

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 TRANSFIGURATION.

UPWARD they trod
The lonely mount, to talk with God.
One led: he wore a perfect form,
With tender beaming smile and warm;
And there were three that followed Him
Up through the shadows wild and dim.
They came to pray; and there apart,
And far from worldly pomp and art,
They bowed the knee—
The Saviour, and His faithful three.

In solitude,
The soul best feels the reverent mood;
Thus, it is blessed to recede,
And find God's hiding in our need,
To mount above the world's concern,
And feel the inner glory burn
Of love's celestial fire. How sweet
The silence of this lone retreat:
Fit place for prayer,
Which hallowed all the mountain air.

O voice of love,
Did e'er such tones pathetic move
The spirit listening to all tones
That rise from his dear pleading ones?
Sweet voice of Jesus, never prayer
Arose more tender on the air;
It melted, charmed the listening three,
Till on the wings of ecstasy
They rose away,
And stood before the gates of day.

The mountain fades,
The day-light dwindles into shades;
The gates of light swing open wide,
And lo, a more than sun-bright tide
Bursts from the azure on their sight;
And Jesus stands enthroned in light;
His native beauty this, when he
Stood in his kingly dignity,
In his own clime,
Sang, long before the birth of time.

Were they not four?
Whence those bright forms unseen before?
Ah! there he stands, last seen of old
On Nebo's mountain lone and cold,
Whither he went, his eye not dim,
To view, with heavenly seraphim,
The goodly land of Canaan far;
Not his to cross the Jordan bar;
A crown of light
He wears than Egypt's crown more bright.

And he, the same
Who took the chariot of flame,
And sped away in raptured flight,
Till angels saw him strange alight
Upon the royal steps of gold,
Of his dear throne, who heard of old
His prayer, when Baal's hosts were bowed
On Carmel's height, mid clamor loud.
Elijah, hail!
Thy prayer was mighty to prevail.

Why come they now,
And wail upon the mountain's brow?
Dear Son of God, they come to thee,
To talk of all thine agony;
The shadow of Thy cross is seen
Along the fields of fadeless green,
And angel eyes are tearful there,
Before they hear thy last sweet prayer—
"Father, forgive;
And let my persecutors live."

Again the three
Look forth, and only Jesus see.
But even till their latest hour
The vision lingers with its power.
Those gates ajar have left a gleam
That brighter makes our earthly dream;
The silver cloud on Tabor's height
Still drops its music with its light;
Nor shall it cease
Till earth with Heaven is all at peace.
—Dwight Williams, in the Watchword.

THE GREAT CONTROVERSY,

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER SIXTEEN—CONTINUED.

Joseph in Egypt.

BY MRS. E. G. WHITE.

While Joseph was still confined in prison, an event occurred which formed a turning-point in his life. Pharaoh became offended with two of his officers, the chief baker and the chief butler, and they were cast into prison, and, as it appears, were placed under Joseph's especial care. One morning he observed that they were looking very sad. He kindly inquired, "Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you." Then the butler related to Joseph his dream, which he interpreted, that after three days the butler would be restored to the king's favor, and deliver Pharaoh's cup into his hand as he had formerly done.

The chief butler was filled with gratitude to Joseph because of the interest he had manifested for him, and the kind treatment he had received at his hands; and, above all, for relieving his distress of mind, by interpreting the dream. Then Joseph, in a very touching manner, alluded to his own captivity, and entreated him, "But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into a dungeon."

When the chief baker saw that the interpretation was good, he was encouraged to make known his dream. As soon as he had related it, Joseph looked sad. He understood its terrible meaning. Joseph possessed a kind, sympathizing heart, yet his high sense of duty led him to give the truthful interpretation. He told the chief baker that the three baskets upon his head meant three days; and that, as in his dream, the birds ate the baked meats out of the upper basket, so they would eat his flesh as he hung upon a tree.

"And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand; but he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him." The butler was guilty of the sin of ingratitude. After he had obtained relief from his anxiety by Joseph's cheering interpretation, he thought that he should, if restored to his position, certainly remember the captive Joseph, and speak in his favor to the king. He had seen the interpretation of the dream exactly fulfilled, yet in his prosperity he forgot Joseph in his affliction and confinement. Ingratitude is regarded by the Lord as among the most aggravating sins. But although abhorred by God and man, it is of daily occurrence.

Two years longer Joseph remained in his gloomy prison. The Lord then gave Pharaoh remarkable dreams. The king was troubled because he could not understand them. He called for the magicians and wise men of Egypt, and related his dreams to them, but was greatly disappointed to find that with all their magic and boasted wisdom, they could not explain them. The perplexity and distress of the king increased. As the chief butler saw his anxiety, the thought of Joseph came to his mind, and at the same time a conviction of his forgetfulness and ingratitude. "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day." He then related to the king the dreams which he and the chief baker had, which troubled them as the dreams now troubled the king, and said, "And

there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

It was humiliating to Pharaoh to turn away from the magicians and wise men of his kingdom to a Hebrew servant. But his learned and wise men have failed him, and he will now condescend to accept the humble services of a slave, if his troubled mind can obtain relief.

"Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace."

Joseph's answer to the king shows his strong faith and humble trust in God. He modestly disclaims all honor of possessing in himself superior wisdom to interpret. He tells the king that his knowledge is not greater than that of those whom he has consulted. "It is not in me." God alone can explain these mysteries. "And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river; and behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow; and behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and the ill-favored kine did eat up the first seven fat kine; and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke.

"And I saw in my dream, and behold, seven ears came up in one stalk, full and good; and behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them; and the thin ears devoured the seven good ears; and I told this unto the magicians; but there was none that could declare it to me.

"And Joseph said unto Pharaoh, The dream of Pharaoh is one. God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine."

Joseph told the king that there would be seven years of great plenty. Everything would grow in abundance. Fields and gardens would yield more plentifully than ever before. And these seven years of abundance were to be followed by seven years of famine. The years of plenty would be given that he might prepare for the coming dearth. "And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt."

The king believed all that Joseph had said. He felt assured that God was with him, and was impressed with the fact that he was the most suitable man to be placed at the head of affairs. He did not despise him because he was a Hebrew slave, for he saw that he possessed an excellent spirit. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou."

SIGNS OF THE TIMES.—No. 2.

BY ELD. JAMES WHITE.

TEXT.—Can ye not discern the signs of the times? Matt. 16:3.

8. *The seven seals of the sixth chapter of Revelation.* John saw a book in the right hand of Him that sat on the throne, sealed with seven seals. Books in the days of the prophet, before the art of printing and binding was discovered, were rolls of parchment. "The usual books of the ancients were not like ours, but were volumes, or long pieces of parchment, rolled upon a long stick as we frequently roll silks. Such was this represented which was sealed with seven seals. Not as if the apostle saw all the seals at once; for there were seven volumes wrapped up one within another, each of which was sealed; so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh."—*Wesley*.

"It appeared as a roll, consisting of several parchments, according to the custom of those times; and though it was supposed to be written within, yet nothing could be read till the seals were loosed. It was afterward found to contain seven parchments, or small volumes, each of which was separately sealed; but if all the seals had been on the outside, nothing could have been read till they had all been loosed; whereas the loosing of each seal was followed by some discovery of the contents of the roll. Yet the appearance on the outside seems to have indicated that it consisted of seven, or at least of several parts."—*Scott*.

Here we have a figure of the nature of prophecy, and a special symbol of the prophetic history of the Christian church. The book of Revelation relates to the fourth universal empire, and particularly to that portion of the Christian age that was future when the book was given. He, alone, who sees the end from the beginning, could survey the future of the church and present her history to the prophet in seven distinct periods, illustrated by the seven seals. Therefore the Revelation was a sealed book when given to John, to be opened and understood as fulfilled. Of the number seven, Dr. Adam Clarke says:—

"The priest in his consecration was to abide seven days and nights at the door of the tabernacle, keeping the Lord's watch. The number seven is what is called among the Hebrews a number of perfection; and it is often used to denote the *completion, accomplishment, fullness, or perfection*, of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a *perfect consecration*; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people."

"SEVEN. The way in which this number comes before us on many occasions in Scripture is very remarkable, and suggests that it must have had some hidden or typical significance. The present constitution of nature is recorded to have been made in six days, followed by a seventh day, in which God rested, and which he blessed and sanctified forever. Gen. 2:2, 3.

"The division of time into weeks of seven days each originated in this great event; and the hallowing of the Sabbath in the fourth commandment finds its reason herein: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it.' Ex. 20:11. In the patriarchal history, as well as in the Mosaic legislation, the recurrence of the number seven and its combinations is very frequent. Even in the later Old-Testament history this number is met with too often for it to be always accidental. The repetition of the same number and of its multiples in the New Testament has also been observed. Seven has been called the symbol of perfection and the symbol of rest. But whether this is certainly correct or not, we may safely say with Mr. Wemyss: 'Jacob's seven years' service to Laban; Pharaoh's seven fat oxen and seven lean ones; the seven branches of the golden candlestick; the seven trumpets, and the seven priests who sounded them; the seven days' siege of

Jericho; the seven churches, seven spirits, seven stars, seven seals, seven vials, and many others, sufficiently prove the importance of this sacred number.'—*Key to Symbolical Language of Scripture.* Jews, Pagans, and Christians have vied with each other in attempts to prove the mysterious character of this number. The estimation in which it was held, on account of its singularly sacred character, may explain its adoption as a sort of representative number. Of this last use of the term seven, instances occur in the following texts: Lev. 25:4; 1 Sam. 2:5; Ps. 12:6; 79:12; Prov. 26:16; Isa. 4:1; Matt. 18:21, 22; Luke 17:4."—*Cassell's Bible Dictionary*, vol. i.

We briefly call attention to the events under each of the seven seals in their order.

(1.) The opening of the first seal reveals a white horse, whose rider had a bow and a crown as he went forth conquering and to conquer. This is a fit emblem of the triumphs of the gospel in the first centuries of this dispensation, the whiteness of the horse denoting the purity of faith in that age.

(2.) At the opening of the second seal, there appeared a red horse. If the whiteness of the first horse denoted the purity of the gospel in the first period, the redness of the second horse may denote that in the second period the original purity of the church began to be corrupted. The mystery of iniquity was at work in Paul's day. Errors began to arise, and the love of the world came in at an early date, which ripened into a state of things in Constantine's time, A. D. 323, described by Dr. Rice thus: "It represents a secular period, or union of church and State. Constantine aided the clergy, and put them under obligations to him. Mosheim says of this period, 'There was continual war and trouble.'"

(3.) The opening of the third seal presented a black horse, and he that sat on him had a pair of balances in his hand. The work of corruption in the church progressed rapidly. The black horse, the very opposite of the first, represents a period of great darkness and moral corruption. By the events of the second seal, the way was fully opened for that state of things to be brought about which is here presented. The time that intervened between the reign of Constantine and the establishment of the papacy in A. D. 538, may be justly noted as the time when the darkest errors and grossest superstitions sprung up in the church.

"The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and State. This was true among the Roman emperors from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome."—*Milner's Lectures*, p. 181.

(4.) When the fourth seal was opened, there appeared a pale horse, and his name that sat on him was called Death, and Hell followed with him. The color of this horse, which is pale or yellowish, like that seen in blighted or sickly plants, denotes the condition of things in the church when the papacy bore its unrestrained and persecuting rule, commencing about A. D. 538, and extending to the time when the reformers had exposed the corruptions of the papal system. During that period fifty millions of martyrs lost their lives by the very instrumentalities named in the prophetic description of that period.

