relation to us as a parent, unless he did this. But the nature of God is to be gentle. This is expressed in the words of the psalmist: "He shall come down like rain upon the mown grass." And it is said in one place: "I will be as the dew to Israel." "As the dew of Hermon; and as the dew that descended upon the mountains of Zion." Every trusting, believing heart has felt the gentle presence of the Heavenly Spirit. It has come with refreshing power, as when the parched earth drinks in the rain and the dew.

The dews of heaven do not descend in the tumult and rush of the tempest, but in the quiet of the evening shadows when nature is at rest. The waiting heart receives in silence the precious blessing. If you would receive this blessing, rich as the dew of Hermon, come humbly, with selfish passions hushed, and in that silence God will bless you.

Men seek to drown their sorrows amid the excitement of the world; but God is not there. The world brings no comfort, but only emptiness and unrest. To the soul, there can come no showers of refreshing, only from the riches of his love who gives us all things.—*W. O. Cushing.*

NOT REFORMATION BUT REGENERATION.

I HAVE heard of reform until I am tired and sick of it. It don't amount to anything. It is whitewashing, that is what it is. God don't reform, he regenerates. That is what we want. That is what this nation wants to-day, more than anything else. We want it in politics, we want it in the church, and we want it everywhere—regeneration by the mighty power of God. That is the only thing that will straighten men out.

Christ's method was to make the tree good and the fruit would be good. You need not try to get good fruit off a bad tree. If you have a miserable, bitter, sour apple tree you may dig around it, trim it, and try to improve it all you can, but you will have bad apples all the while. What you have to do is to cut it off, and graft it in. What we want to do is to cut off this old Adam nature, and get Christ to give us a new nature; and when men learn this lesson, then alone we are going to see a work.—*Moody.*

THE MILLENNIUM ILLUSTRATED.

THE new Gatling gun, recently exhibited at the works of Sir W. Armstrong, throws all the most terrible and deadly weapons of war completely in the shade. It is capable of firing a thousand shots per minute, and killing a man on a horse at a mile range. It is compact, can be taken to pieces and easily carried about, can be applied to military and naval use, and the mechanism is simplicity itself; the revolving band has two compartments, into which, as they whirl round, metal cartridges drop from a tall, oblong case fixed over the centre of the barrel. At each turn of the handle ten shots are fired, and their dispersion is accomplished by a sliding apparatus. The size of shot in different caliber guns ranges from musket balls to half pounders. By its use three men can do the work of three hundred. A quarter of a million dollars has been spent to perfect the gun, which is now declared by every military expert a complete success.—*Exchange.*

THOUGHTS ON BAPTISM.—NO. 15.

THE REMISSION OF SIN.

WE would correct the idea, which is too prevalent and is still growing, that *justification by faith*, and *salvation*, are identical. Paul was certainly justified by faith, yet he found zealous striving necessary lest he should be a castaway. 1 Cor. 9:27. He taught distinctly that we are justified by faith without works. Rom. 3:27. And with equal distinctness he exhorted his brethren to work out their salvation. Phil. 2:12.

It is easy to see the reason of this. In Rom. 3 he is speaking of "remission of sins that are past," over which works, or future obedience, can have no possible influence. From these we must be "justified freely by his grace." Rom. 3:24. But the gospel embraces *prevention* as well as cure. Future obedience cannot remit sin, but it will prevent sin; and, practically, one is of no benefit without the other.

The hackneyed expression, "Once in grace, always in grace," finds not the least warrant in Scripture, and doubtless has been used to the destruction of multitudes of souls. It has been supposed to be the sure foundation of *trust*, but it is the open door to *presumption*. The Lord said by Ezekiel: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Eze. 33:13. All of God's dealings with man have been based on this self-same principle. The opposite view—the view of the advantage above—makes a man's probation to end with his conversion, which is not the truth. "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

The remission of sin is precisely equivalent to the remission of the penalty. But, according to the scriptures quoted, the absolute remission of the penalty is contingent on enduring to the end, or on continued faithfulness to the end; as Paul also says, God will render "to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life." Rom. 2:7. Therefore, "justification by faith" does not place any one beyond probation, but brings him into such relation to God that he is enabled by divine grace to *work out his salvation*; Phil. 2:12; or, by diligence, to *make his calling and election sure*. 2 Pet. 1:10. Of course, all this has reference to the decisions of the Judgment—"Judgment to come."

The difference between justification by faith and final salvation is fully shown by the texts quoted. One changes man's relations during his probation; the other is by the determination of the Judgment, which closes his probation. Then the question will arise in many minds, What is the relation of a person justified by faith? Or, In what sense is remission granted before the Judgment? The Saviour sets this matter clear in his teachings. But before quoting his language we wish to present the following illustration:—

A. owes B. a sum which he is not able to pay, and C. engages to be responsible for the debt on certain conditions. In order to make it sure, C. deposits with B. much more than will cover the amount of the debt. Now it is stipulated that if A. fulfills the conditions prescribed, B. may cancel the debt from the deposit made by C. As long as A. continues faithful to the conditions, so long B. rests satisfied in regard to the debt, and of course he does not trouble A. for it, because he knows A. has not got it, while he himself has it in deposit. Thus A. is accounted just (or justified) in the sight of B., and yet not just *in himself*, because he fails to pay a just debt. He is justified through his surety. If he continues faithful "to the end," till the term of conditions closes, then B. draws from the deposit and cancels the debt. Now he is free *in fact*, as he was before *by faith*; the debt no longer stands against him. But if, to the contrary, A. at any time refuses or neglects to fulfill the conditions, C.'s deposit does not avail for him; his debt is not canceled; he *falls from the favor* which he had enjoyed through his surety, and the debt stands against him as fully as if no deposit had been made. And more than that, he is considered more culpable than before, inasmuch as the means of removing his indebtedness was kindly placed within his reach, and he refused it.

Such is the condition of the believer in Christ. He has received *conditional forgiveness*, being yet a probationer for eternal life, which has been placed within his reach by Christ, his surety. For proof, consider the following:—

Our Saviour, in Matt. 18:23-35, presents the case of a servant who owed his lord ten thousand talents. But having nothing wherewith to pay, and manifesting honesty of purpose, "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." But this servant met his fellow-servant who owed him the trifling sum of two hundred pence, and who pleaded for mercy in the same terms in which he had so successfully pleaded before his lord. But this servant would not show mercy. He thrust his fellow-servant into prison till he should pay the debt. Hearing of this, his lord called him and said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." This is our Saviour's own view of forgiveness under the gospel, or justification by faith, while we are waiting for the decisions of the Judgment. And to place this beyond all possibility of doubt, the Saviour made the application, thus: "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The teaching of the Saviour in this scripture is in perfect agreement with the word of the Lord in Eze. 33:13,—if the righteous man turn away from righteousness and commit iniquity, "all his righteousness shall not be remembered;" that is, he shall be treated as if he had never been righteous.*

That baptism is a means of bringing us near to God, and placing us where his grace in the gospel is extended to us, no one can deny. That it is the means—the only means, as some have taught—is not according to the teachings of the Scriptures. Many have had the experience of Cornelius and his household; if not in the same measure, yet by the witness of "the self-same Spirit," imparting a blessed assurance that the Father has graciously accepted them for his dear Son's sake, before their baptism. Their joy may be increased in obeying this rite, and so it may be by taking up any cross for Jesus' sake.

We are aware of the objection which is here interposed, namely, that we have no just right to claim that we have received the favor of God, been justified, or received the Spirit of God as the Comforter, before our baptism; that it is baptism which secures the blessing, and through which we receive the Comforter; that we know we have the Spirit, not by our experience or consciousness, but because we have been baptized in his name.

This objection is not sustained by the Scriptures. This makes baptism the evidence, which it is not, and shuts out the witness of the Spirit altogether. It is the Spirit—not baptism—which bears witness that we are the children of God. Rom. 8:11-16. And this view is not only unscriptural in its statement, but, as could only be expected, disastrous in its results. It has filled churches with formalists, destitute of the true power of godliness, who are strongly entrenched in vain hopes, who trust to their baptism as the evidence of their adoption into the household of the Lord.

But, it is replied, Ananias said to Paul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. And we say also, that Peter, relating the case of Cornelius and his friends, says the Lord *purified their hearts through faith*; Acts 15:6-9; and through faith they received the witness of the Spirit before their baptism. To deny that God may work in this same manner now is to deny the experience of multitudes, in all ages of the Christian church, whose conversion to God and whose genuine piety were beyond all doubt.

On Acts 22:16, Alexander Campbell, in his debate with McCalla, made the following remark: "Paul's sins were really pardoned when he believed; yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the water of

baptism." No fault can be found with this; no one can object to having, in the words of Mr. Rice, "the emblem connected with the grace."

If it be insisted that we must confine ourselves to the order laid down in Acts 2:38, 39, we then reply that according to this scripture the position we call in question is still faulty. That position leaves the professed penitent to take for granted his reception of the Spirit, because it is promised on condition of baptism. But not a single instance can be found in the New Testament where such a view obtained. See Acts 8:15-17: "Who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."

Here the reception of the Holy Spirit was a matter of *consciousness* or *experience* with them. Had they taken for granted that they had received it because they were baptized, making baptism their evidence, as many now do, they would have rested under a delusion. The same remarks apply to Acts 19.

