

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.

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 9, 1879.

NUMBER 2.

The Signs of the Times.

ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association.

TERMS: Two DOLLARS a year in advance for a volume of 48 numbers.

Office, Twelfth and Castro Streets.
Address, SIGNS OF THE TIMES, Oakland, Cal.

The Starless Crown.

"They that turn many to righteousness shall shine as the stars forever and ever." Dan. 12:2.

WEARIED and worn with earthly cares, I yielded to repose,
And soon before my raptured sight, a glorious vision rose;
I thought, while slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me—a gentle whisper said;
"Arise, O sleeper, follow me;" and through the air we fled;
We left the earth so far away, that like a speck it seemed:
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went—my soul was wrapped in silent ecstasy;
I wondered what would meet mine eye, and what the end would be.

I knew not how we journeyed through the pathless field of light,
When suddenly a change was wrought, and I was clothed in white.

We stood before a city's wall most glorious to behold,
We passed through gates of glistening pearl, o'er streets of purest gold;
It needed not the sun by day, the silvery moon by night;
The glory of the Lord was there, the Lamb himself its light.

Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glittering crowns, from every clime were there;
And some whom I had loved on earth stood with them round the throne.

"All worthy is the Lamb," they sang, "the glory his alone."

But fairer far than all besides, I saw my Saviour's face;
And as I gazed he smiled on me with wondrous love and grace.

Lowly I bowed before his throne, o'erjoyed that I at last

Had gained the object of my hopes; that earth at length was past.

And then in solemn tones he said, "Where is the diadem

That ought to sparkle on thy brow—adorned with many a gem?

I know thou hast believed on me, and life through me is thine,

But where are all thy radiant stars that in thy crown should shine?

Yonder thou seest a glorious throng, and stars on every brow;

For every soul they led to me they wear a jewel now!

And such thy bright reward had been if such had been thy deed,

If thou had'st sought some wand'ring feet in paths of peace to lead,

I did not mean that thou should'st tread the way of life alone,

But the clear and shining light which round thy footsteps shone,

Should guide some other weary feet to my bright home of rest,

And thus, in blessing those around, thou had'st thyself been blest."

The vision faded from my sight, the voice no longer spake,

A spell seemed brooding o'er my soul which long I feared to break,

And when at last I gazed around in morning's glimmering light,

My spirit fell, o'erwhelmed beneath that vision's awful might;

I rose and wept with chastened joy that yet I dwelt below,

That yet another hour was mine my faith by works to show

That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.

And now, while on the earth I stay, my motto this shall be,

"To live no longer to myself but Him who died for me!"

And given on my inmost soul this word of truth divine,

"They that turn many to the Lord bright as the stars shall shine."

—Sel.

General Articles.

IMPORTANCE OF MISSIONARY WORK.

BY MRS. E. G. WHITE.

(Continued.)

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have been hitherto dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work, nothing worthy of their especial interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. Many have failed to become thoroughly acquainted with the work, because they have felt that it did not concern them. All can, by individual effort, do something. Some can do more than others. All should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood.

With many, the rubbish of the world has clogged the channels of the soul. Selfishness has controlled the mind and warped the character. Were the life hid with Christ in God, his service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and believing that the fruit would appear. The practical, God-fearing workers will be growing upward, praying in faith for grace and heavenly wisdom that they may do the work devolving upon them with cheerfulness and a willing mind. They will seek the divine rays of light that they may brighten the paths of others. Those who are co-laborers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service to the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity in merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him.

There is a wide field in which our sisters may do good service for the Master in the various branches of the work connected with his cause. Through missionary labor they can reach a class that our ministers cannot. There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have conscientiously accepted the truth. They have tact, perception, and good ability, and will make successful workers for their Master. Christian women are called for. There is work neglected or done imperfectly that could be thoroughly accomplished by the help that sisters can give. There are so many kinds of work too laborious for women, which our brethren are called to engage in, that many branches of missionary work are neglected. Many things connected with different churches are left undone that women, if properly instructed, could attend to. Our

sisters might serve as church clerks, and the church business would not be so sadly neglected. There are many other offices connected with the cause of God which our sisters are better qualified to fill than our brethren, and in which they might do efficient service.