(5.) The events to transpire under the fifth seal are, the crying of the martyrs for vengeance, and giving to them white robes. This represents the work of the reformers, and covers the period of the great reformation. In reference to the souls under the altar, Dr. Clarke says: "A symbolical vision was exhibited in which he saw an altar. And under it the souls of those who had been slain for the word of God—martyred for their attachment to Christianity—are represented as being newly slain, as victims to idolatry and superstition. *The altar is upon earth, not in Heaven.*"

A. Barnes makes the following remarks in reference to this subject:—

"We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually

pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be *as real* a remembrance of the wrongs of the persecuted, the injured, and the oppressed, *as if* such prayer were offered there; and that the oppressor has as much to dread from the divine vengeance *as if* those whom he has injured should cry in Heaven to the God who hears prayer, and who takes vengeance. The wrongs done to the children of God, to the orphan, the widow, the down-trodden, to the slave and the outcast, will be as certainly remembered in Heaven as if they who are wronged should plead for vengeance there; for every act of injustice and oppression goes to Heaven and pleads for vengeance. Every persecutor should dread the death of the persecuted *as if* he went to Heaven to plead against him; every cruel master should dread the death of his slave that is crushed by wrongs; every seducer should dread the death and the cries of his victim; every one who does wrong in any way should remember that the sufferings of the injured cry to Heaven with a martyr's pleadings, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood?'" For a full exposition of this subject, read *Thoughts on the Revelation*, by Elder U. Smith. Address, REVIEW AND HERALD, Battle Creek, Mich.

(6.) "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Such are the solemn and sublime scenes that transpire under the sixth seal. And a thought well calculated to awaken in every heart an intense interest in divine things, is the consideration that we are now living amid the momentous events of this seal.

Between the fifth and sixth seals there seems to be a sudden and entire change in the language, from the highly figurative to the strictly literal. Whatever may be the cause of this change, the change itself cannot well be denied. By no principle of interpretation can the language of the preceding seals be made to be literal; nor can the language of this any more easily be made to be figurative.

The first event under this seal, perhaps the one which marks its opening, is a great earthquake. As the more probable fulfillment of this prediction, we refer to the great earthquake of Nov. 1, 1755. Of this earthquake, Sears in his "Wonders of the World," pp. 50, 58, 381, says:—

"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 of square miles. Its effects were even extended to the waters in many places where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. In Africa this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fez and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangiers, at Tetuan, at Funchal in the island of Madeira. It is probable that all Africa was shaken. At the north it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great commotion of the elements. Lisbon (Portugal), previous to the earthquake in 1755, contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons are supposed to have been lost on that fatal day."

On page 200 of the same work, we again read: "The terror of the people was beyond description. Nobody wept—it was beyond tears—they ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia, the world's at an end!' Mothers forgot their children, and ran about loaded with crucifix images. Unfortunately many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin."

The Encyclopedia Americana states that this earthquake extended also to Greenland; and of its effects upon the city of Lisbon, further says: "The city then contained about 150,000 inhabitants. The shock was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one-fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence, for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holy-day, when the churches and convents were full of people, very few of whom escaped."

The events which follow the great earthquake under the sixth seal are the special signs, in the sun, moon, and stars, of the second coming of Christ. The dark day and dark night of 1780 is described in these words: "The sun became black as sackcloth of hair, and the moon became as blood." The moon that was full the day before, appeared through the darkness of the night like a ball of blood. This was the appearance as presented to the prophet. Christ, speaking of these signs, says, "The sun shall be darkened, and the moon shall not give her light." The Concord [N. H.] *People* speaks of the dark day, May 19, 1780, thus:—

"It was not the blackness of a storm-cloud, such as sometimes with a frightful agitation breaks over a single city; it was the silent spreading of the pall cloth over the earth by strong, invisible hands."

"The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. The true cause of this remarkable phenomenon is not known."—*Webster's Dictionary, edition for 1869.*

The prophetic description of the falling of the stars met a literal fulfillment in the meteoric shower of Nov. 13, 1833, which was unlike any other on record in appearance, extent, and magnitude. The falling stars is the last special sign upon which believers base their faith in the near second advent. The departing of the atmospheric heaven is after the close of probation. This seems evident from the fact that the affrighted multitudes in despair of the mercy of the Lord, direct their cries to mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

While the book of Daniel has to do with four universal monarchies, Babylon, Persia, Grecia, and Rome, and its several chains of prophecy bring us, with wonderful definiteness, to the day of God, the second coming of Christ, and the last Judgment, the book of Revelation pertains to the fourth, Rome, and its several lines of prophecy bring us down, with the same minuteness, to the same point, and open before us the naked glare of eternal scenes.

9. *The seven churches.* The messages to the seven churches of the second and third chapters of Revelation are prophetic, and are addressed to the Christians of the seven periods of the Christian age. The following are some of our reasons for taking this position, which differs from the popular view that these addresses are a simple narrative of facts as they existed in seven of the churches in Asia, in John's day:—

(1.) The entire book of Revelation is addressed to the seven churches. "I, Jesus, have sent mine angel to testify these things in the churches." "What thou seest, write in a book, and send it unto the seven churches." Chaps. 1:3, 11, 19; 22:16, 18, 19.

(2.) Most of the book relates to events then in

the future, with which the Christians of John's day had no connection whatever.

(3.) The seven addresses of the second and third chapters of Revelation were no more applicable to the Christians in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, than to the other churches in Asia Minor, or those of any other country.

(4.) The grand design of the book of Revelation is to foretell future events, with which the church should be connected in the Christian age. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Chap. 1:1. In a few instances, past and present events are mentioned in this book, as in chap. 12:1-5, but in all such cases the past and present are alluded to only to introduce future events, which in every case are the burden of the prophecy.

(5.) The seven addresses to the churches do have a fitness to seven periods of the Christian age, while the harmony of revelation and reason forbid the application of some portions of the seven addresses to the Christians of John's day.

The view that the seven messages are prophetic has prevailed extensively among Biblical expositors of the past, but has been rejected by those who have received the modern doctrine of the temporal millennium, which makes the last state of the church the most glorious, and not properly described by the address to the church of the Laodiceans.

We give the extracts that follow, from Newton, Scott, and Henry, as proof that many able expositors of the past have held that the seven churches of Asia represent seven periods and states of the Christian church. Benson quotes Bishop Newton as saying: "Many contend, and among them such learned men as More and Vitringa, that the seven epistles are prophetic of so many successive periods and states of the church, from the beginning to the conclusion of all. But there are in these epistles several innate characters, which are peculiar to the church of that age, and cannot be so well applied to the church of any other age. Besides other arguments, there is also this plain reason: The last state of the church is described in this very book as the most glorious of all, but in the last state in these epistles, that of Laodicea, the church is represented as *wretched, and miserable, and poor, and blind, and naked.*"

The Comprehensive Commentary says: "Many expositors have imagined that these epistles to the seven churches were mystical prophecies of seven distinct periods, into which the whole term, from the apostles' days to the end of the world, would be divided. . . . It cannot be conceived, if the concluding part of this book itself be recollected, that the last period of the church will be worse than any that has gone before, as the Laodicean church was far more corrupt than any of the rest."—*Scott.*

"An opinion has been held by some commentators of note, which may be given in the words of Vitringa: 'That under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. That this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold themselves, and learn both their good qualities and their defects, and what admonitions and exhortations were suitable for them.' Vitringa has given a summary of the arguments which may be alleged in favor of this interpretation. Some of them are ingenious, but they are not now considered sufficient to support such a theory. Gill is one of the principal of the English commentators who adopt this view, that 'they are prophetic of the churches of Christ, in the several periods of time, until he appears again.'"—*Henry.*

We suggest, however, that the message to the last of the seven churches is in harmony with Paul's description of the last day: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural af-

fection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:1-7.

It is not our design to give an exposition of the subject of the seven churches. That is given in *Thoughts on the Revelation*, to which we invite the attention of the reader. As our object, in the small space we shall occupy, is to show the signs of the times in the fulfillment of prophecy, we shall, in rapidly tracing the events of this prophecy, briefly notice each of the seven churches.

(1.) Ephesus signifies "desirable," which well represents the first Christians who had received the doctrine of Christ in its purity. They enjoyed the benefits and blessings of the gifts of the Holy Spirit. They were noted for works, labor, and patience. In faithfulness to those pure principles taught by Jesus Christ, they could not bear those who were evil, and they tried false apostles, and searched out their true character. If the work of trying false apostles belonged to any one congregation of Christians, that at Jerusalem was the very one. Acts 15. Paul also writes to the Corinthians respecting false apostles. 2 Cor. 11:13. We would here suggest that the angels, or messengers, of the churches, may represent Christ's true ministers, through whom he speaks to his people during the several periods of the Christian age.

(2.) Smyrna signifies "myrrh," denoting that the church in this age would be a sweet-smelling savor to God, while passing through the fiery ordeal of persecution which has always served to keep out pride, popularity, and self-dependence, the bane of true faith, piety, and devotion. This state reached down to Constantine, covering much of the period called the ten persecutions. See *Buck's Theological Dictionary*, pp. 332, 333.

(3.) Pergamos signifies "height, elevation." This period reached from Constantine, about 323, down to the rise of antichrist, about 538. During this period the church became exalted, having her worldly policy, and, like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. 2:3.

(4.) Thyatira signifies "sweet savor of labor," or "sacrifice and contrition," which seems descriptive of the church of Jesus Christ during the 1260 years of papal persecution. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and thy patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction! and how corrupting and destructive to holiness has been worldly prosperity!

"Jezebel, is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations. See 1 Kings 18, 19, 21. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the papal monks to preach and teach among them. See the History of the Waldenses."—*Wm. Miller's Lectures, p. 142.*

(5.) Sardis signifies "song of joy," or "that which remains." If we are correct in the application of the first four churches, then Sardis represents the popular churches for nearly a century past. This church has a name to live, but is dead. Look at the exalted position and name which these churches have had among the nations of the earth. Look at their high-sounding titles, and the applause they receive from what is called the world. They bear the name of the church of Jesus Christ, and have the credit of doing much for the world. But they are dead to the pure principles of the gospel, and to good works as taught by Christ and his first ministers.

(Continued on page 22.)

THE SIGNS OF THE TIMES.

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

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH,

EDITORS.

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

ORIGIN OF THE FIRST SEVENTH-DAY BAPTIST CHURCH IN AMERICA.

THE readers of the SIGNS will be interested in the following narrative, showing how the first church in America which practiced the observance of the seventh day as the Sabbath of the fourth commandment, came into existence. It was composed of seven members, five of whom withdrew from a church in Newport, R. I., which observed the first day of the week. The narrative is from the records of that first-day church, and hence cannot be considered as biased in favor of those who turned to the observance of the seventh day. We copy from the *Seventh-day Baptist Memorial*, Vol. 1, No. 1.

The following narrative of the controversy in the First Baptist church in Newport, R. I., was taken from the records of that church, a short time since, by permission of Rev. S. Adlam, the present pastor. Though the records of that church previous to 1700, were lost, yet Mr. John Comer, who was their pastor about one hundred and thirty years ago, took great pains to collect and preserve all authentic information relating to the previous acts of the church; and they are indebted to him for the preservation of this article, which must form an interesting part of the early documentary history of the Seventh-day Baptists in America, as well as of that church on the records of which it is found.

NARRATIVE.

A brief and faithful relation of the difference between those of this church and those who withdrew their communion from it, with the causes and reasons of the same. The brethren and sisters were, William Hiscox, Roger Baster, Samuel Hubbard, Tacy Hubbard, Rachel Langworthy; each of whom left the church on the 7th day of December, 1671.