This is sufficient to show that too much has been ascribed to baptism, by those who make it the sole means and the evidence of justification, or remission of sin. That it stands related to remission—that it is even an essential part of that system by which we receive remission—cannot be denied. It is a gospel duty, and all parts of the gospel are essential. All confess that the gospel itself is absolutely essential; and we cannot suppose that an essential whole is made up of non-essential parts. While we deprecate the abuse and perversion of the ordinance, we can find no excuse for slighting and disparaging it, or for neglecting it. "Every word of the Lord is pure."

Another instance of the use of the Greek word *eis* deserves a notice. It is found in Matt. 3:11: "I indeed baptize you with [en, in] water unto [eis] repentance." It can hardly be supposed that this text will bear the construction put upon Acts 2:38—baptize in order to repentance—so as to make the repentance altogether in the future. Indeed, we could not imagine that John would have baptized any if he knew that the work of repentance were not already then commenced. So in Acts 2:38, and in every case where baptism is truly and properly administered according to the gospel plan. Faith lays hold of the grace, already commenced in the heart, of which baptism is the significant emblem. J. H. W.

COMING AGAIN.

THE ascension of Christ is interwoven with an angelic promise that he will come again. No words could possibly be plainer than the message which angels brought to those grieving hearts of the little group on Olivet. "This same Jesus shall so come in like manner as ye have seen him go into Heaven." And this message is in perfect harmony with the repeated utterances of our Lord before his crucifixion. I have no theory upon the subject. I am satisfied with the simple word of God, and am willing to leave the theorizing to others—more than satisfied with the stupendous, glorious fact that he is coming to crush Satan and death under his feet; coming to claim his own, who will be caught up to meet him in the air; coming to reign on earth as in Heaven; coming to make earth a heaven below. Do you ask when he is coming? He has expressly told us that we are not to know this, but we are to expect him, and this is to be the inspiration of earnest toil and patient waiting. Do you ask, How is he coming? I only know so far as the angels have told us, "in like manner as ye have seen him go into Heaven." The cloud of glory will form his stairway earthward, as it once was his stairway heavenward.—E. A. Kitteredge.

PRAYERS should always be characterized by entire submission to the will of God. The undertone of every supplication should be, "Not my will, but thine be done." There is a warrant for stretching earnestness up to this point: "Father, if it is possible"; but that must always be combined with the "nevertheless, not as I will, but as thou wilt." This is a prayer that is always answered, and the answer to it can bring ultimately nothing but blessing to him who breathes it in sincerity, though in the immediate future there may be betrayal and crucifixion.—W. M. Taylor.

*For a more extended argument on this point, see pamphlet entitled, "The Atonement," for sale at the Office of the Signs of the Times, Oakland, Cal.

BLESSING THROUGH TRIAL.

FRETTING is like a tearing saw, cutting the heart. Paul speaks of "dying, and behold we live," full of sorrows, and very poor, yet making others rich. When cast down we have a chance to learn that we are made of different stuff than to be hung or drowned under the suicide of depression; by enduring trial we find that every trouble is a new power at work to develop in us a giant manhood, the weak hands and weak knees are converted into strength, and the weak heart learns courage. Whatever comes, faith should never fail; a bill may be presented when we have no money with which to pay, but there should never come a trial that shall find us without faith.

It is a great blessing to be hopeful. A physician prescribes medicine, but the patient shakes his head, refuses to take it, and by the absence of faith and hope seals his death. So our heavenly Physician wishes to bless us through some trial,—we refuse, and by unbelief thrust aside the means of blessing. In a fishing hamlet on the coast of Wales, there dwelt a poor woman whose husband was lost on the dangerous rocks. Upon the spot where he was lost she piled up stones and built a beacon to warn the sailors. The widow's beacon was the first light-house on the Welsh coast. Behind that rock she had buried her husband, but she roused from her despair to save others. Each of us should try to lift up the weak hands and heart of another, saying, "Be strong;" in so doing God will come and save us, as we try to save.—*Dr. Armitage.*

LIGHT IN THE WORLD.

WHEN a man carries a light in the darkness, we see the light but do not see the man; or if we see the man it is because the light is dim, or because he stands before it and hides it. The people of God are to be light-bearers in the world. It is their special work to hold forth the word of life and to let their light shine. Their work is not to reveal themselves but to reveal the light; not to show who they are, or what they are, but to hold the light up that others may see the path in which they should go. He who exhibits himself as well as the light, who makes the light a means of showing what he is or what he has done, has entirely mistaken his calling as a bearer of celestial light in a dark and dreary world. On the other hand, he who holds forth the word of life, and standing behind the light so bears it up that men may see it, wins the Master's approval, and blesses and benefits the world. In this crooked and perverse nation Christians are to shine as lights. Their lamps are to be trimmed and burning as they go to meet the Bridegroom when he comes; and they are to "walk as children of the light" so that their light shall not mislead those who may chance to follow it. He who follows Christ shall not walk in darkness but shall have the light of life; and that light reflected by him and flowing through him, shall bless the world and bring men to see the brightness of the Saviour's face.—*Christian.*

PROVIDENCE AND THE BIBLE.—I believe that one of the greatest dangers to which even Christians are exposed is that of becoming disaffected with God through want of knowledge of his ways. The triumphs of wrong which we witness all about us, the outrages upon innocence, the defeats of truth and righteousness, are a handwriting of providence which does not spell divine goodness on the face of it, at least. The man who lives in luxury, and keeps away from suffering, and colors life with his own good fortune, may see God in everything and descant of his goodness in the most complacent terms. But truer men, men who deem it a solemn duty to become acquainted with sin and misery, will be likely to see the devil in some things, and to have agonizing doubts as to whether God can be in all things. And woe be to the man who reads the book of providence without also reading the commentary of Scripture; he will be almost certain to be driven to despair, if he thinks at all. "Acquaint now thyself with Him and be at peace."—*Rev. A. J. Gordon, D. D.*

THE sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—*Edward Bickersteth.*

The Sabbath School.

"THE LAME TAKE THE PREY."

THE following is from a sermon delivered by Dr. Talmage, February 1, 1880. Let all those who have heretofore excused themselves from engaging in the work of the Lord because of inability take courage, consecrate themselves to God, and enter heartily into his service.

"There are those who would like to do good. They say, 'Oh, if I only had wealth, or if I had eloquence, or if I had high social position, how much I would accomplish for God and the church.' I stand here to-day to tell you that you have great opportunities for usefulness.

"Who built the Pyramids? The king who ordered them built? No; the plain workmen who added stone after stone, and stone after stone. Who built the dykes of Holland? The government that ordered the enterprise? No; the plain workmen who carried the stuff and rung their trowels on the wall. Who are those who have built these vast cities? The Capitalists? No; the carpenters, the masons, the plumbers, the plasterers, the tanners, the roofers, dependent on a day's wages for a livelihood.

"And so in the great work of assuaging human suffering and enlightening human ignorance, and halting human iniquity. In that great work the chief part is to be done by ordinary men with ordinary speech, in an ordinary manner, and by ordinary means.

"The trouble is that in the army of Christ we all want to be captains, and colonels, and brigadier-generals. We are not willing to march with the rank and file and do duty with the private soldier. We want to belong to the reserve corps, and read about the battle while warming ourselves at the camp fire, or on furlough at home, our feet upon an ottoman, we sagging back into an arm-chair.

"As you go down the street you see an excavation, and four or five men are working, and perhaps twenty or thirty leaning on the rail looking over at them. That is the way it is in the church of God to-day; where you find one Christian hard at work, there are fifty men watching the job!

"Oh, my friends, why do you not go to work and preach this gospel? You say, 'I have no pulpit.' You have. It may be the carpenter's bench, it may be the mason's wall. The robe in which you are to proclaim this gospel may be a shoemaker's apron. But woe unto you if you preach not this gospel somewhere, somehow. If this world is ever brought to Christ it will be through the unanimous and long-continued efforts of men who, waiting for no special endowment, consecrate to God what they have.

"Among the most useless people in the world are men with ten talents, while many a one with only two talents, or no talent at all, is doing a great work, and so 'the lame take the prey.' There are thousands of ministers, of whom you have never heard, in log cabins at the West, in mission chapels at the East, who are warring against the legions of darkness, successfully warring. Tract distributors, month by month undermining the citadels of sin.

"Who are the workers in our Sabbath-schools throughout this land to-day? Men celebrated, men brilliant, men of vast estate? For the most part not that at all. I have noticed that the chief characteristic of the most of

THOSE WHO ARE SUCCESSFUL

in the work is that they know their Bibles, are earnest in prayer, are anxious for the salvation of the young, and Sabbath by Sabbath are willing to sit down unobserved and tell of Christ and the resurrection.

"These are the humble workers who are recruiting the great army of Christian youth—not by might, not by power, not by profound argument, not by brilliant antithesis, but by the blessing of God on plain talk and humble story, and silent tear, and anxious look. 'The lame take the prey.'"

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—*Pascal.*

USEFULNESS.

THAT the children may better understand what we mean by usefulness, we give them the following story just as it occurred:—

A gentleman was asked to address some children, and, taking out his watch, he asked them what it was for.

"To keep time," answered the children.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut with," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing," they all cried.

"Then a watch, a pencil, or a knife is good for nothing unless it can do the thing for which it was made?"

"Yes, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

They hesitated; didn't know exactly what to say. Then he put the question:—

"What is the chief end of man?"