Our sisters can serve as vigilant workers in writing, and drawing out the true feelings of friends who have received our papers and tracts. Very valuable items are brought to light through this means. The writers should not seek for self-exaltation, but to present the truth in its simplicity wherever they shall have an opportunity. The money that has been spent for needless trimmings and useless ornaments should be spent in the purchase of papers and tracts to send to those who are in the darkness of error. The souls saved by their personal efforts will be more precious to them than fashionable dress. The white robes given them by Christ, and the jeweled crown as their reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God.

Women of firm principle and decided character are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are engaged in an important work in spreading the rays of light which Heaven has shed upon them. Nothing will deter this class from their duty. Nothing will discourage them in the work. They have faith to work for time and for eternity. They fear God, and will not be diverted from the work by the temptation of lucrative situations and attractive prospects. The Sabbath of the fourth commandment is sacredly kept by them, because God has placed his sanctity upon it, and has bidden them to keep it holy. They will preserve their integrity at any cost to themselves. These are the ones whom God can use in the tract and missionary work. These are the ones who will correctly represent our faith, whose words will be fitly spoken, like apples of gold in pictures of silver. These can in many ways do a precious work for God in scattering tracts and judiciously distributing the SIGNS OF THE TIMES. Sisters, God calls you to work in the harvest-field and help gather in the sheaves.

Our sisters can show by their self-denial and self-sacrifice, and their willingness to work to the best of their ability, that they believe, and are being sanctified through, the truth. Many need a work of this kind to develop the powers they possess. Our sisters should in no case neglect their husbands and their children, but they can do much without neglecting home duties; and there are many who have not these responsibilities. In the various branches of the missionary work, the modest, intelligent woman may use her powers to the very highest account.

Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who are practicing the truth in their earnest efforts to bring souls to the light? Who so well adapted to be teachers in the Sabbath-schools? With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. The true mother is adapted to be the true teacher of children. I do not recommend that woman should seek to become a voter or an office-holder; but as a missionary, teaching the truth by epistolary correspondence, distributing tracts and soliciting subscribers for periodicals containing the solemn truth for this time, she may do very much. In conversing with families, in praying with the mother and children, she will be a blessing.

Women can be the instruments of righteousness, rendering holy service. It was Mary who first preached a risen Jesus. In fulfillment of the divine plan, the Son of man came to seek and to save that which was lost. If this work was not beneath the dig-

nity of the world's Redeemer, the Creator of worlds, should it be considered too humiliating for sinful mortals? If Christ taught, and if he wrestled in earnest prayer to his Father in behalf of those he came to save, we should engage in the same work. Those who engage with the Son of God in his work, be they ever so aspiring, can have no greater, no holier work than this. If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth. The Lord of the vineyard is saying to many women who are now doing nothing, "Why stand ye here all the day idle?" Zealous and continued diligence in our sisters toiling for the spread of the truth would be wholly successful, and would astonish us with its results. Through patience and perseverance, the work must be accomplished. In this faithful work is manifested the real devotion to God. He calls for deeds, and not words only.

We are so much wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we are lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women who can work are needed now; women who are not self-important, but meek and lowly of heart, who will work with the meekness of Christ wherever they can find work to do for the salvation of souls. All who have been partakers of the heavenly benefits should be earnest and anxious that others, who do not have the privileges which they have enjoyed, in seeing and hearing the evidences of truth, should have the truth in papers, tracts, and pamphlets. They will not merely desire that others should have this benefit, but will see that they do have it, and will act their part to accomplish this object.

Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving themselves will dwarf, and wither, and die. Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus. But those who take hold of this work, whether young or old, must not be above counsel, nor refuse to receive instruction. They will need to guard against self-sufficiency and self-importance. When it may come in the line of duty to correspond with those they wish to help, they should be careful not to show a pompous, self-righteous, pharisaic spirit. Those sisters who may be appointed to do work for the church, or tract and missionary work, should be guarded in regard to the tone in which they write. Some quite young persons have shown great weakness on this point. Letters have been written by youth, addressed to old and tried friends of the cause of God, who have carried the banner of the cross of Christ in all worthiness for nearly a quarter of a century, exhorting and advising them to be more zealous in the cause of God, more prompt in duty, in labor, and in reporting. All that was written may have been good in itself, but it was inappropriate; such letters do no good. It is the manner and spirit in which labor is performed that makes it acceptable or repulsive.

(To be Concluded.)

WHEN we are fullest of heavenly love we are best fitted to bear with human infirmity. It is the absence of love to Christ, not its fullness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren. Then, when Christ is all our portion, when he dwells with us, and in us, we have so satisfying an enjoyment of his perfection that the imperfection of others seem swallowed up, and the sense of our own nothingness makes us insensible to that which is irritating in individual feelings and habits.

THE GREAT CONTROVERSY

Between Christ and His Angels, and Satan and His Angels.

CHAPTER ONE.

THE FALL OF SATAN.

BY MRS. E. G. WHITE.

SATAN in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Satan was envious of Christ, and in his ambition assumed command which devolved on Christ alone.

The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. His word was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him. Satan was jealous and envious of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into counsel with the Father in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of heaven, his power and authority to be the same as that of God himself. Satan thought that he was himself a favorite in heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given to Jesus to the neglect of himself. He told them that henceforth all the precious liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey him. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.

Angels that were loyal and true sought to reconcile this first great rebel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasons sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They had urged that Christ's receiving special honor from the Father, in the presence of the

angels, did not detract from the honor that he had heretofore received. The angels wept, and anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator. All had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice?

Satan refused to listen, and turned from the loyal angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Satan was successful in his effort to excite rebellion. He promised them a new and better government, in which all would be freedom. Great numbers signified their purpose to accept Satan as their leader and chief commander. As he saw his advances were met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God himself, and his voice of authority would be heard in commanding the entire host of heaven. Again the loyal angels warned Satan, and assured him what must be the consequences if he persisted; that he who could create the angels, could by his power overturn all their authority, and in some signal manner punish their audacity and terrible rebellion. To think that an angel should resist the law of God which was as sacred as himself; they warned the rebellious to close their ears to Satan's deceptive reasonings, and advised Satan, and all who had been affected by him, to go to God and confess their wrong for even admitting a thought of questioning his authority.

Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received to the confidence of the Father and his dear Son. The mighty revolter then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be intrusted with his exalted mission. He told them that himself and they also had now gone too far to go back, and he would brave the consequences; for to bow in servile worship to the Son of God he never would; that God would not forgive, and now they must assert their liberty and gain by force the position and authority which was not willingly accorded to them.

The loyal angels hasten speedily to the Son of God, and acquaint him with what is taking place among the angels. They find the Father in conference with his beloved Son, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down. The great God could at once have hurled this arch deceiver from heaven; but this was not his purpose. He would give the rebellious an equal chance to measure strength and might with his own Son and his loyal angels. In this battle every angel would choose his own side, and his character and purposes would be manifested to all. It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God; and this is incurable. If God had exercised his power to punish this chief rebel, disaffected angels would not have been manifested; hence he took another course; for he would manifest distinctly to all the heavenly host, his justice and his judgment.

It was the highest crime to rebel against the government of God. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at their head. Satan was warring against the law of God, because ambitious to exalt himself, and unwilling to submit to the authority of God's Son, heaven's great commander.