Several of the church, viz., those above mentioned, having been in the practice of observing the seventh day as a Sabbath to the Lord for several years—Samuel Hubbard began the 1st of April, 1665; Roger Baster, the 15th April, 1666; Wm Hiscox, 28th April, 1666; Rachel Langworthy, 15th January, 1666; Tacy Hubbard, March 11th, 1665—but still kept their places in the church till four persons, two of the brethren and two of the sisters, viz., Nicholas Wild and his wife, and John Solmon and his wife, the two former of which embraced the seventh day in April, 1665, and the two latter, the 25th of October, 1666, who observed it till the 14th January, 1668, i. e., Nicholas Wild and his wife, and then left it; and John Solmon and his wife, who left it February 20, 1668; which occasioned a very great uneasiness in the other five, which remained steady in that principle; and yet because they both wrote and spoke against it, which so grieved them that they could not sit down at the table of the Lord with them, nor with the church because of them; judging they had sinned grievously, since they took it up (as was thought) solidly, but had laid it down rashly; which put those five on many serious thoughts, to consider the ground of their practice, and also what was their duty to do towards them; but finding themselves not as a church, having no power to deal with them as of themselves, without the help of the church, found themselves barred as to proceeding with them, as being but private brethren. So they concluded not to bring the case to the church to judge of the fact, viz., in turning from the observation of the seventh day, being contrary minded as to that; therefore those five sent to England (to a church in Bell Lane, July the 3d, 1669), though they had sent a letter before respecting themselves, dated the 6th October, 1665, which was the first they sent, to several churches in the observation of the seventh day, for advice; who, as soon as they could, sent it; but before it came it was a grief to the church to see them forbear sitting down at the table of the Lord, and it was a grief to those five also; which put them upon consideration further, that though these persons had done so evilly (as they conceived), whether that was sufficient ground to leave the church for their sakes that had offended them; the church

having then given no offense, but only these four persons. Hereupon they came to that resolution not to leave the church, as well as by the persuasion of Mr. Thomas Gould (the pastor of the church in Boston), who was then here; so they resolved to go on in fellowship as formerly they had done, and therefore signified to the church their unwillingness to leave them, and also told the church, publicly, that they could not have comfortable communion with those four persons that had sinned (as they judged), as they could with the rest of the church. Nevertheless, though dissatisfied, yet they walked as comfortably as they could, though not so comfortably as they should, having still those persons before them which had given such offense to them.

And thus, for several months, they walked, with little or no offense from the church; after which the leading or ministering brethren began to declare themselves concerning the ten precepts. Ex. 20. As Mr. Tory, preaching from 2 Cor. 3, declared the law to be done away, and the law there intended was the ministration of death, and that only the ministration of the Spirit was now to be attended to, and that the Gentiles had never anything to do with it. After this, Mr. Luker and Mr. Clarke, undertaking to expound on the whole Epistle to the Galatians, made it their work to preach the non-observance of the law, day after day (we conclude not the law moral, but the law ceremonial); and as to the seventh-day Sabbaths, they asserted them beggarly elements and rudiments of the world; making little or no difference between ceremonial and moral; seemingly affirming that what was written on tables of stone was done away, as the old covenant with which the Gentiles had nothing to do, and that now we were to hearken to the law written in the fleshly tables of the heart, and not to talk so much of precepts written on a wall; and that the grace of God was sufficient without that, since now we were under the new covenant and the teachings thereof; and that we were undervaluing the Son to take precepts given from the servant. Thus, time after time, doctrines of this nature were delivered, to the great grief of those five, who still observed the seventh-day Sabbath.

Hereupon sometimes they proposed, for their satisfaction, to discourse on those things which had been delivered, after the meeting was over. But this grieved many of the church that they should propose anything public; but they were desired to go privately to the elders, and so to have their answers, which they complied with. But the elders maintained what they had publicly asserted, and those persons declared their sentiments, showing that the ten precepts were still as holy, just, good, and spiritual as ever, and so a rule of life, though not a rule for life (freely acknowledging, as well as the church, that *do and live* was taken away from them, though *do because we live* still remained to them as their indispensable duty). And, as to the other duties, they received no other answer than what they frequently had, which answers were very hard to bear, as that they had left the Son and gone to the servant; this was the answer of some. Others said they were gone to Mount Sinai, among the briars and thorns there, and would bring in a yoke of bondage neither they nor their fathers were able to bear. Hereupon some said, by way of reply, "that they did not plead for any part of the ceremonial law, it being done away by Christ the substance, but for the moral law or ten precepts;" to which Mr. Tory answered, "that he had never read of any such law called the moral law in the Holy Scriptures, the word moral being no Scripture word, and not to be used;" and with some unpleasant words said "that their tune was only the fourth precept." To which they answered, "that the whole ten precepts were of equal force with them, and that they did not plead for one without the other." And they, for several years, went on with the church in a halvish kind of fellowship.

Mr. Clark, in his exposition on the Galatians, oftentimes asserted the abolishing of the law, as the old covenant with which the Gentiles had nothing to do, as being only given to the seed of Israel, therefore ought to stand fast in the liberty wherewith Christ had made us free; yea, he earnestly stood upon this subject the whole of his discourse, preaching against the law and the observers of it as being such as did undervalue the Son in taking precepts from the servant; and by the whole tenor of what was delivered, discovered them to be

guilty of retaining very corrupt principles, and bringing heresies into the church.

And in the afternoon, Mr. Luker preached on the words given on the Mount—said "they were done away as the elements of the world."

And when he ended, Mr. Samuel Hubbard desired to know of him, "whether all that was given on the mountain was done away as beggarly elements and rudiments of the world," saying, "that the ten precepts were there given."

Mr. Luker replied, that "he had said no more than what the words had said, and that he knew no difference between it, but that all was alike there intended."

Mr. Hiscox then alleged that "the ten words were of a moral nature, and were established by Christ and his apostles in the New Testament; and, being so, they were to be owned and obeyed as part of the law of Christ."

To this Mr. Clarke answered, that "it is no new thing for the churches of Christ to have such among them as to bring in such things as these are;" and so in his sermons through the Epistle to the Galatians, he offered to consideration, as though these five had pleaded to bring in the whole law, without making suitable distinction between what was pleaded by them, and what by the Galatians, to get life, &c.; upon which several of the church were much grieved, and said, "if they were in Bro. Hiscox's stand, they must have concluded he had been the man intended in the sermon;" he only of that part being there at that time, it being the day on which the Lord's supper was administered.

After it was over, Mr. Hiscox, with a grieved heart, and with tears, stood up and said (being no longer able to contain) that "he desired leave to speak;" which, being granted, he desired Bro. Clarke to "declare in faithfulness, if he or any of those five were such persons as he had been hinting, both as to the church, or to the world, in his sermons, that he would with plainness declare it, and not take such methods from day to day, in the audience of the whole assembly, causing the people to imagine they pleaded for circumcision and the whole law."

To which Mr. Clarke replied that "it came by course, and that he did not pitch on the subject on any such purpose as he conceived."

Then said Mr. Hiscox, "So doth common prayer; must it therefore be read, right or wrong? 'The preacher sought out acceptable words.'"

At this time, also, a sister uttered these words, with much concern, "that it is a sad thing, that in such a time as this, when the hand of God is stretched out over us by taking away many by death, that instead of calling sinners to repentance, the whole time, for many days together, was spent in preaching against one another, as if that were the great work of the day," with many more words of the same import.

Many more of the church were grieved to see that, though they did not strive to propagate their judgment, but for peace sake were quiet, yet that would not satisfy, but that the elders must be preaching down the whole law of God in general, and the seventh-day Sabbath in particular.

Hereupon Mr. Hiscox desired some to beseech the elders to forbear such kind of preaching, or else they should be put upon that work which they were loth to travel in, viz., to leave the church, if they could not find quietness within.

Hereupon, for a few weeks, there was a forbearance; so that they went on in church fellowship and communion with them at the table of the Lord, though many times some of the church would say to them, "that if they were of their minds as to the seventh-day Sabbath, they could not have communion with them that did oppose it;" to which seeming reflection they answered, "that they were loth to separate if they could be quiet." And thus for some years they walked.

(To be Continued.)

ONE of the old Methodist ministers, in his early days, was at one time despondent, and complained to an old member of the Society of Friends. The latter said to him: "Go into thy closet and meditate; think of any mercy, and praise God for that." He did so; thought first of one and then another of God's mercies, and his heart suddenly burst into praise, and light flowed into his soul ever after. If we thus meditate, we can almost see the Hand that feeds and clothes us; and we can almost see the heavens flash into light with the faces of the angels.—*Bishop Simpson.*

CHRIST'S FOLLOWERS THE LIGHT OF THE WORLD.

(Continued.)

THAT religion which leads its subjects to enclose themselves in monastic walls, excluding themselves from their fellow men, and not doing the good they might, cannot be the light of the world. The world is no better for their living in it, because they shed no beams of light in good works. These live for themselves, and bring no glory to the Master, for they hide away from man as though ashamed of the light which they claim to have.

The "well done" will not be spoken to this class. Christ is our example. He sought for men wherever he could find them; in private houses, in the public streets, in the synagogues, or by the lake side, that he might let his light shine upon those who in the darkness of error, needed it so much.

The messengers of God should labor as Christ labored. They may look to him in faith expecting that he will help them. We cannot trust him too much. We cannot place too high an estimate upon his power and willingness to save to the uttermost all who come unto him. Ministers who are trying to teach others the way to life are not all acquainted with the way themselves. They have not received from Jesus, the light of the world, beams of light to shine forth to others in good works. They are not willing to give up their will and their plans and be led by the divine hand, and thus connect with the Lord of light that they may not walk in darkness. Many will not deny self and lift the cross and follow where Jesus leads. He has said "He that followeth me shall not walk in darkness."

When the soul is illuminated by God's Spirit, the whole character is elevated, the mental conceptions are enlarged, and the affections no longer centering upon self, shine forth in good works to others, attracting them to the beauty and brightness of Christ's glory.

The dear Saviour loved his disciples. His own heart was grieved and wounded at the disappointment they would experience in the near future, for he knew his steps were already leading in the path to Calvary. He sought opportunities to speak with them alone, without the jealous eyes of the Pharisees upon them. He would tell them plainly in regard to the trials which they must endure for his name's sake. Their physical and moral courage was to endure a severe test and he would prepare them for the ordeal. His lessons to them were at a time of a positive and exacting character. He could make his discourses terribly impressive. He said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of Heaven." He would have them understand that unless they were guarded, outward forms and a round of ceremonies would take the place of the inner work of the grace of God upon the heart. It was not the sticklers of the law that would be justified, but the doer of the will of our Father which is in Heaven.

He said, "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; for what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the son of man shall come in the glory of his Father with his holy angels; and then he shall reward every man according to his works." Those teachers who ignore works and would teach that all you have to do is to believe in Christ, are rebuked by the Saviour of the world. Faith is made perfect by works. The cry will come to us from the servers of Mammon: You are too exacting; we cannot be saved by works. Was Christ exacting? He placed the salvation of man, not upon his believing, not upon his profession, but upon his faith made perfect by his works. Doing, and not saying merely, was required of the followers of Christ. Principle is always exacting. Our country claims of fathers and mothers, their sons, the brothers, the husbands, to be given up, to leave their homes for the field of carnage and bloodshed. They must go and face peril, endure privation and hunger, weariness and loneliness; they must make long marches, footsore and weary, through heat of summer and through winter's cold; they run the risk of life. They are compelled to follow the commander. Sometimes they are not even allowed time to eat. And all this severe experience is in consequence of sin. There is an enemy to meet, an enemy to be resisted; enemies of our country will destroy her peace and bring disaster and ruin,

unless driven back and repulsed. Conquer or die is the motto.

Thus it is with the Christian warfare. We have an enemy which we must meet, who is vigilant; who is not off his guard one moment. The claims of our country are not higher than the claims of God. If hardships are borne and trials are endured by our soldiers fighting in behalf of the country to obtain the mastery and bring into obedience the rebellious, how much more willing should the soldiers of Christ endure privation, self denial, and any taxation for Christ's sake. The captain of our salvation was made perfect through suffering that he might bring many sons and daughters to the Lord. We are standing under the blood-stained banner of the cross of Christ. We are to meet Satan and his host. We must conquer in the name of Jesus or be conquered. Armed with the mind of Christ we shall be more than overcomers. As faithful soldiers of the cross we are not to fight against principalities and powers, but against spiritual wickedness in high places. There is no rest in this war, no release. Obedience and faith must characterize us as Christ's servants. Our Redeemer unfolded before his disciples that he must go to Jerusalem and suffer many things of the chief priests and elders, and be killed and be raised again from the dead the third day. He was already standing under the shadow of the cross. He fully comprehended the great work he came to do, and he would have his disciples understand the greatness of this work, and the responsibilities which would rest upon them in the performance of their duty in carrying forward his work when he should leave them. The grandeur and glory of the future life is in the thoughts and feelings which exercise the minds of the disciples while they are listening to the words spoken by the great Teacher. If ministers of Christ, who attempt to teach the truth to others, would look constantly to Jesus as to a tried friend, believing in him that he will relieve their necessities and that they will have his sympathy and support, they would find the blessedness and joy that can come only from the Light of the world.