This they answered at once, "To glorify God, and to enjoy him forever."

"Well done," said the gentleman; "that is right. Now, then, if a boy or girl does not do what he or she was made for, and glorify God, what is he good for?"

And the children all answered at the top of their voices without seeming to think how it would sound,

"Good for nothing!"

That was it exactly. But if this be so, there must be a great many boys and girls, and grown up people, too, who are just good for nothing. We trust that none of our boys or girls will ever be of that number. Let them take Christ as their king and obey him; then they will be good for something.—*Presbyterian Journal.*

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The Signs of the Times.

"Can ye not discern the signs of the times?"

JAMES WHITE,
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EDITORS.

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, JULY 22, 1880.

CHRIST OUR ONLY HOPE.

OUR Lord illustrates his relation to the church and the dependence of the disciple upon the Master by the figure of the vine and its branches. He says: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5.

In our past brief history as a people, we have the clearest evidence that the power of Christ has been with us, when we have been humble, obedient, and consecrated to the specific work to which God has called us. The crosses, in point of religious faith, which we have to bear, are many. We are out of harmony with the religious world on almost every point. Here is the second advent cross, the cross of the doctrine of life and immortality alone through Jesus Christ, the cross of the perpetuity of spiritual gifts, and the Sabbath cross. The popular church, united with the world, is against us, and without the power of Christ and the presence of his angels to go with us to battle, the contest is an unequal one. Unless the Lord shall go before our people, and with us in our walk, we shall utterly fail. But Christ strengthening us we can do all his righteous will.

But, thank God, all power in Heaven and in earth is given to Christ, our conquering leader, and Satan is a conquered foe. In the strength of Christ our people must and will arise. Indications are favorable with the church at Battle Creek. We are holding the fort. Meetings increase in interest, and seasons of prayer are exceedingly precious and profitable.

Responses to, the appointment of the day of humiliation, fasting, and prayer, from all parts of the field are favorable. Our people will not wait till the 24th. They have already engaged in the work of returning to the Lord in earnest. He hears our earnest prayers, and meets us, even while far from him. J. W.

THE TIME OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

THE field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Media and Persia, Grecia, Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight and eleven. The eleventh chapter of Daniel closes with the close of the fourth monarchy, with these words:—

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; [mountain of delight of holiness, Heb. Marg.] yet he shall come to his end, and none shall help him." The twelfth chapter continues:—

"And at that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The student of prophecy is thus borne down the stream of time from Babylon in the light of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire which comes to its end at the second coming of Christ and the resurrection of the dead, out into the ocean of eternity, when the truly wise "shine as the firmament,

and they that turn many to righteousness as the stars for ever and ever."

Prophecy is history in advance. The prophetic pencil sketches the future history of nations. The ear of Providence rolls down the track of prophecy, bearing the secular historian, who writes a second history of the rise and fall of empires. The student of prophecy compares the two histories, and learns his position on the highway of time.

Prophecy, reaching into the sealed future, could not be understood by the prophets themselves. Time, in its rapid flight, marking the fulfillment of each specification, unseals prophecy. Hence the words of the angel to the prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

The time of the end is not the end itself. It is evidently a period of time just prior to the end. In this time many run to and fro, and knowledge upon the subject before the mind of the prophet increases. The prophecy of the book of Daniel, sealed in the day of the prophet from the nature of the case, as it related to the future history of kingdoms, is not to be sealed to the end, but to the time of the end. In the time of the end it is to be unsealed, and in the light of this open book many are to be engaged in proclaiming the increasing knowledge contained in the book, relative to the end.

Many shall run to and fro. Whether this be fulfilled in turning and searching to and fro in the Scriptures for light upon the subject of the fulfillment of prophecy, or by men called of God to the work, traveling to and fro with the message from God to the people upon this subject, the fulfillment is evident. Both have been done within the last half century as never before.

Duffield on Prophecy, p. 373, says: "The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."

Clarke says: "*Many shall run to and fro*. Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz.: 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

Gill says: "*Many shall run to and fro, and knowledge shall be increased*; that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains nor cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

If the book of Daniel, relating to the future history of kingdoms, was sealed in the day of the prophet, why is Daniel ordered to shut up the words and seal the book? Verses 9 and 10 express the true import of verse 4, as they refer to the same subject, and are a further explanation of it. "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

The burden of this portion of the prophecy of Daniel, contained in chapter 12, is the time of the end and the events to occur during this period. Verse 4 declares that "many shall run to and fro," in the time of the end, "and knowledge shall be increased." Verse 10 speaks of the same time and the same work, showing that the increase of knowledge does not refer to the progress in scientific discoveries, but to the subject of the end. "Many shall [be purified, and made white, and tried; but the wicked shall do wickedly, and none

of the wicked shall understand; but the wise shall understand." The truly wise, the children of God, understand the subject upon which knowledge increases in the time of the end, while the wicked, however scientific, do not understand. The facts in the case are decidedly against the position that the prophetic statement relative to the increase of knowledge in the time of the end, has reference to the discoveries of the scientists. J. W.

COURAGE IN THE LORD.

TWENTY years since, while at a meeting in the house of worship at Wolcott, Vt., under great depression of mind, Elder Albert Stone arose in the stand, and with his own mind and heart imbued with the spirit of faith and hope, repeated the words, "Courage in the Lord. Courage in the Lord, brethren. Courage in the Lord." These words, repeated three times, seemed electrifying. The powers of darkness gave way, and light, hope, faith, and courage revived, and we wept for joy.

We had been burdened with cares and perpetual toil in feeble health, and were sinking in spirits. It seemed to us that the Lord used this dear fellow-laborer to break the bands that held us, and lead us out into freedom. God bless Brother Stone in his age. The words came home to our aching heart with greater power and sweetness coming from one who was never carried away in flights of feeling, but whose position and course were ever as firm as that substance which bears his name.

Courage in the Lord! What words! At their very mention the Christian heart throbs with joy. Sanctified courage is needed by all who labor in the cause of God. The powers of darkness never pressed more heavily upon the minds and hearts of Christ's ambassadors than at the present time. The field of our labor is unlimited; the harvest is truly great, and laborers are few. Men among us who have long stood under heavy burdens are failing in health and courage, and the time has fully come when no shade of darkness should be cast, when no cause of discouragement should be whispered.

God is our hope, and our only hope. He that has been with us may still be seen to be with us, as he has promised to be with us to the end. He has given us glorious victories when we have been humble, faithful, hopeful and true. The very history of the rise and progress of the cause presents a miracle of God's power and love. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens. He hath done whatsoever he hath pleased."

We must all learn to regard the progress of the cause of present truth as the work of God, in a special sense. Have we succeeded in our periodicals and publications? It is because God has helped us. He has been our counselor and guide. In our organization and system to secure support to the ministry, his hand is distinctly seen. Our Sanitarium and our beloved College have been planted by his hand. Our missions at home and abroad have been blessed with marked prosperity, because He who said, "Lo I am with you always, even unto the end of the world," has been with them in their fields of labor.

The enemy of all good has evidently watched our progress, and has opposed the work most vigorously at every step. This we might expect from the nature of the work in which we are engaged, and the history of his workings in the past. He knows that his career must soon close. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Verse 17.

Satan's methods of attack are such as will best serve his cause, in his rebellion against the government of God, and the plan of redemption through Jesus Christ. His temptations upon the human mind, ever powerful, increase as we approach the end of our work. Division and subdivision of the church of Jesus Christ, has ever been his forte, and his power to estrange the hearts of near and dear friends increases. As union is strength, so a want of union is the weakness of the church. Discouragements are sure to follow this state of things. Faith grows weak, hope becomes dim, courage departs,

and hands hang down, that should be strong in God, to battle in the cause of truth.

Our system of organization, and the principles of union, in faith and modes of labor, which have prevailed from the beginning of our work, have secured to us a greater harmony than exists in any other religious body. Our ministers are united on the doctrines held by S. D. Adventists. Our people sustain the worship of God in the absence of preachers, as no other people do or can, and there is a willingness to sacrifice for the cause of God, that can be found with no other people. And yet, when we consider the high standard sustained by the plainest declaration of God's word, we, as a people, fall far short of doing what we should do, and of being what we should be.

We rejoice in the truth to a certain extent, while that truth does not have that influence upon our lives, our walk, conversation, and devotions, that it must have to meet the mind of God. And what seems most painful, is the fact that in this state of things, many of our overworked ministers are failing in health. Our beloved brother and fellow-laborer, Elder J. N. Andrews, who toiled incessantly for a quarter of a century in this country, and has continued his labors in Europe for five long years, while suffering under bereavements and a series of discouragements that language can but faintly express, is reported to be quite feeble, and fears are entertained that consumption will soon terminate his important labors. Elder Matteson, who labored in this country ardently and successfully for more than ten years, until he was much worn, is laboring in Norway, to the very extent of his strength. Elder Loughborough, who labored upon the American continent faithfully a quarter of a century, the last eleven years of which was spent upon the Pacific coast, continues his arduous labors in Old England.

Time, toil, and care are making their marks upon these devoted pioneers of the cause. And while they are wearing out, we do not see men entering upon the work with the same devotion, self-sacrifice, and power that has characterized the ministry of these men. And while such encouraging fields of labor as Colorado are destitute of a single laborer, and other good fields are nearly destitute, several of our most efficient preachers are able to do but very little ministerial labor. Faithful brethren in Colorado have paid for a new tent for the present season, and have money in the bank to sustain laborers, and are actually building a house of worship in Boulder City, and yet there is no laborer in that field, to which there is great immigration, including many of our brethren from different States.