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God, and should be taken into conference with the Father and understand his purposes. God informed Satan that to his Son alone he would reveal his secret purposes, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, These are with me! Will you expel these also, and make such a void in heaven? He then declared that he was prepared to resist the authority of Christ, and to defend his position in heaven by force of might, strength against strength.

Good angels wept to hear the words of Satan, and his exulting boasts. God declared that the rebellious should remain in heaven no longer. Their high and happy state had been held upon condition of obedience to the law which God had given to govern the high order of intelligences. But no provision had been made to save those who should venture to transgress his law. Satan grew bold in his rebellion, and expressed his contempt of the Creator's law. This Satan could not bear. He claimed that angels needed no law; but should be left

free to follow their own will, which would ever guide them right; that law was a restriction of their liberty, and that to abolish law was one great object of his standing as he did. The condition of the angels he thought needed improvement. Not so the mind of God, who had made laws and exalted them equal to himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him; and until Satan rebelled, there had been perfect order and harmony among the angels in heaven. Then there was war in heaven. The Son of God, the Prince of heaven, and his loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left. All was again peaceful and harmonious as before.

The loyal angels mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. The Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty, before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience.

CHAPTER TWO.

THE CREATION.

The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. There were mountains and hills and plains; and interspersed among them were rivers and other bodies of water. The earth was not one extensive plain. Its surface was diversified with hills and mountains. These, however, were not high and ragged as they now are, but regular and beautiful in shape. The bare, high rocks were never seen upon them, but lay beneath the surface, answering as bones to the earth. The waters were regularly dispersed. The hills, mountains, and very beautiful plains, were adorned with plants and flowers, and tall, majestic trees of every description, which were many times larger, and much more beautiful, than trees now are. The air was pure and healthful, and the earth seemed like a noble palace. Angels beheld and rejoiced at the wonderful and beautiful works of God.

After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, "Let us make man in our image." As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful.

This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear. While they lived in obedience to God, this circle of light enshrouded them. Although everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, yet he manifested his great love to them by planting a garden especially for them. A portion of their time was to be occupied in the happy employment of dressing the garden, and a portion in receiving the visits of angels, listening to their instruction, and in happy meditation. Their labor was not wearisome, but pleasant and invigorating. This beautiful garden was to be their home, their special residence.

In this garden the Lord placed trees of every variety for usefulness and beauty. There were trees laden with luxuriant fruit, of rich fragrance, beautiful to the eye, and pleasant to the taste, designed of God to be food for the holy pair. There were the lovely vines which grew upright, laden with their burden of fruit, unlike anything man has seen since the fall. The fruit was very large, and of different colors; some nearly black, some purple, red, pink, and light green. This beautiful and luxuriant growth of fruit upon the branches of the vine was called grapes. And it was the happy labor of Adam and Eve to form beautiful bowers from the branches of the vine, and train them, forming dwellings of nature's beautiful, living trees and foliage, laden with fragrant fruit.

(To be Continued.)

Romanism vs. Christian Civilization.

FROM a tract with the above title we take the following facts concerning the claims of the Roman church to civil supremacy. It is written by Rev. J. L. McCartney, Professor of Natural Science in Geneva College, Ohio:

PAPAL claims to civil supremacy is an integral and essential part of the Romish system. Peter was the vicar of Jesus Christ on earth. All civil, as well as ecclesiastical, power being invested in Jesus Christ, that power was transferred to Peter. Peter's successor is the pope, and all power exercised without his authority is usurpation. Beginning with this assumption, their system is logical and consistent throughout. Take away this and their magnificent structure falls to the ground. Admit it, and not only are most of the nations, but every protestant Christian church is in an attitude of rebellion against the rightful authority of the church of Rome. Based upon, and in the fullest harmony with this claim, the following canon laws have been promulgated:—

CANON LAWS.

"Whatever decrees of princes are found to be injurious to the interests of the church, are declared to be of no authority whatever."