This light, shining upon man, quickens the paralyzed capacities, kindles to a flame the spiritual life. It is the work of Christ to enlighten, to lift up man, darkened and degraded, because the slave of sin, and make him a fit companion of the holy angels in the highest Heavens. He calls men to carry forward his work, not by the words of eloquence and oratory alone, but in letting their light shine forth to others in good works. The love which was exhibited by Christ for fallen man, is the golden chain which binds the believing heart in union with the heart of Christ. Christians connected with him, answer to his claims of willing service to love and labor for the souls for whom he died.

Prayer, earnest, humble prayer, offered in faith amid the hours of darkness and gloom, brings light from Heaven to the soul. Peace comes to every heart for every prayer offered in faith. The soul is lifted above the clouds of darkness and error, conflicts and passion. Light, precious light, flashes from the throne of God, and is fitting up feeble man to become God's messengers in shedding light to the world. Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy and love exhibited, are the lights which shine forth in the character before the world, revealing the contrast with the darkness which comes of selfishness and unrestrained passion of the natural heart, into which the light of life has never shone.

At each large gathering of the people, the disciples of Christ anticipated that the time had come for him to commence his reign as Prince upon the throne of David.

As they witnessed his power from day to day in works no other man had ever done or ever could do, they kept hope active in their hearts that he would one day surprise them with an open avowal of his kingly authority. They did not fully renounce the idea that his earthly kingdom would be established, the Roman yoke be broken from their necks, and they enjoy with him great honor and glory. This sermon upon the mount disappointed their expectations of earthly glory. Upon this occasion Christ more clearly revealed the character of his kingdom and the principles which should govern it given in the beatitudes. Matt. 5. In this discourse was embodied the principles of the moral law, laying down at once the whole sum and substance of the plan of true religion in specifying the kind of characters which would be essential for the subjects of his kingdom.

He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God, while many who have a form of godliness and not the power, may be content to speak the truth in a spirit of contention, engaging in controversy, talking long and loud in a bitter spirit. Such reflect no light, while the servant of God who has kindled his taper from the divine altar and is obeying the truth, is a living, walking, working representative of the power of the truth upon the heart. He is a living epistle known and read of all men. Such a life is the light of the world; of such Jesus is not ashamed to call them brethren. He will say of them as of Nathanael "Behold an Israelite indeed, in whom is no guile."

Those who obey the commandments of God are here represented by Christ as the fit subjects of his kingdom. Blessed are the poor in spirit, who feel that all their hopes of Heaven and happiness depend wholly upon the merit of Christ, that there is no merit or worthiness in them. Happy are they that mourn their own unlikeness to Christ, mourn their own sinfulness and grieve over the sins of their neighbors.

These are represented by the prophet of God as the sighing and crying ones because of the abominations done in the land. Blessed are the meek. Blessed are they that do hunger and thirst after righteousness. Blessed are the merciful and the pure in heart, and happy are the peace-makers. Blessed are they who shall suffer persecution, because they cherish and exemplify in their life these heavenly attributes, for so persecuted they the prophets which were before you.

Jesus prayed! The majesty of Heaven prayed! He wept in behalf of man. Prayer, faithful, earnest prayer will move the arm that moves the world. The minister of Christ must pray if he would have the refreshing from the presence of God. The church must pray much if they would walk in the light, as he is in the light.

MRS. E. G. WHITE.

JESUS AND THE BIBLE.

"IN the volume of the Book it is written of me." (Heb. 10: 7). Commenting on this passage of Scripture, Martin Luther says: "There is but one Book; there is but one Person. That Book is the Bible; that Person is Jesus Christ." In the highest and best sense of the great reformer's thought all devout persons agree with the truth of this noble sentiment. There are many books in the world, and of the making of more good, bad, and indifferent there seems to be no end; but the Scriptures, the Holy Bible, is still, as it ever has been, pre-eminently the Book. Just as Jesus was pre-eminent among the many who bore the same name while he lived, so he is designated in the Greek of the new Testament by the definite article. He was emphatically the Jesus. So the Bible is among other books the Bible. When Sir Walter Scott lay dying, he called to his son-in-law, Mr. Lockhart, and said: "Read to me." "Out of which book, Sir Walter?" said Mr. Lockhart. The dying poet looked at him earnestly for a moment, and then said: "Lockhart, there is but one Book. Read to me out of the Bible." Happy the man who, living or dying, comes to understand that the Bible is the Book in all the world, and that Jesus Christ, of whom the great writers of the Bible wrote, is the only person to whom he can yield his heart and mind in supreme and undivided allegiance.

If Jesus Christ was God manifest in the flesh, it is also true that the Bible, in a very high and important sense, is a manifestation of Jesus Christ in the word. The written word is the living stenograph of the Eternal and Incarnate Word, who was made flesh and dwelt among us. It is this fact that makes Christ and the Bible inseparable. Should we take Christ out of the Bible, there would be no book, in any proper sense, left. Should we destroy or deny the authenticity and genuineness of the Bible record, the world is left without Jesus Christ. Thus we come to the practical conclusion that Jesus Christ is the key to the interpretation or understanding of the Bible. In reading its sacred pages, in contemplating its great characters, in unfolding its symbols, in interpreting its types, in reading the history of the chosen people, in making research into its historic pages of creation, as well as in seeking the interpretation of its great prophecies, we need to take Jesus Christ with us as the key to unlock all. He who reads with Jesus as the key will read understandingly and be made wise unto salvation. Otherwise he will only become wise in his own conceits and probably wrest the Scriptures to his own condemnation.

From the time God announced in the Garden of Eden that the seed of the woman should bruise the serpent's head (Gen. 3: 15), until the time when John cried, in response to the apocalyptic vision, "Even so, come Lord Jesus" (Rev. 22: 20), he is seen to be the great central figure of the Book. As the sun casts a shadow before a body advancing from it, so Jesus, who was a Lamb slain from the foundation of the world, and whose goings forth have been from eternal, casts the long line of typical and ceremonial shadows seen in the Old Testament Scriptures before him. These, says the great apostle, were the shadow of good things to come—Jesus the substance of all those good things.—Rev. Geo. F. Pentecost.

ST. HELENA MISSIONARY SOCIETY.

THE following are extracts of letters received by the Society of St. Helena, Cal. A friend in Timber Ridge, Va., writes: "I have received a few copies of the SIGNS OF THE TIMES. Thought it very kind; could not think what friend I had in that far-off country who would be so thoughtful as to send so good a present. We have preserved them; find the reading good; feel much obliged, and would be still obliged for more."

From Pembroke Dock, South Wales, England: "It gives me very great pleasure to acknowledge the receipt of three copies of the SIGNS OF THE TIMES. It certainly is a very nice paper, for which I am thankful to you. I quite enjoy them."

From Yellow Hill, N. C.: "You will please receive my thanks for the copies of the SIGNS OF THE TIMES. They contain much good and useful knowledge, and I am well pleased with them. I confess my inability to discover error in them. They contain so much of Christ that his people should love to read them."

A friend in Harper's Ferry, W. Va.: "I received some copies of your valuable paper, the SIGNS OF THE TIMES. I think them very good, and love to read them."

From Gallatin, Tenn.: "I received three copies of the SIGNS OF THE TIMES, which I have given a candid perusal. I find them very interesting; just what we need in the great work of our Heavenly Master."

A friend in Lexington, Va., writes: "Your postal has been received, and several copies of the SIGNS OF THE TIMES. I thank you for the kind expressions in your card, and I have been much interested in reading your paper."

Many other acknowledgments of the benefit received from the papers have been received by different members of this Society, and all are encouraged to persevere in the work.

CAMDEN, OHIO.

HAVE just closed a five days' meeting here. This is a new church, raised up this year by Eld. St. John and others. They have erected a meeting-house, in which we held our meetings, though it is not completed. This is the third meeting-house we have built in Ohio in 1879, in places where we had no society at the beginning of the year.

I judge there are about forty Sabbath-keepers at Camden. They have good meetings and Sabbath-school. Though the roads were very bad, we had a good attendance. Many not of our faith are interested, for whom we hope. We labored principally in the missionary and temperance work, as but little had been done in these branches. It will still require much patient labor to get them well at work judiciously distributing our reading matter, and obtaining subscribers to our periodicals. The only way this can be accomplished is by personal labor with each individual.

D. M. CANRIGHT.

NEW HARTFORD, MINN.

HAVE given thirty discourses here to pretty fair audiences. The country is stirred for miles around, but the people are slow in deciding. A few honest souls have obeyed, and others are favorable.

At the close of the course of lectures, some of the people engaged one Eld. Dikeman to meet me in a discussion. We discussed the Sabbath question two evenings. His position was very easily met, as he admitted that the law is binding, and maintained the change of the Sabbath. At the close of the discussion, he told the people that if any wanted to keep the seventh day, he had nothing to say against it. Evidently the Elder was very little acquainted with the real position of Sabbatharians when he began the discussion. He was an honorable opponent, far exceeding in fairness what we usually meet.

N. BATTIN.

MT. ZION, IOWA.

DANBURY, where I labored for a while, was a hard field. The town had three dram-shops, and the people did not care to hear the truth, so I went to Mt. Zion. Here the interest was good. Seven, all heads of families, commenced to keep the Sabbath, and I think others will take a stand with us. A Sabbath-school was organized, and they hold Sabbath meetings.

J. BARTLETT.

ST. HELENA, CAL.

JAN. 10, 11, I was in St. Helena. The dedication of the meeting house, appointed for that time, was postponed two weeks, as a very heavy storm of several days had prevented the completion of some work and rendered the traveling difficult. The District Quarterly Meeting was held; also the election of officers of the H. and T. club. Steps were taken to extinguish the remnant of the debt on the house, so as to have it free when dedicated. This was a commendable move. All are of good courage.

J. H. WAGGONER.

CALHOUN, RICHLAND CO., ILL.

I HAVE been holding meetings here four weeks. We occupied the school-house three weeks, and it was then closed against us. We have since been holding meetings in private houses. Ten have signed the covenant, but two of whom were keeping the Sabbath before I came here. Several are investigating, some of whom I hope will obey. Regular Sabbath meetings have been established. I have sold \$2.90 worth of tracts, and have obtained three new subscribers for the SIGNS and one for the *Instructor*.

C. H. FOSTER.

VAN WERT AND DUNKIRK, OHIO.

MEETINGS at Van Wert closed Dec. 28. The church is now in better condition for working effectively in the tract society, Sabbath-school, and other branches of the cause, than ever in the past. The few additions made during these meetings will be a great help to the society here. Others are interested.

Jan. 1, I went to Dunkirk, and stayed two evenings. Obtained four subscribers for the *Review*, the SIGNS, and the German paper, and ten copies of the SIGNS were taken for the missionary work. The outside interest is good. The brethren are live workers.

G. G. RUPERT.

SEATONSVILLE, KENTUCKY.

I HAVE never had a more promising field of labor than this is. The interest is excellent. Fourteen or fifteen have said they would keep the Sabbath; nearly all of these are among the most responsible citizens in the neighborhood. We hold our first Sabbath meeting to-morrow. A young Disciple preacher has taken a bold stand for the truth.

I am alone, yet not alone, for God is with me. The people never lose a meeting.

My address is Seatonsville, Jefferson Co., Ky., by the way of Fern Creek.

S. OSBORN.

OVERCOMING.

THERE is a principle in overcoming which is often overlooked; it is this; we must overcome as Jesus overcame. (See Rev. 3:21.)

It is supposed by many that we are to overcome our sins, before we can ask God for the influences of his Spirit; now the truth is, that the victory that God requires, cannot be attained in our own strength. A person might battle with his sins a thousand years in his own strength and they would still gain upon him; while he would resist one sin, another would come in, and another, and he would find in his motives and principles of action, self coming to the front at every turn; and his efforts would be vain and fruitless as sailing in a balloon against a tempest; thus it often happens that persons attempt confidently a Christian life and losing sight of the true principles of overcoming fail in the attempt.

Now how did Jesus overcome? Was it not by having much of the good Spirit of God? He had the Spirit of God without measure or limit; (see John 3:34)—he lived constantly in a higher and elevated position than the people of the world; he had such a degree of the Spirit of God, that never for a moment did he drop to a level with the wicked careless world around; continually he kept before his mind, his high and noble parentage, and the character he had maintained in Heaven, continually he realized his responsibility to his father to do his will and obey his commands, and continually he labored to elevate his fellow-men above the low, groveling carnal things which intoxicate and benumb the moral powers and render man almost a brute.