The words *sad* and *painful* can hardly express this state of things. Our brethren are ready to sustain the cause with their means, their hands, and their prayers, but where are the laborers? The word *agonizing* better expresses the feelings of those in whose minds and hearts God has put our world-wide message, and whom he has imbued with an undying love for sinners. In view of the situation, and in behalf of the Executive Board of our General Conference, we have appointed July 24 as a day of humiliation, fasting, and prayer. Our people are requested, as they shall assemble in their respective places of worship on that day, to make the wants of the cause and our duty before God as a people the subject of earnest thought, and on that day offer most earnest prayer to God that he will spare to us our dear Brother Andrews, and that he will raise to health and efficiency those who are laboring under the burden of feebleness and discouragements.

May we not, as a people, lay hold of the word of the Lord by the prophet, and be admonished and benefited by it? "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." God is love. Our sin-pardoning, loving Lord lives and reigns, and it is our privilege to find in Jesus Christ a full and free pardon for all our sins, and to enjoy sweet communion and fellowship with the Father and his dear Son.

"God is light, and in him there is no darkness at all. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:5, 7, 9. As we draw near to God, who is a body of pure light, we lose our darkness and become bodies of light, and the spirit of fellowship and union runs

through such a body of Christians as freely as the light in which they walk.

God lives and reigns, brethren, and our adorable Redeemer will come into our hearts with all his fullness of blessings, when we return to him with all our hearts, in humiliation, confession, fasting, and earnest prayer. "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults, one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:13-20.

When the spirit of confession of faults comes into the church, and confidence in the prayer of faith for the sick shall be revived, and the brethren taste of the pardoning love of Jesus, then will a spirit of tenderness and forbearance and pity for those who err from the truth under special temptations be manifested, according to the words of our Lord, "Love one another as I have loved you." John 15:12. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. In the Lord we may have faith, hope, and true courage. Courage in the Lord! Courage in the Lord, brethren! Courage in the Lord!

J. W.

THE SEVENTH DAY OR A SEVENTH DAY.

(From *Les Signes des Temps*.)

A FRIEND sends us an article written against the duty of remembering the rest day of the Creator. He requests us to notice the arguments therein contained, which we proceed to do. The writer of the article begins by the acknowledgement that the Sabbath originated at creation when God blessed the seventh day and sanctified it. Gen. 2:2, 3. He says that God did this to teach men their duty, to set apart this day for him. Now this is in truth the foundation of our argument for the perpetual observance of the seventh day. It was ordained of God when he created man. It was therefore made for the whole race, and not merely for the Jews who did not exist till 2000 years later. It originated in immediate connection with marriage (see Gen. 2) and both these institutions were made for man. Mark 2:27; 1 Cor. 11:9. Both were equally sacred in the sight of God when he gave the moral law, for he devoted the fourth commandment to the protection of the day which he had sanctified, and the seventh commandment to the protection of the institution of marriage. As the seventh day was sanctified while man was yet in Paradise, an unfallen being, it follows that the observance of that day is not a yoke of bondage but a sacred duty. The importance of the Sabbath can be stated in one sentence: It is the memorial of the creation of the heavens and the earth.

But when this writer has admitted these important facts how does he contrive to escape their just force? How is it that instead of hallowing the seventh day he contends that it ought to be made a day of ordinary business, and that a day which God has never sanctified ought to be honored by us instead of the seventh? This is the answer: In the first declaration which he makes he mixes error with truth in such a manner as to enable him to elude all that God commands in this institution and yet to maintain the appearance of obedience. He calls the Sabbath "the institution of a day of rest after six days of labor." Why does he speak in this manner when the Bible never uses such language? This form of expression is used on purpose to deceive. It attempts to give the idea that no definite day was sanctified by God, yet the language of the Bible is as definite as can be framed. The first six days were employed by God in the work of creation. The first seventh day God rested from all his work, when he had rested upon it he blessed the seventh day and set it apart to a holy use. This was the act of setting apart

the next seventh day and all subsequent seventh days in regular succession as the memorial of his rest on the first seventh day of time.

But this writer seeks to render this act vague and indefinite. God did not sanctify the definite seventh day but he sanctified "a day of rest after six days of labor." If he had sanctified the definite seventh day the day of rest would always be the last day of the week, that is to say, it would always be the same day of the week as that on which God rested. But if he sanctified "a day of rest after six of labor," meaning thereby no particular day, that day can be made to come on any day of the week that the will of man may ordain. Thus even the first day of the week on which God began his work is by the sleight and craftiness of men made to serve as the memorial of his rest on the seventh day. All this is done by changing "the seventh day" into a term that is so vague that it can be applied to the first day of the week.

When there was apostasy in Israel and the majority followed Baal, the worshipers of the God of Israel contended with the Baalites. They said it is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10. And they contended that this signifies that Jehovah alone should be adored. But the Baalites could respond in the style of this writer: This text means simply that we should all worship a supreme being and this is what we do in the worship of Baal. The controversy turned on the question whether the commandment was definite or indefinite, and so it is with regard to the seventh day. If the first commandment is indefinite it is not difficult to substitute Baal for Jehovah; if the fourth commandment is indefinite it is equally easy to substitute the first day for the seventh day. In each case those who take these liberties think themselves models of obedience.

Thus our friend after this effort to change "the seventh day" into "the first day," seems totally unconscious of the sinfulness of such conduct and quotes Deut. 8:3, which says that man shall live by every word that proceedeth out of the mouth of God, as though he were doing this while deliberately changing the fourth commandment.

He next questions whether the Sabbath was observed from Adam to Moses. It is sufficient to say that God set apart the seventh day to a holy use as soon as he had rested upon it. To thus set it apart it was necessary that he should tell Adam that it was to be used only for holy purposes. Adam lived nearly 1000 years, so that this commandment must have been known to all the world in that age. We read of Enoch and of Noah that they walked with God (Gen. 5:24; 6:9), and of Abraham that he kept God's commandments, Gen. 26:5.

This writer quotes Deut. 5:15 to show that the Israelites could not keep the Sabbath in Egypt. The text does not affirm this. God uses the same language with respect to their duty toward widows and orphans, Deut. 24:17, 18. This does not signify that they could not act justly toward such persons in Egypt, but the reference to the deliverance from Egypt is an appeal to what God had done as motive to love them to obey.

He refers to the fall of the manna (Ex. 16) as the time at which the Hebrews commenced to take a special interest in the Sabbath. They had occasion for this. God sent them bread from Heaven six days. He sent none on the seventh day. He preserved the manna of the sixth day for their food on the seventh, whereas it would spoil if kept to the next day in any other case. Here were three miracles a week, or one hundred and fifty-six in a year. As this continued for forty years, there were in all six thousand two hundred and forty miracles, all marking the definite seventh day and all proving that that day and no other is the Sabbath.

(Concluded next week.)

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-SEVEN.

REFLECTIONS ON THE SANCTUARY.

THE Sanctuary! Momentous subject! Grand nucleus around which cluster the glorious constellations of present truth! How it opens to our understanding the plan of salvation! How it lifts the veil from the position of our Lord in Heaven! What a halo of glory it throws upon his ministry! What a divine harmony it establishes in the word of God! What a flood of light it pours upon past fulfillment of prophecy! How

it fortifies the mighty truths of these last days! What a glory it sheds upon the future! With what hope and joy and consolation it fills the heart of the believer! Glorious subject! Its importance can neither be overdrawn nor over estimated. It is as though a new apartment of the heavenly temple were suddenly opened before us, filled with all the divine splendor, the majesty and the beauty of eternal truth.

We venture the assertion that it is impossible for a person to entertain correct and scriptural views on the subject of the sanctuary, and yet be at variance with any of the fundamental points of what we consider Present Truth; and perhaps no one fact can serve to place its importance in a stronger light than this. It is the great safeguard against all those bewildering errors, which since the passing of the time in 1844, have torn and scattered the once harmonious body of Advent believers. An application of this fact in a few particulars may be well.

The wild and disastrous work that has been made by some during the past thirty-six years, in setting so many erroneous times for the second advent of the Saviour, growing out of the idea that the prophetic periods must reach to the coming of the Lord, in the light of the sanctuary might have been avoided. That shows us at once that those periods were not designed to extend to that event.

The most important one, perhaps, anywhere given in the Scriptures, is expressly declared to reach only to the cleansing of the sanctuary. Dan. 8:14. The 2300 days ended in 1844. We believe that then our great High Priest entered into the most holy of the heavenly sanctuary, and commenced the work of its cleansing, as the prophecy declared, and that no jot nor tittle of what we were warranted to expect at that time, has in any wise failed.

That any of the prophetic periods extend beyond the termination of the 2300 days we have no evidence. The 1335 days will doubtless here recur to the mind of the reader, and the inquiry will arise if Daniel's standing in his lot at the end of the days does not mean his rising in the resurrection, and if therefore those days do not extend to the coming of the Lord. The difficulty lies in the expression, "stand in thy lot." The lot is taken to mean the "lot of his inheritance," and the sentence is supposed to refer to the resurrection. The Englishman's Hebrew Concordance however shows that this is not its meaning.