"While a sovereign remains excommunicated, his subjects owe him no allegiance; and, if this state of things should last for some time, and the sovereign, being admonished, does not submit himself to the church, his subjects are absolved from all fealty to him."

"The pope may dethrone the emperor for lawful cause."

"The emperor is the bishop of Rome's subject, and the bishop of Rome may revoke the emperor's sentences in temporal causes."

"The bishop of Rome is judge in temporal things, and hath two swords, spiritual and temporal."

"He is not bound by any decrees; is the supreme judge of articles of faith. No man may judge him in asserting and imposing, nor nullifying the laws of nations. Let no one dare to reprehend him."—*Text Book, page 140.*

Even the spiritual supremacy has no other foundation. It can be supported in no other way.

Pope Boniface VIII. gave the true doctrine of the church, when, in his canon law, he said: "There is one fold and one Shepherd. The authority of that Shepherd includes the two swords—the spiritual and the temporal. So much are we taught by the words of the evangelists: 'Behold, here are two swords!' viz: in the church. The Lord did not reply, 'It is too much.' Certainly he did not deny Peter the temporal sword. He only commanded him to return it to its scabbard. Both, therefore, belong to the jurisdiction of the church—the spiritual sword and the secular. The one is to be wielded by the church, and the other for the church. The one is the sword of the priest, and the other is the hand of the monarch, but at the command and sufferance of the priest. It becomes the one sword to be under the other—the temporal authority to be subject to the spiritual power."

Gladstone, the ex-premier of England, expostulated with the Catholics of that country on the matter of their divided allegiance. Lord Montague, in his reply, while claiming the fullest allegiance to the queen, nevertheless sets forth the same doctrine of supremacy as promulgated in the canon laws.

"We owe," he says, "the strictest allegiance to the queen, and yield to no subject of her realms in loyalty. We also owe the same to the pope, because the one power is subordinate to the other; just as the end of the State is subordinate to the end of the church, and as the body is subordinate to the soul."

Besides the acts of popes interpret their own laws.

1. Gregory II., in 1730, deposed Leo Isaurus, and absolved the Italians from their oath of allegiance.

2. Gregory VII., (Hildebrand) deposed Henry IV. in 1075.

3. Innocent III., in 1212, claimed that the pontifical authority excels the civil, as much as the sun excels the moon.

4. Gregory IX., in 1239, excommunicated Frederick II., and absolved his subjects from all allegiance.

5. Paul III., in 1538, excommunicated, cursed, deposed, and damned Henry VIII. of England.

Had Lord Montague then been living in England, he would have said, "We owe the same allegiance to the pope as to the king, because the king is subordinate to the pope, as the end of the State is subordinate to the end of the church."

6. Paul V., in 1570, damned and excommunicated Queen Elizabeth, another sover-

eign in England; and the queen, according to the same principle, should have submitted, instead of resisting with all the powers of her great soul, the infamous claims of this antichrist, who would exalt himself above all that is called God.

7. Gregory XIII. renewed this.

8. Sixtus V. confirmed it.

But the evidence here is cumulative. The teaching of standard Roman Catholic writers is very decided on the supremacy of the pope. Let the united testimony of Thomas Aquinas, Ferrares, Baronius, and pope Pius VII., suffice on this point.

"The pope, by divine right, holds supreme power over the whole world, both in ecclesiastical and civil affairs. In the pope is the summit of each power."*

"The common doctrine teaches that the pope hath the power of the two swords, viz., the spiritual and temporal, which jurisdiction Christ himself committed to Peter and his successors. 'To thee will I give the keys of the kingdom of heaven.'—Matt. 16. And if a king becomes a heretic, he can be removed from his kingdom by the pope, to whom the right of appointing his successor belongs, if his sons and near relatives are heretics."†

"God hath made the political government subject to the dominion of the spiritual church."‡

Pope Pius VII. wrote to his nuncio at Vienna, in 1804: "The principle of a canon law is this, that the subjects of a heretic prince are liberated from all duty, all fealty and homage toward him." And every Romish bishop, when he receives the mitre, solemnly swears that he will maintain this principle, viz: "I will do all that in me lies to preserve, defend, increase, and strengthen the rights, honors, privileges, and authority of the holy Roman church of our Lord the pope, and his successors." . . . "I promise and swear that I will persecute and combat all heretics, schismatics and rebels of our Lord the pope."