In living above the world, our Lord did not become proud and reserved and unsocial or misanthropic; but his elevation of mind was of that kind, which is possessed by the inhabitants of

Heaven; it was accompanied by humility and holy love, so that he was agreeable to all from the peasant to the prince; and childhood and old age alike were charmed by his conversation, and his life: he lived so near to God, and had so much of his Spirit that it became his delight to practice the works of virtue and truth, and holy love; the presence of the Spirit of God in the heart produce the same fruits in the hearts of men that Jesus manifested in his life. Some of these fruits are love, joy, peace, long-suffering, and gentleness, goodness, and faith. (Galatians 5:22.) Now the presence of the spirit of God produces these and all other Christian graces; and has the power to lift the soul up out of the old ruts of habit and fix the mind upon God, and cause the heart once opposed to God and hating his character and dreading his power to love him and to admire his works and to love his creatures; the Spirit of God moved upon the elements in the beginning, and brought order out of confusion. (See Gen. 1:2.) So the same Spirit which was active in the creation of all things, is now just as active in restoring order in the heart of man; therefore, says Paul, (Eph. 4:30) Grieve not the Holy Spirit of God.

As well may corn and wheat grow without rain and sunshine, as for you or I to overcome a single sin without the aid of his Holy Spirit; therefore to show to man the importance of this principle the apostolic church was planted in the world by the all powerful agency of the Holy Spirit; and when corrupt principles and practices prevailed, the Spirit of God was grieved away from his people, and the man of sin was developed because of a settled habit of unbelief which followed a long course of wrong doing and the prevalence of error.

But how shall we overcome? we see from the arguments here adduced, which are certainly founded upon the word of God, that the agency of the Spirit of God is necessary in this work; but how shall we obtain this priceless gift? certainly it is by prayer and supplication; prayer elevates the petitioner in the very act of asking God for his Spirit; but when he feels the Spirit of God in his heart, whispering peace and pardon to his soul, he feels that sin is a vile and hateful thing, and this is a victory that he could not attain in a thousand years in his own strength, but by the power of the Spirit of God, it is gained by prayer and supplication.

Here is the very place where watchfulness is needed; for here many have failed to hold their ground; for Satan will come in and say to the soul rejoicing in God, that this is a sanctified state of mind, and he is now out of danger, and so self-complacency comes in, and the Spirit of God is gradually grieved away, and backsliding and apostasy often follow; no; there is no safe place here below, as Jesus was always on the watch against Satan's wiles, so must we be always on guard; the work in us must go on from step to step until our work is done, and all in the Spirit of God.

JOSEPH CLARKE.

THE JEWS REQUIRE A SIGN.

THE fulfillment of prophecy in the advent and mission of Jesus was not sufficient to satisfy the Jews. They asked for a sign in the sky. They were not indulged in this; the word to them was, "They have Moses and the prophets, let them hear them;" and "if they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead."

A very pious old lady, in the place from which I write, owns that we are keeping the right day, the one mentioned in the fourth commandment, but is praying earnestly that if it is her duty to keep it the Lord will make her sick or lame some Sabbath morning, or in some way make it impossible for her to work on that day, and then she will believe that she ought to turn and keep it. I hope she will obey the word of God, whether he grants her request or not. We should not ask God for a sign whether we should obey his word or not, plainly expressed. But I hope to hear that her convictions have resulted in obedience. If God is willing to wet and dry the fleece for her, I will not object.

R. F. COTTRELL.

MEEKNESS, like most other virtues, has certain limits, which it no sooner exceeds than it becomes criminal. Servility of spirit is not gentleness but weakness, and if indulged under the specious appearances it sometimes puts on, will lead to dangerous compliances. They who hear innocence maligned without vindicating it, or religion profaned without resenting it, are wicked, not gentle.

BEYOND THE GRAVE.

WHAT man can doubt there is a God?
Or who can think without a pain,
When friends are laid beneath the sod,
That we shall see them ne'er again?

Indeed, the parting must be drear,
And doubly sad the heavy heart,
If not a ray of hope can cheer
When dearest friends this life depart.

And well the mourner's tears may fall,
If death shall never more release
The loved ones who await the call
Of Christ, the mighty Prince of Peace.

Our lives at best are here so brief,
And oft with sorrow so forlorn,
That death is almost a relief,
In view of resurrection morn.

No mortal man can fully sense
The bliss that waits us o'er the wave,
But still we hope for recompense—
Eternal life beyond the grave.

Oakland, Cal.

G. E. SMITH.

COMPANY MANNERS.

ALMOST all of us know what it is to have best things. In dress, furniture, rooms, and personal belongings generally, there are almost always an upper and an under crust, and a division into two classes—one for show, and the other for use. But it is not merely our persons and our rooms that we put into company dress for high days and holidays; we put our minds, our tempers, and our manners as well. Only the most marvelously amiable people have no company tempers at all, but are as sweet and placid on work-days as on Sundays; and only the very highest state of artificial good breeding combined with this natural perfection of temper, makes us uniformly courteous to every one, irrespective of station or of degree of intimacy.

Nothing is more rare than this unvarying good breeding; for just as fine ladies wear their court plumes only on court days, and as queens lay aside their crowns and go about in caps and bonnets like ordinary folk, so the gala dress of minds and manners, which is adopted for society, is dropped for the slipshod undress of home; and the people who have just now been the very pink of politeness in a neighbor's drawing-room, became nothing better than bores at the family fireside, where there is no one to dazzle or to win.

The perfection of manner alone, even if it go no deeper than the outside, is a charm beyond that of mere beauty. The one is the result of education—that is, intellectual and spiritual; the other is only the raw material—a natural gift, not won but bestowed, and, though attracting personal love, reflecting no honor. What we mean by a thorough gentleman or a high-bred lady is one who has no veneer of company manners, but whose whole nature is so penetrated with the self-respect of courtesy that nothing coarser can be shown under any provocation. This is an immense power in those who possess it. Nothing weakens a righteous cause so much as intemperate language in supporting it; and nothing tells more against a good principle than bad manners in those who uphold it. When men swear and fume, and use hard names, and make themselves generally disagreeable and insulting, it does not signify to the aggrieved in what cause or in whose service they are so comporting themselves. Human nature is but a weak vessel for holding justice at the best, and we may be sure that the natural inclination of most people would be against the cause advocated by such unpleasant adherents.

Speaking broadly, and from the widest standpoint of national characteristics, we would say that the Italians, of all European nations, have most of this solid courtesy throughout; not a stately, but a good-tempered courtesy—by no means chivalrous in the way of the stronger protecting the weaker, and for self-respect keeping watch and ward over the fiercer enemies within the soul, but rather deferential, as assuming that every one is better than themselves. When an Italian does give way to passion he is dangerous; but when in a good fair-sailing humor nothing can well exceed the almost feminine sweetness of his courteous demeanor. The French have a coarser core, that comes through the veneer on occasions when you touch their self-love or their jealousy; and the core of French discourtesy is very coarse indeed when really got at. We English have not

a very fine veneer at any time, and the rougher grain below even that not overpolished surface rubs up without much trouble. But then we pride ourselves on this rough grain of ours, and think it a mark of honesty to let it ruffle up at the lightest touch. Indeed, we despise any thing else, and have hard names for a courtesy that is even what the Americans call "clear grit" throughout; while as for that which is only veneer, stout, or slender, there is no word of contempt too harsh for the expression of our opinion thereanent.

We are so far right, in that company manners put on for show and not integral to the character, nor worn in daily life, are an abomination to souls understanding the beauty of truth. But we need not be so frightfully severe against all kinds of surface smoothness as we are, and condemn the polish of material, and the seeming of veneer as sins identical with each other. In this confusion of cases we are wholly wrong and unjustifiable; the one being a virtue attained only as an ultimate grace, and by immense labor—the fruitage of a long and well-cultivated garden; the other being just so much poonah-painting, or potichomania, or wax-fruit show—got at with no trouble at all—pretense and pretentiousness, and nothing more.

What can be more detestable than the things we see and hear at times from gentlefolks, whose gentlehood is in name, and appearance, and style of living, and the banker's book, rather than in anything more substantial? Take the woman who rates her children, and flouts her husband when they are alone, but who is all smiles and suavity to the people next door, whom she despises—the girls, who are snappish and peevish to each other, but who put on their sweetest graces for the benefit of young Corydon and his sisters, diligently ironing down those rugged seams of theirs while turning the smooth side outermost, that young Corydon may think the stuff all of a piece throughout, with no jagged joinings anywhere—papa, who comes home "as cross as the cats," as the Irish say, letting the home life go shabby and slipshod for want of a little of the courtesy he bestows so lavishly on his guests, not a man of whom he likes, nor a woman of whom he fancies—"the boys," who make their sisters feel the full weight of masculine insolence and neglect, while to their sisters' friends they are everything that is chivalrous and devoted, as "boys" should be—can anything be less of the substance of gentlehood than these? And yet how often we meet with them in the world! Each of these represents a distinct section of the coarse core veneered—just so much plausible hypocrisy covering up an inner sin, as a silken coat hides ragged linen—just so much domestic misery that might be avoided if folks cared more for reality than for show, and thought the solid pudding of happiness better worth having than the frothed cream of praise. The fiddle is hung up behind the house door in too many homes, and suavity is laid aside with the dress suit. And yet it would seem by the merest common-sense calculation that as home is the place where we live, and where nine-tenths of our days are passed, home happiness and family peace are far in advance of any outside pleasures or barren social reputation, and should be the possessions we ought most to cultivate. But common-sense calculations have very little to do with the arrangement of our affairs. We lay aside our company manners with our company coats, and make ourselves what we call "comfortable" at home; that is, we give way to any natural peevishness of temper we may have, and suffer ourselves to go slipshod and unpleasant, both in mind and body, for the benefit of those who are nearest and dearest to us.

The cause of this lies in the kind of home we of the middle classes make for ourselves; in the excessive exclusiveness and isolation which we think the only safe or decent mode of life; in the belief each man has that the four walls of his titular castle are built of better brick than any other man's four walls, and inclose pearls of price that would be spoilt if allowed to be set beside other pearls of as great price. No check of public opinion reaches the home circle of the middle classes, save on those rare holiday occasions which call forth company manners. Even a "lodger," though becoming by time part of the family, necessitates a little self-control, wanting in the ordinary conditions of a home life; for no one likes to show the worst of himself, or herself, to a person not connected with him, or her, by blood

or marriage. To people who can take up their hats and umbrellas, and walk out of the house at their own sweet wills we are considerate and courteous. We lavish on strangers, and we starve our own.

There is no greater education into vulgarity than home carelessness. A man or woman brought up under such a system is ruined for all the reality of refinement in after years. The surliness too often allowed at home, where children are permitted to be snappish to each other, disobliging and discourteous, ruins the manners as much as it hurts the mind. Hence we come to company manners, to a sickly sweetness put on simply for the occasion, to a formality of speech, and an oppressiveness of attentions, to an exaggerated politeness that is so terribly afraid of transgressing into liberties as to be absolute bondage, and to all the silly little affectations belonging to the condition.

We never know any one whom we have not lived with, and even then not always. To be admitted into the Temple does not include entrance into the adytum; and we may remain for weeks in a house where master and mistress and maids are all reticent alike, and may know nothing of the reality underlying the surface. People of whom I once knew something, and who were notoriously ill-matched, but marvelously polite, could keep their house full of company, and yet allow none of their guests to find out that the husband and wife were not on speaking terms. All the communication between them, that was absolutely necessary, was carried on by writing. Personally, these two, dispensing smiles and civilities to all around, held no direct intercourse. Yet they managed so well that no one saw through the screen.