The Hebrew word from which lot in Dan. 12:13 is translated, is "goh-rah!" This word occurs, and is translated *lot*, seventy-six times in the Old Testament. That the reader may be able to determine its significance we give the instances of its use.

- "Lev. 16:8. Aaron shall cast lots.
one lot for the Lord, and the other
lot for the scape-goat.
9. upon which the Lord's lot fell.
10. on which the lot fell.
Num. 26:55. the land shall be divided by lot.
56. according to the lot shall the.

See also Num. 33:54; 34:13; 36:2, 3; Josh. 14:2; 15:1; 16:1; 17:1, 14, 17; 18:6, 8, 10, 11; 19:1, 10, 17; 24:32, 40, 51; 21:4, 5, 6, 8, 10, 20, 40; Jud. 1:3; 20:9; 1 Chron. 6:54, 61, 63, 65; 24:5, 7, 31; 25:8, 9; 26:13, 14; Neh. 10:34; 11:1; Est. 3:7; 9:24; Ps. 16:5; 22:18; 125:3; Prov. 1:14; 16:33; 18:18; Isa. 17:14; 34:17; 57:6; Jer. 12:25; Eze. 24:6; Dan. 12:13; Joel 3:3; Obad. 11; Jonah 1:7; Micah 2:5; Nah. 3:10.

The definition of the word *lot*, as given by Webster, 1. "That which in human speech, is called chance, hazard, fortune, but in strictness of language is the determination of Providence; as, the land shall be divided by lot. 2. That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots."

There is another word [*gheh-vel*] which is translated, region, country, lot of inheritance, etc., as in Deut. 3:4, 13, 14; 32:9; Josh. 17:5, 14; 19:9, 29. But it not being the word used in Dan. 12:13, all ground for the objection usually raised on that point, is removed. It will hence be seen that Daniel does not stand in the "lot of his inheritance," as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead. He stands in his lot, with all the righteous dead, in the person of his Advocate. And such we believe has been his position since the ending of the days. The vexed question of Daniel's standing in his lot is therefore set-

tled. The word that is used, determines it with a precision, from which there is no appeal.

Being satisfied with regard to the termination of the prophetic periods, we are guarded also, by this subject, against giving up the past Advent movement, as a delusion, or ignoring the divine agency that produced it. We are prevented from misapplying the first and second messages of Rev. 14, as they were but proclamations preparatory to the sanctuary work; and we are as firmly fixed upon the third, since that work is its very root and foundation.

But we call attention more particularly to the connection which this subject has with a practice which constitutes one of our distinguishing features as a people—we mean the observance of the Lord's Sabbath.

We read in Revelation, "that the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Chap. 11:19. This ark of the testament, whether contemplated on the earth, as man was connected with it under the former dispensation, or in Heaven as it is here introduced to us, is equally an object of interest.

Considering that the sanctuary of the first covenant was but a type or shadow of the sanctuary of this, which now exists in Heaven, who may tell us that the ark of the true tabernacle which the Lord pitched and not man, differs from the former, either in the purposes for which it was used, or the things which it contains? The ark of the earthly sanctuary was called the ark of the testimony, or testament. Ex. 25:22. It contained the tables of stone, on which were engraved by the finger of God the ten commandments, and just as he engraved them. Ex. 25:16; 31:18. The ark of the heavenly sanctuary, called also the ark of his testament, as in the text above quoted (Rev. 11:19), must also contain similar tables, with precisely the same commandments, else it was not prefigured by the former.

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea, the commandments of God, as he uttered them from Sinai, and engraved them with his own finger.

But who can suppose that thoughts of the ark, or the writing it contained, suggested to the mind of a Jew, the observance of the first day of the week as a day of rest? Neither does it suggest such an idea to our minds; but quite another, according to the reading of the fourth commandment contained in it, which says, The seventh day is the Sabbath of the Lord thy God, etc.

Such are some of the considerations which naturally connect themselves with the ark of God. But, says the Revelation, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament;" therefore considerations like these have been, and are still, agitating the minds of the people; and as we have seen by faith, through the declarations of his word, those tables of the law carefully preserved in the holy temple of the Highest, overwhelming impressions of its immutability and perpetuity have rolled over us, till we could do no otherwise than turn our feet to the keeping of all those holy commandments.

Here is a nail in a sure place. The tables of the testimony are enthroned in Heaven. There they exist without liability of change or decay. Men may legislate and hold councils, and past decrees, and vent their rage against those who will acknowledge the claims of the royal law, but they cannot touch the law; as high as heaven from earth it still remains above their reach. What must man do to change it? He must ascend to Heaven, dethrone Jehovah, burst through the angel guards into the sacred temple, wrest from the ark the mercy-seat, and with his own would-be omnipotent finger, change the writing of the imperishable tables.

And yet people will talk about the change of the law as a very little thing! or even proceed further and speak of its abolition! They might as well talk of abolishing earth and heaven!

The temple has been opened in Heaven, and there is seen the ark of his testament. I have set before thee an open door, says Jesus, and no man can shut it. Rev. 3:8. Men may endeavor with all their energies to obscure the claims of the law, but they cannot obscure them. They may raise all the stir they please amid the dust and dirt of earth, and joy over the portion they succeed in throwing into their own eyes; but we have only to look away to the heavenly sanctuary, and behold therein the ark of his testament, and in

that ark the tables of the commandments, safely deposited beneath the eye of Him who slumbers not nor sleeps.

We now perceive a beauty, before unnoticed, in the work of redemption. Sin is the transgression of the law. The law is deposited in the ark. The cover of the ark is the mercy-seat. Ex. 25:21. Before the mercy-seat Christ pleads his blood for sinful man. Before the eyes of our Mediator therefore lies the law which we have transgressed, and which is the test of our characters. And now, reader, what think you? Can you with confidence approach the throne of grace, and plead with the Minister of the sanctuary for mercy until you are conscious that you are at least striving to keep every one of those commandments, just as they are engraved upon those tables which repose beneath the mercy-seat before which he ministers? Think well upon this point; and may the Lord help you to seek in a consistent manner remission of your sins, and justification by faith in Christ.

Thus the sanctuary becomes a great bulwark of the truth on every hand. We do not say that a person cannot keep the Sabbath unless he believes in it; but we do say that a person cannot believe in it, and yet consistently, we may say honestly, refuse to observe the Sabbath.

Never lose sight of the sanctuary. When carnal hearts around you are venting their spite against the law of God, look to the sanctuary. Amid all the opposition of "unreasonable men" against the commandments of God, look to the sanctuary. In hours of darkness, trial, temptation and persecution, look to the sanctuary. There is light and glory there. There help has been laid upon One that is mighty. There our High Priest ministers for us; and thither our hope has entered, within the veil. Heb. 6:19, 20.

The Missionary.

MISSIONARY WORK IN SWITZERLAND.

THE blessing of God still attends our effort to send out our paper. We send out each week as many as we can find time to wrap and address. This is usually from 1400 to 1700 copies. This is in addition to our regular work of getting out each month a new number and sending it to our subscribers. We have now been actively engaged during seven months in the work of sending out our journal in a systematic manner to new readers. The result leaves no room to doubt that this work has been in the order of God. We send four papers to each new address. Then we discontinue if no favorable response is received. A letter of introduction goes with the first number, and a letter asking the receiver to subscribe goes with the fourth. The letters are very simple, but they have seemed to take with the people. We have besought God to bless the effort, and to his blessing we ascribe all our success. But so far as our action is concerned, our success is due to the letters.

We tried during the earlier part of our publishing work to send out our paper to new readers gratuitously without sending each person a letter. We gave this experiment a thorough trial during the period of many months. We met with no success worthy of mention while acting on this plan. We are therefore prepared to judge, so far as our work is concerned, which of the two plans should be followed.

We have also pretty thoroughly tried the plan of sending out our tracts through the mail as the first act by which to introduce the truth to new readers. In many cases we have sent letters with the tracts, either on the first occasion of sending, or in sending to the same persons the second or third time. But our best success with tracts has been on a different plan. It has been to divide up a village among several persons, each taking a certain number of families to visit. The visitor in each case leaves a tract with the family he visits and invites them to read it. He also promises to call again in a week and take back the tract and to give another in exchange. We have seen more accomplished in this manner than by sending out tracts through the mail.

The tracts have an important place to fill, but it is evident that in our work they should follow rather than precede the sending out of the paper. The difficulty in sending the tracts first is that generally they will not be read. A person who has no previous interest in the subject presented

in the tract will not read it. He expects to find it dry and uninteresting, and he therefore gives it no attention. But it is not so with the paper; for here there is a variety of articles, and every one will examine it, expecting to find something of interest. When they have read one article, they will pretty certainly try another, and thus the paper will secure attention. When they have become interested to read the paper, they will write to ask questions and state objections, and then the tracts are found just adapted to their wants. In some cases, the first thing a person does after he has become interested to read the paper, is to send and order all the tracts in our catalogue.

We have still a large stock of papers on hand, and it will require some time to send them all out, if we put forth our best efforts for that purpose. As every fourth number is a late paper, we are not suffering any of these to become old on our hands. But the old papers are apparently read with as much interest as the late one.