But the same spirit of defiance of civil authority, when not in harmony with these views, still prevails. In the pope's encyclical letter, February, 1875, to the archbishops and bishops of Prussia, the address runs thus: "To all to whom it may concern, as also to the whole Catholic world: That those (Falk) laws are null and void, as being utterly opposed to the divine constitution of the church. For it is not the powerful of this world that the Lord has placed over the bishop of the church, in all that concerns her holy ministry, but it is to Peter to whom he has intrusted not only his laws, but also his sheep to feed."

It is not strange that this defiant attitude, assumed by the church of Rome, has goaded King William and Bismarck on to adopt such decided measures in Prussia, regulating the civil conduct of priests and people throughout the country.

"The States of Europe are becoming every year more thoroughly aroused to the danger of this old presumptuous ruler of the nations, and not without good reason."

"At a meeting of St. Sebastian League in June, 1874, Archbishop Manning said: 'Now when the nations of Europe have revolted; and when they have dethroned, as far as men can dethrone, the vicar of Jesus Christ; and when they have made the usurpation of the Holy City a part of international law; when all this has been done there is only one solution of the difficulty—a solution I fear impending—and that is the terrible scourge of continental war—a war which will exceed the horrors of any of the wars of the First Empire. I do not see how this can be avoided; and it is my firm conviction that, in spite of all obstacles, the vicar of Jesus Christ will be put again in his rightful place.' Take this in connection with his boast on another occasion, and does it not appear ominous? 'There is not another church,' says he, 'so-called (than the Roman), nor any community professing to be a church, which does not submit or obey, or hold its peace when the civil governments of the world command.' Add to this the fact that the pope orders the millions of his subjects; that he rules the rulers of her myriads just as he pleases, and is there not something threatening in the words of the London *Tablet*—Manning's organ—which says that were the cardinals, archbishop of Dublin and Westminster but to say the word, at least a million Irish would rise as Fenians within a week. They are conscious of their great power for mischief; and it was with this spirit that the Dublin *Review* threatened 'that if facilities were not granted to extend the convent system, they must submit to the dismemberment of the empire.'"

"The Roman Catholic church claims that decisions of the pope, in all doctrinal mat-

*Thomas Aquinas. †Ferrares. ‡Baronius.

ters, and upon all questions pertaining to the relation of church and State, and of religion to State institutions, are infallible. On such decisions he claims from all Catholics unlimited submission. Is he bound by any bonds? Men will say, 'By the moral and divine law, by the commandment of God, by the rules of the gospel.' Yes, truly! but breaking away from all these, as more than one pope has done, who is to call in question his judgments? Before what court are his mistakes to be tried and judged? What legislative body can call in question his actions and decisions? He is supreme over even the canon law—the law of the Romish church. He is a law unto himself; he is sole and absolute judge; no earthly power can possibly call in question any of his decisions. Is not this absolutism of the worst kind! Is not this claim a reversal of the entire drift and outgrowth of our Christian civilization?

"The dominion of the priests over the people is almost absolute; but these again are subject to the bishops, while the bishops are subject to the archbishops, and the archbishops are all subject to the pope, who is over all, claiming to be the vicar of Jesus Christ on earth—invested with all authority, civil and ecclesiastical, over all lands; and thus does he most exactly identify himself with Paul's 'Man of Sin,' 'opposing and exalting himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God.'"

The Sabbath Not Typical.