With company manners and company dress, there is also a company voice. Who does not know that false voice of society? Mincing or thrown boldly forward, flung into the chest or pitched up into the head, it is all the same—the company voice, accent, choice of words, and register—all artificial alike. And there are company gestures. People sit, and stand, and walk, and use their hands according to the different degrees of familiarity in which they stand toward their society. There is a vast deal of company make-believe among us; and if we would only give half the time we now bestow on "looking pretty" and "behaving pretty" in society, to being sweet tempered, and amiable, and careful of pleasing, at home, it would be all the better for ourselves and our families, and a gain in the way of true civilization.—*All the Year Round.*

KNOW HIS DUTY.

OWNERS of ships, (especially when they are mere landsmen), are as unwise to interfere with the sailing-orders of their skillful seamen as the President would be to interfere with the command of one of his generals on a battle-field. It however, is not every officer placed in such embarrassment who knows how to put the case so skillfully as did the captain of the steamer *Commonwealth*, as told by the New York correspondent of the *Boston Journal* :—

I was on board a Sound steamboat in a snow-storm one night before Thanksgiving. The president of the company, the treasurer, and two directors were on board. All at once there was a rattling of the chains, and it was evident the anchor was down. The officers rushed up to the captain's office and exclaimed—

"What does this mean, Capt. Williams?"

"It means that I have anchored the boat."

"But to-morrow is Thanksgiving. We must get home anyhow. The old *Commonwealth* has weathered worse gales than this."

The captain sat down at the table and wrote a positive order from the president, treasurer and directors, to raise the anchor and proceed against his own judgment.

"Sign that order, gentlemen, and I will proceed."

Of course not one of them would sign it.

"That's the way it is," said Williams. "Not a man of you would take the responsibility. You want me to violate my own judgment, and if anything happened, you would turn on me and say, 'You are a sailor and we are not.'" And the old boat did not budge until morning.—*Youth's Companion.*

ONE cannot overcome Satan by feeling nor by past experience.

THE SIGNS OF THE TIMES.

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

SIGNS OF THE TIMES TO ENGLAND.

MUCH good has been done by our T. and M. workers in sending the SIGNS OF THE TIMES to Eld. Loughborough, who has remailed them to all parts of the British dominion. This work has been hindered of late by the new and oppressive postal law which requires two cents postage for each paper not exceeding two ounces in weight.

"We have just received an inquiry from one of our tract society members in reference to transferring copies of *Signs* from clubs here, to Bro. Loughborough in England. I write to ask what the extra charge would be per copy, or what would it be for five copies?"
ADDIE S. BOWEN.
"Rome, N. Y."

We have just completed arrangements with Maurice's European Express Co., by which we can send the SIGNS and other papers to Southampton at one-half of the rates of postage. Let those who wish to send clubs of the SIGNS, *Review*, and *Good Health* to Eld. Loughborough, order them mailed, "Eld. J. N. Loughborough, care *Review* and *Herald*, Battle Creek, Mich." Here they will be made up weekly into a small package, and forwarded by express. The yearly expense per copy of forwarding our papers to Eld. Loughborough would be on the SIGNS, 50 cts; *Review*, 75 cts; *Good Health*, 25 cts; *Youth's Instructor*, 15 cts.

Let those wishing to send clubs of these papers to Eld. Loughborough add the sums named to the price of the papers to American subscribers.

W. C. WHITE.

NOT INCORPORATED INTO THE NEW COVENANT.

"THERE is no possible way to sustain the seventh-day Sabbath but by proving one of two things: 1. That the old covenant is now binding upon all mankind; or 2. That the fourth commandment has been incorporated into the new covenant; neither of which has yet been done." So says a recent writer.

One other way is possible; and that is to prove that the ten commandments are not the old covenant. Whoever will read the old covenant, as recorded in Ex. 19:3-8, will see that the covenant was made before the people heard the voice of God proclaiming his commandments. And in chap. 24, where we have the account of its dedication with blood (Heb. 9:20), Moses said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." The words and the covenant concerning them, are self-evidently two things. The covenant consisted of mutual promises. The people promised to obey the voice of God, and on this condition God promised to make them a peculiar treasure to himself above all other people. And after this, God uttered his voice in the hearing of all the people. Concerning this, Moses said, "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

That person's mental powers are not to be envied, who cannot see the distinction between the covenant and the commandments of God, obedience to which was made a condition of his promises; and the candor and honesty of those who will not see it are not to be coveted.

The old covenant, we admit, is superseded by a better one, the new. But this writer says that the fourth commandment has not been incorporated into the new covenant. Where does he find the new covenant? I suppose he alludes to the revelations written in the New Testament. In this volume the Sabbath is mentioned nearly sixty times, and it is always designated by its sacred title, as if no strange thing had happened to it. But says our writer, "The Lord's day is the memorial day of the new covenant." By the Lord's day he means the first day of the week. Now we ask, when and where was the first-day Sabbath incorporated into the new covenant? Can any one tell? Where is the record of this new "memorial day?" Is there any "possible way to sustain" the first-day Sabbath, but by showing its place either in the old or the new?

"Memorial day of the new covenant!" who ever read or heard of such a thing? New inven-

tions must have new titles; and of course every one may give names to his own children. And it seems much easier for some to invent new doctrines, than to yield to those that are taught in the word of God.

R. F. COTTRELL.

ITEMS OF NEWS.

—San Francisco's "Emperor Norton" is dead.
—Trevina has defeated the Revolutionists in Mexico.
—The Czarina of Russia is at the point of death at Cannes.
—Senator Lamar, of Mississippi, has been stricken with paralysis.
—The tendency of the price of wheat at Mark Lane, London, is downward.
—The Brooklyn (N. Y.) Board of Aldermen have a prize fighter for clerk.
—Sir Garnet Wolsley becomes Commander-in-chief of the armies of the Indies.
—A terrible famine prevails in the districts of Baskaleh and Bayazaid, in Armenia.
—General Daza, President of Bolivia, has been deposed, and has fled the country.
—President Prado, of Peru, has left for Europe, and Pierola is announced as Dictator.
—The *Presse*, Vienna, is of the opinion that a war between Russia and England is inevitable.
—A collision of trains occurred on the New York elevated railway January 4th. No one was hurt.
—The Unitarian and Jewish congregation at Kalamazoo, Mich., united in service on Thanksgiving day.
—The fund instituted by the Lord Mayor of London for the relief of the distress in Ireland, aggregates £5,000.

—Advices from Havana report the steamer *Pico* a total wreck, near Maracaibo. The passengers and crew were saved.

—By an explosion in a celluloid factory at Newark, N. J., January 5th, four men were killed and two seriously injured.

—Dr. Rudolf Falb claims to have discovered that the languages of the Indians of Peru and Bolivia, are from Semitic roots.

—The buildings of Carlton College, Northfield, Minn., were burned on the 23d ult. The college was closed at the time for vacation.

—Maine is now in the position which Louisiana occupied several years ago. It has two Governors and two organized Legislatures.

—As the result of General Mosby's pointing out the incapacity of Minister Seward, he is likely to lose his Consulship at Hongkong.

—The Kanawha Valley (Va.) miners are in a state bordering upon insurrection, and the militia have been called out to preserve order.

—The recently appointed supervising architect of the New City Hall, San Francisco, is denounced by the papers of that city, as thoroughly incompetent.

—Jan. 14, four hundred and eighty sacks of Australian mail left Omaha, via San Francisco; the heaviest Australian mail that ever passed over the road.

—The St. Petersburg *Golos* considers that events are taking such a direction that in all probability the Balkan and adjoining provinces will come under Russian influence.

—The death of William Hepworth Dixon, the writer and traveler, and long editor of the *London Athenaeum*, at London, on the 27th ult, is announced. The cause was apoplexy.

—The *Catholic Review* says:—"A man cannot be a good Catholic and be ignorant." To which the *Christian at Work* responds:—"What hosts of bad Catholics there must be!"

—The Philadelphia *Times* thinks that "a proud desire for showy and costly houses of worship is at the bottom of the financial troubles of nearly all the debt-burdened churches."

—Kossuth, the Hungarian patriot, is said to spend ten hours a day in preparing a book of his personal memoirs, writings, and speeches, which is to be published in five languages.

—The Commune of Oberammergau has built a new theater for the representation of the "History of the Sufferings and Death of Jesus," which will be given in the famous valley next summer.

—For the past week the overland trains have been frequently delayed by the snow in the Sierras. The storm there was one of the severest for years. Sheds were destroyed, the snow in some places being twenty-five feet deep on the wrecks.

—The Mt. St. Gothard tunnel is now within less than 500 metres of completion, but the difficulties encountered during the past few weeks, owing to a fault in the strata and an influx of water, will retard by a month, the junction of the two galleries.

—The Keene Wheat Syndicate have 16,000,000 bushels of wheat shut up in the Chicago elevators, and as the price of wheat at New York is lower than the prices paid for the wheat, the "corner" is evidently a failure, and the biters are likely to get bitten.

—The late Bishop Whittingham, of Maryland, if not a Ritualist, suffered the Ritualistic party to have all things their own way in Baltimore. But one of the first official acts of Bishop Pinkney, his successor, is a pastoral forbidding any Ritualist officiating in any church in the diocese of Maryland. It entirely cuts off from service, unless they submit, some Ritualists against whom it was aimed.

—Clerical intolerance in England is not confined to the church-yard, as the Rev. Carr Glyn, Vicar of Kensington, is finding out. This gentleman is lessee of a house in Kensington, the lessors being the vicar and curate of another London parish. Mr. Glyn has turned the house into a boys' coffee palace, and, it will hardly be credited, the reverend lessors have begun an action of ejectment against him for so doing. It is pretty well understood that if Mr. Glyn, who is one of the most hard working clergymen in London, had stuck to questions of candles, ornaments and vestments, instead of trying to do some real good in the world, he would have been free from such annoyance and parsonic opposition.—*Christian at Work*.

—Dr. Philip Schaff, President of the American Bible Revision Committee, says, concerning the work of Bible Revision, that the New Testament Company of the American Bible Revision Committee held their last meeting on Friday and Saturday, December 26th and 27th, and finished the second revision of the Book of Revelation. In their next meetings they will consider the final action of the British Company on their work. It is expected that the revised New Testament will be finished and published by the English University presses during the year 1880, which is the fifth semi-centennial of the publication of Wickliffe's Bible, the first complete translation of the Old and New Testaments into the English language. The Old Testament Company have at their last session revised for the first time the translation of the Book of Job up to Chapter II:14.

BUSINESS DEPARTMENT.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

RECEIVED FOR THE SIGNS.

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SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWO.



THE year 599 B. C. is marked by the birth of Cyrus, the famous founder of the Persian monarchy. His mother was Mandana, daughter of Astyages, king of the Medes; and his father was Cambyses, king of Persia. A year before the birth of Cyrus, a son was added to the royal family of Media. This was Cyaxeres, called in the book of Daniel, "Darius the Median." He was brother to Mandana, the mother of Cyrus, and consequently bore the relation of uncle to Cyrus himself.

When Neriglissar came to the throne of Babylon, a violent war sprung up between him and the Medes, whereon Cyaxeres, who had just then ascended the throne of Media, called Cyrus out of Persia to his aid. In the first pitched battle the Assyrian army was routed and Neriglissar slain. He was succeeded in the kingdom of Babylon by Laborosoarchod, nine months, and then by Belshazzar, who was the last of the Babylonian, Assyrian, or Chaldean kings, as already noticed.

The war continued with uninterrupted success on the part of the Medes and Persians, under the command of Cyrus, who was generalissimo of both armies, until in the beginning of the sixteenth year of Belshazzar, Babylon was the only city that held out against him in all the East, and he sat down before that in a regular siege. To attempt the conquest of such a city was no ordinary undertaking. Babylon was sixty miles in circumference, perfectly square, the length of each side being fifteen miles. Its walls were impregnable, being eighty-seven feet thick, and three hundred and fifty feet high. The number of troops within for its defense was very great, and the city was stored with all sorts of provision for at least twenty years. Thus furnished the Babylonians scoffed at Cyrus from their lofty walls, and derided every effort he made against them. But he had been called by name and appointed to his work, by the Lord of hosts, over two hundred and sixty years before (Isa. 44), and therefore, as an instrument of Providence though he knew it not, he moved on in his great undertaking. The predictions concerning the taking of Babylon, the people who should accomplish it, and the particular circumstances that should attend it, may be found by those who take pleasure in noting the exact accomplishment of God's word, by a reference to the following passages: Isa. 13:17-22; 21:2; 47; Jer. 50:51.