We have a missionary meeting every first-day evening, in which the labors of the past week are reported, and the missionary letters received are read. These meetings are very interesting. Some of our friends have doubted whether it was wise to send out our paper as we have been doing. But the letters read in the missionary meetings have fully satisfied them on this point. The first number of our paper sent into France contained an electrotype of the chart. We received an immediate request from a man who received that number, asking us to send him the original chart even if we had to send to America for it. We obtained the chart and sent it to him, and he has just responded, sending the price of the chart, and with it the name of a new subscriber, with the pay. There are now five persons in that French village who have sent for our paper. We give a letter dated Paris, June 4, 1880:—

"To the Editors of *Les Signes des Temps*, Bale, Suisse.

"Messieurs: Having received with pleasure some numbers of your good journal which have deeply interested me (*an a vifement interesse*) I send you five francs for a year's subscription. I hope in a little time to furnish proofs of my interest in promoting to the utmost extent the reading of this excellent journal, which is more than ever appropriate to the situation of the moment which indicates the end at hand. Will you receive, Messieurs, with my thanks, *mes salutations les plus distinguees*."

This letter evidently comes from a business man.

Next we give the letter of a servant girl from a village in Canton Vaud. It is written in good French, and in a very modest, becoming manner.

"Messieurs: My greatest desire is to be able to read your excellent (*bon et bienfaisant*) journal; but God has not given me the means. I am only a poor domestic, obliged to send all my savings to my parents, which prevents me from paying for your paper. Would it be possible for you to send me occasionally a copy? I have already those for the months of January and February of this year, which a kind lady has given me. They have rendered me very happy, and I thank you for your words of encouragement and of warning, to prepare to meet our divine Saviour. Excuse my request, which is a little bold, but I should be so glad to profit by your instructions and to share your counsels with my parents. It is this that encourages me to ask this favor."

This young lady has received our paper from some one to whom we have sent it on trial. We have sent her the numbers printed since February, and she writes again to express her gratitude and sends us other addresses.

A gentleman at Chaux-de-Fonds, who had received four numbers of our journal without responding to either of our letters, has, after the lapse of three months, just written, sending us the money for one year's subscription.

A lady in the department of Lot-et-Garonne, France, who had only received two old numbers of *Les Signes*, sends to subscribe for it.

We might give quite a large number of very interesting letters, but time and space forbid. When we have sent out all the old numbers which we now have on hand, we must print larger editions. If we could print five thousand or ten thousand, we could use them all to excellent advantage. I am fully persuaded that it is in our power to get the truth before the French people and to have them give attention to it, and that we can open many doors for the preaching of the truth where it has hitherto seemed impossible to obtain a hearing. My greatest suffering of mind in Europe has been in view of the apparent impossibility of gaining the attention of the French people. We

could not to any extent gain their attention by our publications, though the publications were prepared with the utmost care, and it has seemed equally difficult for the living preacher to gain access to them. It has never satisfied me to say I have done the best I could. I have felt anguish of spirit that has almost consumed me in view of the apparent impossibility of gaining the attention of the public. I thank God that this distress is past. I am sure that we can reach the French people, and that we can move them to action.

My sickness during the past winter has been a great trial of my faith, but I now believe that God has overruled it to the advancement of his work. I hope to join Bro. Loughborough next week. I should have left here the present week, but have not been strong enough to undertake the journey. Though it is very difficult for me to leave Switzerland, I go cheerfully to labor in England, because I feel an interest in whatever concerns the work of God.

I have no sectional interest. The burden upon my heart with reference to things here has been very heavy, but it has been because the difficulties have seemed to be insurmountable. I have invited the co-operation of our French brethren in America in the work of sustaining our paper; but I have never sought to detach them from co-operating with the American brethren in every enterprise. I have always felt that the American brethren have exercised great patience toward us in sustaining us with their means while our progress in the work has been so slow.

I hope we shall not need to draw anything from the missionary treasury at Battle Creek for some time to come, and I am encouraged to believe that the time is at hand when we can sustain our paper without other assistance than the active co-operation of its friends. Our next purchase of white paper will be wholly by Swiss funds, and I hope we shall never again need to use any money from America for that part of our expense.

We do not wish in any way to place burdens on the tract societies in America, or to divert them from their proper work of circulating publications in the English language; yet if in any place where our brethren have fully done their duty in this respect, they see fit to become responsible for a number of French papers, we will furnish all the addresses and do the work in a systematic manner. This will obviate the difficulty which some tract societies have found who have desired to help the French work, but have lacked the names, and it will be a source of strength to us in our effort to sustain our paper without drawing means from the missionary treasury. We are greatly indebted to Bro. Whitney for what he has done for us in this way.

The next number of our paper will be the first number of our fifth volume. We think to change its form, so that it will contain sixteen pages instead of eight, while the pages will be reduced about one-half in size. We are constrained to do this because of the unanimous request of our European readers. But while reducing the paper so far as the size of the page is concerned, we shall not diminish the amount of matter which it contains, but slightly increase it. By this plan of action we are able to meet the wishes of our friends in Europe with regard to the form of our paper, and at the same time to follow the counsel of our brethren in America not to diminish its size. We have bestowed much thought and care upon this change, and hope that our journal in its new form will not only please our friends in Europe, but also those in America. J. N. A.

Bale, June 15, 1880.

MEETING AT SANTA ROSA.

THERE was quite a general attendance, on the Sabbath, of the friends from Stony Point, Healdsburg, Forestville, and Petaluma, while nearly all remained over Sunday. The preaching was close and practical. Sister White enjoyed her usual freedom. Her testimony in the business meeting, as one point after another came up, was well calculated to give one a realizing sense of the great work in which we are engaged, and show the importance of educating ourselves and children to bear the burdens of life, and thus be qualified to bear responsibilities in the service of God.

At one of our meetings, out of thirty-eight present, thirty-five signed the following dress pledge:—

"Realizing the evils of following the fashions of the world in point of dress, especially its ruinous

effects upon the youth, therefore we pledge ourselves, before God, to abstain from the wearing of gold and artificials, which are worn simply to adorn the body, and we will by our practice and teaching exemplify the words of the apostle in 1 Peter 3:3, 4, and 1 Tim. 2:9."

Sunday night at the close of a discourse from Sister White on the evils of intemperate habits, a Health and Temperance club was organized, with R. A. Morton leader, and Sister C. Hurley secretary. There are thirty-eight members, of whom thirty-seven have signed the tectotal pledge. Could there be more general meetings in this State, where the enterprises connected with this work could be talked over with our brethren, and the practical duties of life be laid before them, it would be of great value to the cause on this coast. If there had been another day spent, as was Sunday, much more benefit would have been derived from the meeting. But many of our brethren are in too much of a hurry to leave for their homes. The cares of this life are so pressing that the education in divine things, which is necessary to become intelligent workers in the cause of God, cannot be acquired.

The friends who remained throughout the meetings expressed themselves as much encouraged, designing to commence anew in the service of God.

S. N. HASKELL.

ST. CLAIR, NEVADA.

THE cause here seems to be prospering. The church as a body are drawing nearer to the Lord. Our quarterly meeting was well attended, and the ordinances were freely partaken of in a very solemn manner. Three united with the church by letter, and last Sabbath four adults were baptized.

W. M. HEALEY.

July 15, 1880.

FRIENDSVILLE, WABASH CO., ILL.

WE closed our meetings here June 7. A goodly number decided against us before we went there, so they used the stay-away argument. As the result of our meetings, ten signed the covenant. A number more are convinced of the truth, and we hope some of them will obey.

To-day, June 11, we are seating the tent in the village of Allendale. We propose commencing meetings the 14th. Brethren, remember us in your prayers.

G. F. SHONK.

JAMES WILLOUGHBY.

WESTON, VERMONT.

THROUGH the missionary efforts of Bro. Hale, and as the result of our meetings, eight souls have been added to the number of Sabbath-keepers in this place. Prejudice seems to be wearing away. We organized a Sunday-school for the benefit of those who are not keeping the Sabbath. Twelve copies of the *Instructor* are taken, from which lessons are learned. At our last meeting the school-house was crowded. I have calls in five different places to go out and hold meetings. May God bless and encourage his dear people in Southern Vermont.

R. S. OWEN.

June 21.

WASHINGTON CO., NEBRASKA.

THE faithful labors of Brn. Cudney and Clausen in this county have been attended with success. I have been with them the past few days, and assisted in organizing a church of fifteen members, twelve of whom were baptized in a stream near by. Others are keeping the Sabbath. These were all strangers to our faith until this spring. There is about an equal number of Americans and Danes.

CHAS. L. BOYD.

FLORA, INDIANA.

CLOSED meetings here June 27, the interest remaining good to the last. Ten have signed the covenant; others say they will unite with the church when organized. Last Sabbath we organized a Sabbath-school of sixteen members. May God bless this little company, and may they grow in grace and in the knowledge of their Saviour.

V. THOMPSON.

EXPERIENCE is the Lord's school; and they who are taught by Him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with, that they have no strength.—John Newton.

The Home Circle.

A LESSON FOR ALL.

THE following lines bring to mind a touching incident that took place in a town where I once resided. A large school-house stood on the opposite side of the street from our dwelling where scores of children daily assembled. One day nearly every boy and girl, in one of the rooms, as they came to their accustomed seats, placed a flower on the desk of one of the seats that was vacant. Their little schoolmate who usually occupied that place had that morning fallen in death, and these flowers were a tribute of affection from her friends. Happy indeed were those children in this if they were conscious that they had never caused the absent one needless pain. And as we are in the land of the dying we commend the following, from the *Christian Register*, as a good lesson to all loving hearts:—

"Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh, fill their lives with sweetness.