Though an apparent digression, the reader will be interested to spend a moment considering by what means destruction came so suddenly upon them ere they were aware (Isa. 47:11; Jer. 1:24), while the king and the whole city were giving themselves to feasting, drunkenness and revelry, in the most apparent security. Dan. 5. The river Euphrates, upon the banks of which Babylon was situated, ran directly through the city. The banks being low, in order to secure the city from inundation (as the river overflowed every year when the snows melted upon the mountains of Armenia, as the Nile overflows Egypt), high walls of brick and bitumen, of the same thickness as the outer walls, were built on each side of it along its entire course through the city. While these were building (their foundations being laid as low as the bottom of the river), the whole river

was turned from its channel into an artificial lake, forty miles square, prepared to the west of Babylon to receive it during this time. This being found convenient for the receiving of the surplus waters every year, to be from thence let out to water the country as needed, through the year, it was preserved till the time of Cyrus. In the walls above mentioned, against every street that crossed the river, on either side were gates of brass, and from them steps leading down to the water.

With these facts before us, we are prepared to understand the stratagem by which Cyrus, after a siege of nearly two years, made himself master of the place. He first dug a trench broad and deep around the city, and having ascertained that upon a certain day approaching, an annual festival was to be kept, in which the whole night was usually spent in revelry and dissipation, he resolved to take advantage of the disorder that would then prevail, and execute his scheme. He therefore stationed a body of men at the point where the river came out of the city on the lower side, and another at the upper side where it entered, with orders that when they should find the water of the river so reduced as to make it fordable, they should rush into its channel, and thus enter the city. He then sent up a body of men with orders at a given time to break down the embankment at the head of the canal leading to the lake above mentioned, and thus turn the river that way, while at the same time he opened the trench which he had dug around the city, and turned the water of the river also into that. Thus its channel through the city was rendered comparatively dry, and the soldiers entered in as ordered. But having secured this object, what was now to be done? for the walls on each side of the river were closed with huge gates of brass; and there was no earthly power then available that could scale those walls or force those brazen gates. But Providence had removed all difficulty here; for in the confusion of that night of impious feasting, these gates were all left open. It was doubtless in reference to this that the Lord had spoken by the prophet, I will "open before him (Cyrus) the two-leaved gates; and the gates shall not be shut. I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. 45:1, 2. Thus the army of Cyrus found free entrance into the very heart of the proud city of their enemy.

From this scene turn to the palace of the king. "Belshazzar the king," says Daniel, who was there to witness it, "made a great feast to a thousand of his lords." Chap. 5. And when he had brought forth the vessels of gold and silver, which had been taken by his grandfather, Nebuchadnezzar, from the temple of the great God at Jerusalem, and was drinking wine from them with his princes, wives and concubines, and praising their gods of gold and silver, suddenly there flashed out upon the wall the appearance of a part of a man's hand, tracing mysterious characters, of fearful import. Then did the king's countenance change, the joints of his loins were loosed, and his knees smote together under the keener smitings of his conscience. The astrologers were called in haste to interpret the writing. Failing in this as they before had failed on the dream of Nebuchadnezzar, Daniel is called in to explain the mystery. Then the hand vanished; and the writing that was written had this interpretation: "MENE; God hath numbered thy kingdom and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided and given to the Medes and Persians." And while the recording angel was writing out this sentence before the eyes of the guilty king, the legions of the Medes and Persians were pouring in through the two-leaved gates of the river walls, to its execution. They met at the palace as previously concerted, and upon the guard's opening the gates to ascertain the cause of the uproar without, they rushed in and slew the king. "That night was Belshazzar king of the Chaldeans slain," says the simple and comprehensive record of the Scripture, "and Darius the Median took the kingdom." We fear that not to Belshazzar alone is the sentence applicable, "Thou art weighed in the balances and art found wanting." How many of us, dear reader, should we be weighed in those scales by which God estimates the moral worth of mankind, would be found wanting? U. S.

*Called father in Dan. 5, according to the usual style of Scripture, in which any ancestor is frequently called father, and any descendant, son.

THERE is no salvation of the soul, no hope of everlasting life, but in the Cross.

THE HONOR THAT COMES FROM GOD.

THIS alone is worthy of being sought by us. It is never bestowed upon those who are unworthy to receive it. It is never gained by false pretenses. Intrigue will not secure it. Selfishness will not accomplish anything in the effort to wrest it from its rightful possessor. It is given only to those that God approves. He judges of men's conduct by the motive which prompts that conduct. He confers honor when the motives are pure, and the acts are right. But he is very careful to know that his honor is our highest aim. That this may be manifested beyond all dispute, he takes care to test his servants by placing them in such spheres of action as shall show that they labor not to please themselves, nor even to gain the applause of their brethren, but solely to honor him whose servants they profess to be.

When he finds those who seek his honor only, how greatly pleased is he with them! "Them that honor me," says God, "I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. And Jesus says, "If any man serve me, him will my father honor." John 12:26. There is one direct road to this honor. It is to seek only to please God. Humiliation, and not advancement, will come first. The singleness of our purpose, the purity of our motives, and the unselfishness of our character, is to be made evident by the course we pursue. Indeed, he may withhold everything but humiliations and crosses. If so, let us say, "Even so, Father, for so it seems good in thy sight." Let us accept these things with cheerfulness. They are tokens of the loving kindness of God to us. The course we pursue in these very things is to determine whether we are worthy of honor from God or not. If we are found ready to bear the cross of Christ, even where we cannot always have the approval of the people of God for the time being, our singleness of purpose is thereby plainly revealed. Let us remember to honor God, and he will in due time honor us. Let us wait the Lord's time, and fill up the interval by patient continuance in well-doing.

J. N. A.

CONDITION OF THE WORLD AND CHURCH.

IT is admitted on all hands that the world is in a terrible state of wickedness. And this state of things is growing worse and worse. And what hope of reformation is there, while the professed church looks on with indifference, seeing, unless they are blind, the world, according to the prediction of our Saviour, as it was in the days of Noah, and does not raise the voice of warning to flee from the wrath to come! nay, but even covets to be in darkness and not to realize that the day of the Lord is about to come upon them as a thief. They propose to attend to the practical part of religion, and let the prophecies alone; which is equivalent to having a form of godliness, denying the power—the very position the unbelieving Jews occupied at the first advent of Christ, and which caused their rejection of God.

And is there not learning with the ministry of these days? And do not learned ministers know that such a line of prophecy as that of Dan. 7, and being so clearly interpreted, is fulfilled in every particular but the very last—the utter destruction of the Antichristian, papal power, and of the body of the beast itself, and the establishment of the everlasting kingdom of God under the whole heavens? Do they not see that Babylon, Persia, Greece, and Rome, have all had their day of rule; that Rome has been divided into ten kingdoms, that the papacy arose among them, before whom three fell, and that its full time of 1260 years is run out, and its dominion is gone and its influence being consumed; and nothing is left but its destruction by the brightness of Christ's coming? 2 Thess. 2. And professing to be the teachers of the people in divine truth, can they hope to escape the coming wrath, and be guiltless of the blood of souls, while they do not, and will not, warn the people of impending danger, but oppose every effort in that direction? Wo! to Babylon; she is fallen, and about to be destroyed.

R. F. COTTRELL.

A CHAIN with all its links sound but one is not to be trusted. A pest-house with all its rooms disinfected except one is not a safe place to stay in. A payment which lacks a dollar is not in full. He who sinks within an inch of the rope thrown him, perishes as surely as though in mid-ocean.

During this period of the church the message of the second coming of Christ is proclaimed, and the duty to watch for that event is enjoined. Those who do not watch will be overtaken by Christ's coming as by a thief, verse 3, while those who do watch are not in darkness, that that day should overtake them as a thief. 1 Thess. 5 : 4.

There are a few names even in Sardis, which have not defiled their garments. These come out of the different branches of Babylon, and unite upon the glorious theme of the second advent of Christ, leaving their denominational tenets behind, and form the church of brotherly love.

(6.) Philadelphia signifies "brotherly love," and expresses the position and spirit of those who received the advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind, and every heart beat in unison as they gave the alarm, pointing to the coming of the Son of man as the consummation of the true believer's hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and his praise on every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Spirit, and pure, fervent love for each other, which true believers then enjoyed.

The Son of God is the rightful heir to the throne of David, and is about to take to himself his great power, and reign, hence is here represented as having the key of David—*key*, a figure of power. The throne of David, or of Christ, on which he is to reign, is in the capital of his kingdom, the New Jerusalem now above. The opening and shutting, mentioned in the address to this church, can refer only to the change of ministration from the holy to the most holy of the heavenly sanctuary, at the end of the 2300 days, in 1844. It was then that the ministration in the holy place closed, and the ministration in the most holy for the forgiveness of sins, and to cleanse the sanctuary, was opened by Him that hath the key of David.

"Behold, I set before thee an open door." Compare this with Rev. 11:19. We can apply texts of this class to no other events than to Christ's entering the most holy in 1844, and opening his ministration there, where is the ark of ten commandments; hence, since that time, the Sabbath, with the whole law of God, has been present truth in a special sense.

Compare with the above texts, Dan. 7 : 13, 14 ; Ps. 2 : 8, 9 ; Rev. 11 : 15 ; Matt. 25 : 10. That Christ receives the kingdom, takes the throne of David, before his second advent, is plainly taught. This union is represented by the marriage of Matt. 25 : 10, and is called "the marriage of the Lamb." Rev. 19 : 7. Since 1844 has been the patient, waiting, watching time. "Here is the patience of the saints; here are they that keep the commandments of God." Rev. 14:12. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:35, 36.

Those who keep the word of Christ's patience, will be kept from the hour of temptation which is to try all the world. Those who now live in patient, faithful obedience to the commandments of God and the faith of Jesus Christ, will be kept in the dreadful deciding hour before us. Rev. 13:15-17.

The personal appearing of Jesus Christ is also expressed in this address, Behold, I come quickly! This shows the application of the testimony to the church in Philadelphia, to that period when Christ's second advent may be scripturally looked for, and shows the absurdity of that theory which makes the seven addresses to the churches, narratives of matters of fact which occurred, or were to occur, in seven of the churches of Asia Minor, in John's day. There are no such expressions in connection with the first three churches, from the fact that they did not reach down near the end.

In this address the overcomer has the promise of being made a pillar in the temple of God, to go no more out, which here must mean the church, 2 Cor. 6:16, where he is established in the truth, and finally sealed. And let it be distinctly under-

stood that these are all marked direct for the New Jerusalem above, and not for Old Jerusalem where our age-to-come friends think of going. God save us from that mark. These have written upon them, *God, New Jerusalem*, because they are the property of God, purchased by the blood of his dear Son, to be taken to the New Jerusalem. How glorious the promise, "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name."

(7.) Laodicea signifies "the judging of the people," or according to Cruden, "a just people," and fitly represents believers in the last message in the great day of atonement, or judgment of the house of God, while the just and holy law of God is taken as their rule of life. They are described as being neither hot nor cold. As a body they have not that zeal, devotion, and those good works which are taught in the Scriptures, and yet their efforts to keep the commandments of God and the faith of Jesus are such that they cannot be said to be cold. They say they are rich and increased in goods, and have need of nothing. They say this, because they believe their condition in spiritual things, and their standing before God, is such. But they are under a most terrible deception, as shown by the declaration, "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The words, "and knowest not," vindicate them from all charge of hypocrisy. They honestly think their condition very good, when it is very bad. This is a period of dreadful deception in spiritual things, hence pointed testimony is called for to arouse the deceived to their real danger. The very climax of deception, in which Satan may most exult, is a spirit of fear for the result of the plain and pointed testimony.

The people, and especially unconsecrated professors, love smooth things. They love to be deceived. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and *my people love to have it so*; and what will ye do in the end thereof?" Jer. 5:30, 31. The true Witness counsels the people of God at this time to buy of him tried gold, which may represent true faith; white raiment, which may represent grace from him to enable his people to live a spotless life; and to anoint their eyes that they may see, which may represent the influence of the Holy Spirit upon the mind, which will remove the dreadful deception upon it, so that they may correctly understand their true position and duty at this time.