"Wait not till the little hearts are still,
For the loving look and phrase;
But while you gently chide a fault
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill young lives with sweetness.

"Ah! what are kisses on clay cold lips
To the rosy mouth we press.
When our wee ones fly to their mother's arms,
For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

"Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Would you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessing down,
And fill young hearts with sweetness.

"Remember the home where the light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh! cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young hearts with sweetness."

A. P. VAN HORN.

KIND TO A BIRD.

THERE is a true story of the childhood of a good German count, named Von der Recke, who lived to be a great blessing to the poor of his country, and an example to those who would do good in every land.

It was spring; a storm had just passed away in the night, and a very fine morning seemed to make all nature glad. The flowers were refreshed by the rain, and looked bright. The little birds sang a merry song in the air and among the trees. Little Adalbert—for that was the name by which good Count Von der Recke was called when a child—little Adalbert was not less gay than the birds who sang that merry song. He looked up to the clear blue sky, to trace the little birds like living specks as they flew across it, and as he looked he saw some pigeons at a distance which seemed as much to enjoy the morning breeze as he did, all but one tiny dove, which flew very feebly on its little wings; its short circle showed its strength was nearly gone; the rest flew around it, but could not help it. There was a large pond in the garden with a bridge over it, and a boat in it; but the bridge was so high and the boat so far off, that, should the pretty bird drop into the water, the little boy could not hope to reach and save it.

With a sad heart he looked at the poor little dove as it faintly spread out its newly-got wings to keep itself up in the air. It grew weaker and weaker, till, almost worn out, he saw it fall, just as he feared it would, into the water.

The little German's heart felt much for the little drowning dove.

He saw, a short way off, a little washing-tub left by the servant maids; he rolled it to the pond, caught up a pole which lay near, leaped into it, and pushed off.

With a pole for an oar, he paddled along till he came close to the drowning dove, and just as it was sinking he snatched it from the water.

On getting back to the bank he wiped its wet

wings with his handkerchief, opened his jacket, and laid the dove in his bosom, covering all but its bill, and with a hasty step reached home so happy in his prize. Rest and warmth soon made the dove much better; it opened its red eyes, and Adalbert took part of his bread, put its bill to his mouth, and fed it with all the kindness of a mother.

His mother had all this time been watching from the castle window all that her boy had done. She feared as she saw him on the water, but she was delighted with his kindness to the dove. When he came in, his eyes bright with joy, she let him tell his own story. When he stopped speaking, she said:—

"I saw all. But were you not afraid, my love, to go on the water in so unsafe a thing as a washing-tub?"

"Oh," he said, "but the poor little dove was drowning."

His mother threw her arms around him and said, in a very earnest tone,—

"God bless you, my dear child! may you never be less ready or brave in trying to save unhappy men!"

These words went to the heart of her child; they seemed to him like a message from God; and through life he showed that this message was never forgotten.

WHAT CLOSED THE SALOON.

At last they reached the establishment whose proprietor had so persistently refused to yield; the saloon was brilliantly lighted, but Brannan himself stood in the door. As the ladies paused, he spoke to them very politely, and they commenced their meeting. It continued for half an hour, and then in the interval between a prayer and hymn, he told them he had listened to them very patiently, and now thought it only civil that they should hear what he had to say. Brannan began by complimenting their music, telling them how much he and his customers had enjoyed it; he said he hoped it had amused them to come there day after day, and that he had no objection to their doing so, for a few days, but it was now assuming the shape of a nuisance, and if they did not discontinue their visits, he would appeal to the law. He said he had as good a right to make a living for his family as any man in the city, and if he chose to do it by selling liquor, it was nobody's business. He closed by an emphatic declaration that he had never harmed any one by his saloon, and again told the ladies if they annoyed him any more, he would have them arrested.

Just then the great clock in the court house struck nine. It was near the hour for closing their meeting, and while Brannan and his party congratulated themselves upon a victory, the women prepared, oh, so sadly, to go away. Their faith had been so strong, they had believed that God would complete his wonderful work that night, and now they must go, leaving it still unfinished.

Suddenly they paused, for a childish voice, which had the depth of a woman's anguish, wailed out, "Oh, don't give it up; it's to save my father!"

Then they parted right and left, before the bent and twisted figure of Nannie Burke who passed in front of the crowd. As she stood there, with her tattered shawl thrown off, the light from one of the colored lamps falling full on the poor little form, on the floating hair and pale face with solemn eyes, there was something so weird and strange in her appearance, as though she was a messenger from another world.

"Ben Brannan," she said, and the weak little voice grew firm and stern as an accusing angel's, "my father, George Burke, is a kind and tender man when he lets whisky alone; he earns two dollars a day, and you know that's enough to keep us well. We live in a miserable little garret on Vine street; there is hardly enough fire to keep me from freezing, sometimes, and I have had nothing to eat to-day but a piece of dry bread; the money my father ought to spend on his home goes for whisky which makes a brute of him, and you stand there, Ben Brannan, and say you do no harm."

"It was whisky that made my father give me the kick down stairs that left me like this; it is that that sends him home at night to beat me with that crutch till I cry out for God to let me die; it was your whisky that made him abuse my

mother till she died of a broken heart, and it was you that got him to break the promise he had made at her grave, that he would meet her in Heaven, Ben Brannan!" cried the childish voice, breaking into wild sobs at last; "and O, if your whisky kills him, body and soul, and he's parted from her forever and ever, will you dare to tell my mother, when you meet her at the Judgment, that you never did any harm?"

The unnatural strength which had upheld the child gave way at last; she tottered and would have fallen, had not a tall, powerful looking man pushed his way out from the saloon and caught her away from the kind, womanly hand stretched out for her. Holding the poor, brave little girl in his arms, while the great tears rolled over his rough, brown face, he said:—

"It's all true, every word of it. I am her father, poor lamb, and I've been just such a brute as she's told you; but I'm ready to sign the pledge to-night, ladies, and by the help of God I'll try to keep it. And now, Ben," turning toward him as he spoke "for the sake of the poor fellows like me who are so easily tempted, for the sake of their wives and children, for the sake of your own wife and baby, who is no prettier than my Nannie once was, I ask you to give up this miserable business."

Brannan had grown very pale while Nannie and her father were speaking; his pretty little wife was sobbing bitterly as she clung to his arm, and the innocent face of his baby girl looked wonderingly up into his. There was a fearful struggle in the man's soul; how could he yield when he had boasted that he never would? But then, how could he sell the maddening poison which could make a man crush and mangle the delicate form of his own little child? Then as the idea which Nannie had suggested came back to him, and he thought of the possibility of such women as poor Mary Burke requiring their husband's blood at his hands, he hesitated no longer.

"I'll give in," he said, huskily. "I thought I could hold out against an angel from Heaven, but I couldn't stand that poor lame child."—*Sel.*

THE CROOKED TREE.

"Such a cross old woman as Mrs. Barnes is! I never would send her jelly or anything else again," said Molly Clapp, setting her basket down hard on the table. "She never even said, 'Thank you,' but, 'Set the cup on the table, child, and don't knock over the bottles. Why don't your mother come herself instead of sending you? I'll be dead one of these days, and then she'll wish she had been a little more neighborly.' I never want to go there again, and I shouldn't think you would."

"Molly! Molly! come quick and see Mr. Daws straighten the old cherry tree!" called Tom through the window; and old Mrs. Barnes was forgotten as Molly flew out over the green to the next yard.

Her mother watched with a good deal of interest the efforts of two stout men as, with strong ropes, they strove to pull the crooked tree this way and that, but it was of no use.

"It's as crooked as the letter S and has been for twenty years. You're just twenty years too late, Mr. Daws," said Joe as he dropped the ropes and wiped the sweat from his face.

"Are you sure *you* haven't begun twenty years too late on tobacco and rum, Joe?" asked Mr. Daws.

"That's a true word, master, and it's as hard to break off with them as to make this old tree straight. But I signed the pledge last night, and with God's help, I mean to keep it."

"With God's help you may hope to keep it, Joe," responded the master. "Our religion gives every man a chance to reform. No one need despair so long as we have such promises of grace to help."

"That's my comfort, sir," said the man, humbly, "but I shall tell the boys to try and not grow crooked at the beginning."

"Mother," said Molly as she stood at the window again at her mother's side, "I know now what is the matter with old Mrs. Barnes. She needn't try to be pleasant and kind now, for she's like the old tree: it's twenty years too late."

"It's never too late, with God's help, to try to do better, but *my* little girl must begin *now* to keep back harsh words and unkind thoughts; then she will never have to say, as Joe said about the tree, 'It is twenty years too late.'—*Child's World.*

SLAVERY IN AFRICA.

A WRITER who has recently visited the western coast of Africa on the United States steamer *Ticonderoga*, makes the following statements respecting negro slavery:—

"The idea that slavery in Africa disappeared with the abolition of the foreign slave trade, an idea which seems to be prevalent both in Europe and America, is nevertheless a mistaken one. Slavery not only exists, but its evils are very much aggravated by the fact that for the want of a foreign market the supply is in excess of the demand. The value of the slave has depreciated until the preservation of his life and health has become a matter of no consequence to his owner. The increase and growing export trade of Africa is the product of slave labor. The slave, not so well fed or cared for, is raising ground-nuts in some distant part of his country, as far away from his home and kin as though he were cultivating sugar on a Cuban plantation. It is safe to say that money and sympathy expended on the negro slave has in nowise ameliorated his condition. On the contrary, the trade which was made contraband and abolished at sea has added to its cruelties the thousand times greater evils of transportation overland through jungles and marshes, where hundreds perish by the wayside from famine and exposure.