He stands at the door of the heart, knocking for admission; but spiritual blindness on the part of the lukewarm shuts him out. He pleads for admission, and promises those who will hear his voice, and open the door, that he will come in and sup with them, and they with him. In this appeal, the Son of God uses most touching figures, which illustrate his matchless love for his people who are thrown upon the deceptive perils of the last days, and then closes his special message to them with a soul-inspiring promise of the highest exaltation: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In this appeal, the true Witness sets forth, first, the terrible deception of the lukewarm; second, their danger, and fate if they thus remain; third, the requisite zeal in repentance; fourth, his willingness to impart to them great blessings; and fifth, points them, on condition that they overcome, to a seat with him on his throne in the kingdom. This is enough! O God, let thy Holy Spirit strike this message home to the heart of every Laodicean.

The seventh is the last church. The number seven represents fullness, perfection, completion. There will be no eighth church to come out of the seventh, as taught by some restless fanatics. The seventh church now existing, keeping the commandments of God and the faith of Jesus, will be purified and prepared to meet the Lord at his coming.

10. *The Seven Trumpets.* Political events are

fitly symbolized by trumpets, the chosen heralds of war and revolution. The seven trumpets of Rev. 8, 9, and 11, bring to view the great political events in the decline and fall of the Roman Empire, and reach over past the destruction of all earthly kingdoms, and of sin and sinners, to the time when Christ shall be the great King, and his dominion shall embrace all the earth.

The first trumpet was fulfilled in the first invasion of the Roman Empire by the Goths under Alaric, commencing A. D. 395. The second trumpet points to the terrible inflection of disaster upon the empire by the piratical Vandals under Genseric, 428-468.

Attila and his warlike Huns responded to the call of the third trumpet. Under the fourth trumpet, the Ostrogoths, Theodoric and Odoacer raised their thrones on the now extinguished Western Empire. A third part of the luminaries in the Roman political heavens was now darkened.

The ninth chapter of Revelation is devoted in equal portions to the fifth and sixth trumpets, fulfilled respectively by the Saracens and Turks. These trumpets bring to view the scourge of Christendom by the Mohammedans. These are woe trumpets. The prophetic periods of the fifth trumpet ended in 1449; that of the sixth, August 11, 1840. The second woe was then past, "and behold," said the prophet, "the third woe cometh quickly." Rev. 11:14.

The startling events to occur under the sounding of the seventh angel are given in these words: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Verse 18. The seventh trumpet, though the last of the seven, is not the "last trump" that will rouse the dead and change the living righteous "in a moment, in the twinkling of an eye."

The seventh trumpet, like the six that precede it, covers a period of time, and under its sounding a series of events occur. Mark the difference: The work of the last trump will be accomplished "in a moment, in the twinkling of an eye;" 1 Cor. 15:52; that of the seventh angel covers a period of prophetic days: "But in the days [years] of the voice of the seventh angel." Rev. 10:7. The last three of the seven are woe trumpets. The seventh is the third woe covering all remaining woes, reaching to the execution of the last Judgment, when sin and sinners will cease to exist. We briefly notice the events under the sounding of the seventh angel in their order.

(1.) The anger of the nations. The spirit of war and bloodshed has existed since the days of Cain, who slew his brother. The increase of wars constitutes a sign of the end. These are to increase in violence and extent until the nations shall be angry.

(2.) The wrath of God in the seven last plagues. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15:1. For a description of these plagues, read the sixteenth chapter.

(3.) The time of the Judgment, which embraces two resurrections, one thousand years apart. Rev. 20:5, 6. The great day of the Lord is not less than one thousand years, and reference may be made to it by the apostle when he states that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. 3:7, 8.

(4.) The reward of the saints in full will be given at the close of the seventh millennium. They will have the gift of immortality at the second coming of Christ, and will inherit the city of God during the period between the two resurrections; but their entire reward of an immortal inheritance will not be theirs until the wicked shall be destroyed from the earth at the second death, and the new earth shall appear as their eternal inheritance. Then shall the King say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

(5.) In connection with the final and complete reward of the just, will the destruction of the un-

just take place. Sin and sinners will be destroyed, and the righteous will be rewarded and eternally saved.

11. *The gospel of the kingdom.* In answer to the question of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Jesus said to them, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This is the first sign of the second coming of Christ, and the end of the world, mentioned by our Lord. It was given in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Verse 3. But this text is supposed by many to teach that all men will be converted. What then? The end? No, not for one thousand years at least, in which all will know the Lord from the least to the greatest. And some hold that the one thousand years of Rev. 20 are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years, during which time all men will be holy and happy.

But the text does not intimate that all men will be converted. It does not say that any one will be converted as the result of preaching this gospel of the kingdom. It does not even state that all will hear this gospel. And we find it far from intimating that the world will be converted, and remain so a thousand years, or three hundred and sixty-five thousand years, before the end.

Many who hold the doctrine of the world's conversion, and a thousand years, or three hundred and sixty-five thousand years, of peace and holiness before the end, assert that nothing can be known of the period of the second advent. But would they not know when their supposed millennium, whether it be literal time, or prophetic, had commenced? Certainly they would. If those enjoying the millennium could not tell when it commenced, it would hardly be worth having. But if they could tell when it commenced, and most certainly they could, then they could tell when it would close, and bring the end.

If we understand the phrase, "this gospel of the kingdom," to be the gospel, in the common acceptance of the word, is not the work very nearly accomplished? J. Litch, in his *Prophetic Expositions*, page 147, under the heading, "Signs of the Times," says:—

"Rev. J. O. Choules, author of a voluminous work, a *History of Missions*, from the apostolic age down to the present day, being asked, last May (1842), if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation. The same question was proposed to Rev. Mr. Janes, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question last July, and after reflecting some time, replied that he believed there was a tribe, somewhere upon the northwest coast of North America, to whom it has never been preached."

But if the term, "this gospel of the kingdom," be understood as applying to the proclamation of, or to that portion of the gospel which relates to, the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Campbell's translation of this verse decidedly favors our view of this subject: "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea: "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

J. Litch, in his lecture on the twenty-fourth chapter of Matthew, given in the *Advent Herald* for Nov. 23, 1850, says: "The great American movement on this subject, and the diffusion of information with regard to it within the last ten years, are too well known to need extended re-

marks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds."

J. R. Pinney, in his exposition of the same chapter, says: "As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains.

F. G. Brown, in an article in the *Midnight Cry* for Feb. 15, 1844, speaking of Eld. Hutchinson's work, says: "Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, and Rome."

The "Voice of the Church," by D. T. Taylor, speaks as follows concerning the wide diffusion of the Advent sentiment: "In Wirtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'Taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the Advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telooquo people, was a believer in Christ's soon coming. James Mac Gregor Bertram, a Scottish missionary of the Baptist order, at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialists; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent, in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, Arabia, throughout the Ottoman Empire, in Greece, Turkistan, Bokara, Afghanistan, Hindoostan, Cashmere, Thibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yezidis, Syrians, Sabees, to Pachas, Sheiks, Shahs, the kings of Orgentsh and Bokhara, the queen of Greece, etc.: and of his extraordinary labors the *Investigator* says: 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.'" pp. 342-344.

If it be asked if the news that such a truth is preached is a sufficient proclamation to fulfill the prophecy; Rev. 14:6, 7; Matt. 24:14; the answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts 19:8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia,

both Jews and Greeks, heard the word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense, I have no doubt but the gospel of the kingdom is preached in all the world.

We still wait for the approaching end. And when the purpose of God in the proclamation of the coming reign of Christ shall be accomplished, then will the end come.

WHITE ROBES.—NO. 2.

BY ELD. JAMES WHITE.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said to him, Sir, thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. 7:9-14.

THE seventh chapter of Revelation relates to two classes of the redeemed. It first introduces the definite number of an hundred and forty and four thousand, and gives distinct specifications relative to them. The closing portion of the chapter then describes the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, as clothed with white robes, and bearing palms of victory. One class is numbered; the other cannot be numbered. One is manifested and sealed at a definite period of time; while the other is redeemed, not only from all nations existing at any one time, but from all people who have lived upon the earth from the time of the offer of salvation to fallen man, to the close of human probation.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb." Verses 9, 10. The prophet had just before taken a definite view of the one hundred and forty-four thousand, which were to be manifested and sealed near the close of probation. He next beholds with astonishment the numberless hosts of the redeemed, which make up all the saved. And as his prophetic eye runs back over all time, he sees them gathered from all the nations, in all the different ages of the world. Hence the expression, "After this I looked, and, lo, a great multitude."

These stood before the Lamb. They had been redeemed by the blood of Christ, and stood before him as the dear purchase of his blood. They were clothed with white robes. We should not understand by this that the saints in this world, or in that which is to come, are to wear literal garments of white linen to represent inward holiness. The white robe must be understood as a figure of purity of character. The redeemed of the Lord had obtained this purity during the period of their probation. They had availed themselves of the matchless cleansing power of the blood of Jesus Christ, while, at the same time, they had, in his strength, wrought righteousness. These, also, held palms in their hands. They were victors. They had conquered the world, the flesh, and the devil. They had overcome by the blood of the Lamb, and by the word of their testimony.

And, let it be borne in mind, these were the saved "of all nations, and kindreds, and people, and tongues." Abel and Enoch will be there; righteous Noah, faithful Abraham, and all the holy prophets of God, with robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power, will stand before him, as well as the apostles and martyrs of Jesus, the reformers, and those saved in the nineteenth

century. It is said of the entire multitude of the redeemed, that they come out of great tribulation. Not one of them had lived in the period of the thousand years after the world should be converted and all men become holy.

In our remarks upon this subject in our last issue, we dwell quite fully upon the first three divisions, the white robes, the washing of these robes, and the great tribulation. We now call attention to the fourth point.

4. The blood of the Lamb. A lamb is used as a symbol of meekness. Speaking of Him, the prophet says: "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." Isa. 53:7. Christ is "the Lamb slain from the foundation of the world." Rev. 13:8. He is represented by a lamb, because of his life of humility, and because an innocent lamb had been slain in past ages as a type of the great sacrifice for sins.

When Jesus was baptized of John in Jordan, the heavens opened, the Spirit like a dove descended upon him, and there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased. Mark 1:10, 11. After that, "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

The blood of Christ cleanses from sin, on conditions. "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." 1 John 1:7. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Verses 8, 9.

The blood of Christ purges from sin. "And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9:22. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Verses 13, 14.

The sinner who has sold himself for naught is redeemed from sin through the blood of Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:13, 14.

"Good company, or no company," was a motto given by a distinguished man to all his young friends. It was a motto he had always endeavored to follow as far as lay in his power.

Sir Thomas Fowell Buxton often spoke of the great benefits he had derived from his visits to a particular family. Their words and example stimulated him to make the most of his powers. "It has given a color to my whole life," he said. Speaking of his success at the university, he remarked, "I can ascribe it to nothing but my visits to this family, where I caught the infection of self-improvement."

Surely, if our visits have such an influence upon our characters for life, it should be a matter of serious importance to us in what families we allow ourselves to be intimate. Boys and girls form attachments very easily, and often with very little forethought. In this, as in all things else, you should not fail to take advice of those who are older and wiser, and never, never choose for a friend one against whom you have been warned by those who dearly love you. There are people whose very presence seems to lift you up into a better, higher atmosphere. Choose such associates whenever it is in your power, and the more you can live in their society the better, for both mind and heart. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

THE SIGNS OF THE TIMES.

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

The Pacific coast has boasted over the eastern climate about long enough. Now it comes back in this wise: Five feet of snow reported on Puget Sound, January 8, the fall was heavy on Vancouver's Island, and throughout that country. A regular tornado visited Oregon Jan. 9, extending over a large part of the State, and what is singular, it lasted over three hours. The damage was immense, but the real amount cannot yet be well judged, as communication was broken up, both by railroad and telegraph. The wind traveled at the rate of 60 miles an hour part of the time. Houses were leveled, but the greatest damage is supposed to be of timber, fences, and fruit trees. The winter throughout California has been of unusual severity.

It is wonderful what strength and boldness of purpose and energy will come from the feeling that we are in the way of duty.

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