"I have just visited the Gallinas, a river on the coast of Liberia, a point where, in the palmy days of 'the trade,' Dom Pedro Blanco held his rude court and annually shipped to Cuba thousands of his sable brethren. A negro, likely, young, and robust, can be bought here to-day for £4, taken in trade goods at that! I venture to assert that 1,000 slaves a month could and would be delivered at that rate to any buyer in the market. Perhaps the most indifferent man to this state of things is the negro himself. It is his normal condition; if he runs away he is only captured by another master."

ITEMS OF NEWS.

- Forest fires are raging in New Brunswick.
- Reports of floods in England still continue.
- Fifty-eight Jesuits have arrived in Valencia from Marseilles.
- Of the white voters in Louisiana, 16,000 are unable to read and write.
- A large emigration from Canada to the United States is reported.
- Forty thousand volumes were lost by a fire in Prof. Mommson's library in Berlin.
- Dr. Tanner, of Minnesota, has fasted for twenty days. He started out for forty days.
- Rain fell in Sacramento July 16, and ice formed in Bodie, Mono Co., Cal., during the week.
- The schooner *Joe Duwall* was capsized in Lake Michigan, and seven persons were drowned.
- An explosion in a coal mine at Bisca, South Wales, occurred July 15, in which 115 persons perished.
- Paine and 22 men, trespassers on the Indian Territory, have been arrested by U. S. authorities.
- The anniversary of the French Republic was celebrated with great display in San Francisco, the 14th.
- It has been decided that continued riding of bicycles makes the rider bow-legged and stoop-shouldered.
- A cold wave swept over Utah, July 11, and snow fell to the depth of four inches on the Wasatch range.
- It is said—and is it possible?—that French soldiers, ignoring the deity, are sworn by the regiment they enter.
- The latest news is more unfavorable for the grain crop of England. In Russia there will be a large deficiency.
- Mr. Bradley, a prominent citizen of San Jose, recently died from the bite of a kitten, received in his thumb.
- A whirlwind passed over Hanover, N. H., July 16, wrecking a number of buildings, and doing other damage.
- Kaufman, a Russian general, has been sent with 14,000 troops to Eastern Siberia, to quell the trouble-some Chinese.
- A telegram from New York, July 16, says, "The heat continues oppressive. Seventy-two children under five, died here yesterday."
- A violent wind storm passed over Chester, Pa., the 16th, unroofing 36 houses, and blowing down 7 which were partly completed.
- Intense heat still prevails in the East. On Wednesday last thirty cases of sunstroke were reported, thirteen of which were fatal.
- Queen Victoria has written the king of Abyssinia, and as the result he will doubtless agree to terms of peace with the Khedive of Egypt.

—There were 553 people killed and 1,581 injured in Pennsylvania last year by the railroads.

—It is announced that Peru and Bolivia are about to consolidate into one government, to be known as the United States of Peru and Bolivia.

—Cardinal McClosky writes to the New York *Evening Post* that the widely published congratulatory dispatch to General Hancock, signed with his name, was a forgery.

—A stage was upset on Mount Washington, containing a party from Michigan. One lady was killed; five other persons were injured. The driver was drunk—nobody to blame!

—The late census shows the population of San Francisco to be 233,066, being an increase of 33,593 since the census of 1870. San Francisco is the ninth city in population in the United States.

—Col. Cash, the murderer of Shannon in a duel in South Carolina, has been arrested for murder on a warrant from the Coroner. It is a question whether he will be punished or sent to Congress.

—A lady built a church at Newark, N. J., at her own expense, placing a condition in the deed that if fairs, festivals, and like entertainments are held in it, then it shall revert to its original owners.

—Princess Louise is suffering from the wound received sometime ago, and it is reported that Lord Lorne will resign the Governorship of Canada, as she will return to Europe by the advice of physicians.

—A construction train on the Long Island Railroad, with 100 Italian laborers, was carelessly run under an iron chain by which a derrick was sustained, and 26 men were seriously injured, several fatally.

—In a recent storm in Colorado, ten miles of the Denver and Rio Grande railroad were washed away between Pueblo and Colorado Springs. Also, at Hugo, on the Kansas Pacific, ten cars were washed away while crossing the bridge.

—A lively contest is going on between two parties, for and against the separation of Church and State in the Canton of Geneva, Switzerland. Meetings are held, and pamphlets circulated with a view of influencing public opinion.

—The *Christian at Work* says: "We venture to predict that next century there will be a marked decline in the demand and manufacture of sermon paper. And perhaps with that decline the power of the pulpit will not diminish, but otherwise increase."

—From Deadwood, July 16, comes the following report: A passenger from Fort Meade says that a courier from the Little Missouri brings news of a desperate fight between two companies of the Seventh Cavalry and a body of Sioux, in which the troops sustained a heavy loss.

—Obedden Pasha, in a conversation with Goschen, the British Ambassador, regarding the state of affairs in Asia Minor, said: "You know what difficulties you have had in Ireland, and how long it has taken you to overcome them. In Asia Minor, where each province has its distinct peculiarities, we have fifteen Irelands to deal with."

—July 18, a Constantinople dispatch says: Novikoff, Russian Ambassador, has informed the Porte, that the time has come for an answer in regard to the execution of the assassin of Colonel Comeroff. Goschen, English Ambassador, and Tissot, French Ambassador, have spoken very plainly to the Sultan in regard to the decisions of the Conference. Tissot told the Sultan that his throne would be in danger, and that the precedent of Egypt might be followed if he refused to carry out the decision.

—The French Republic has a number of strong enemies, the meanest of whom are the Jesuits. This order has continued to exist in defiance of law; but last week a new act of parliament was put in force, and several of the Jesuit establishments were closed and the occupants turned out neck and heels. The difficulty of the situation must be clear from the statement of the fact. A republic ought to mean liberty; but there cannot be a French Republic if the Jesuit is let alone. Liberty, for him, means liberty to conspire and overthrow. Great effort is made to distinguish, in this action, between the Catholic Church and the order of Jesuits; but unfortunately the order is usually able to command a great influence over the Church in France.—*Methodist*.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 22, 1880.

IMPORTANT SUGGESTIONS.

WE, whose names are given at the close of this article, have carefully and prayerfully considered the important matters pertaining to the cause on the Pacific coast and in Europe, to which reference is made in the following, and agree in offering these suggestions:—

1. That Eld. Andrews, in view of his worn and feeble condition, should come to America, accompanied by his son, in season to be present at the General Conference at Battle Creek, the first of October.

2. That he should remain in his native land until his health be confirmed, and that his son enjoy the advantages of the Battle Creek College.

3. That Eld. Matteson be invited to leave the work in Europe in the best hands available, and visit America in season to attend the General Conference.

4. That the next General Conference will be the largest and most important meeting ever held by our people. And as matters pertaining to the cause, as far as it extends, will be carefully considered, it is very important that these leading men who are laboring with those of different languages should be present.

5. That, in the present state of affairs, it seems indispensably necessary for the safe progress of the cause in Europe, that either these leading men should come to America, and meet the heads of the denomination in this country in Conference, or that brethren from this country should very soon visit Europe.

6. That the state of the cause in America, but especially on the Pacific coast, is such as to make it hazardous to spare efficient men to visit Europe at present.

7. That as the time is comparatively brief, and all our people have a lively interest in the cause everywhere, it is thought best to lay these suggestions before the readers of the SIGNS, praying that the hand of God may guide and help in these important matters.

JAMES WHITE.	A. B. OYEN.
URIAH SMITH.	WM. C. GAGE.
J. H. KELLOGG.	H. NIELSON.
H. W. KELLOGG.	H. W. DECKER.

"CHRIST YET TO COME."

WE have received from the "American Millennial Association," publishers, Boston, Mass., a book with this title, written by Josiah Litch.

Dr. I. P. Warren, a Congregationalist by profession, but ignoring the faith of Congregationalists on this subject, wrote a book entitled, *Parousia of Christ*. His view is that Christ came in the days of the apostles, that probation of the human race on this earth will never end, that Christ will never return to this earth in person, and that the resurrection (as held by spiritualists), is at death—a release of the immortal from the mortal, instead of the mortal becoming immortal.

This reply of Mr. Litch is a masterly and complete argument. It would be too much to say that we coincide with every minutia of his views of prophecy; but in the great and grand outlines of second advent truth, he has done an excellent work. Dr. A. J. Gordon, Pastor of the Clarendon Street Baptist church, Boston, has written an introduction which is well worth the reading in this age of declension from the Scriptural and apostolic faith.

We wish that every minister in the land would give this book a careful perusal. It could not fail to correct many loose views of "the hope and resurrection" which are now afloat. It is a book of 192 pages; price, \$1.00.

J. H. W.

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Appointments.

I APPOINT to meet, no providence preventing, with the church in Woodland, Cal., Sabbath and first-day, July 24, 25. As I have not been in Woodland in four years I shall expect to see all the friends at all the meetings. To commence Sabbath evening.

J. H. WAGGONER.

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