HAD man never sinned, it would still have been forever true, as it is to-day, that God made the world in six days. Had no system of redemption been devised, or none needed, it would have been eternal truth that God rested the seventh day, and that he blessed and sanctified his rest day.

But, on the other hand, had not man sinned; had no system of redemption been promised; had no types of the Redeemer's work been ordained, then none of the typical or yearly sabbaths would have been instituted. Had man not sinned, the whole train of circumstances by which those sabbaths were called into being would not have existed. They all stand related to man's action as a sinner, and to Christ's work as Redeemer. And as they point to, and have their fulfillment in, his work, they are appropriately denominated, "A shadow of things to come; but the body is of Christ." Col. 2:14-17. But the Lord's Sabbath is of an entirely different nature. It is not so related to man's action as a sinner, or to the work of redemption. It was not based upon any contingency, or upon any future work. But it had for its foundation a glorious work all finished and complete "when the morning stars sang together, and all the sons of God shouted for joy;" a work in which Jehovah himself delighted, and which he pronounced "very good."

The obligation to keep the seventh-day Sabbath is based on primary and eternal truth. By primary truth we mean that which grows out of the action of God alone—out of the original constitution of things; truth that existed before the fall of man; and would ever have existed had he never sinned. There is a class of secondary truths growing out of a perversion of God's work; out of the contingent relation we sustain to God since the fall. And all institutions, and obligations corresponding thereto, growing out of these secondary relations are necessarily limited by their nature; they are typical or shadowy. No person, on reflection, will dispute the ground here taken, that, *no typical institution or merely positive duty can grow out of original relations; i. e., out of those relations existing from creation, and by virtue of creation. And, on the other hand, no moral obligation can originate in, or spring from, a secondary relation; i. e., a relation growing out of man's act of rebellion. In God's own mind all moral relations and duties originate. Man may, and he did, create the necessity for a scheme of restitution and redemption; but no part of this plan is elementary. It owes its origin to wrong-doing; its necessity is laid in sin and rebellion.*

The seventh day was from the beginning a hallowed or sanctified day. It was "holy to the Lord." Ex. 16:23; 31:15. "The holy of the Lord." Isa. 58:13. "My [the Lord's] holy day." *Id!* The obligation to observe it has sacredness as its basis; the commandment guarded an original, sacred institution. The Sabbath, like its twin sister, marriage, though often and much abused, comes down to us from Eden's purity and glory.

It is based on the right of property. God always claimed the seventh day as his; and this claim he based on facts as old and unalterable as creation itself, as has been abundantly shown.

But the obligation of the other sabbaths did not rest on any such original relation; and, coming yearly, they fell at different times on all the different days of the week which God gave to man for his own work. The days of the week on which any of them fell, (except when they fell on the seventh day,) were not holy by any reason of any blessing or sanctification ever put upon those particular days. The consecration, in their cases, attached to institutions which were temporary, and (as to the days of the week,) were movable. God never claimed the right in them that he did in the seventh day. *He did not rest from his work on any of them.* They could not be the Lord's sabbaths, or rest, as the seventh day was and is. In a word, the duty to keep the seventh day holy is based on the original right of property, specifically declared. And if the eighth commandment is moral because it guards the right of property, evidently the fourth is moral for the same reason. Certainly, every relation upon which the institution and obligation of the seventh-day Sabbath depends is as old as creation itself—as old as any of man's moral relations possibly can be.—*J. H. W., Discussion with Vogel.*

Dr. Edward Beecher on the Immortality of the Soul.

APPLETON and Company of New York have just issued a book from the pen of Edward Beecher, D. D., under the title of "History of Opinions on the Scriptural Doctrine of Retribution." It is written in a candid manner and very many facts are brought out in it concerning the doctrine of immortality. He clearly shows that several of the most eminent Christian Fathers believed in the annihilation of the wicked. He has devoted considerable space to a critical examination of the Greek word (*aitios*), translated *everlasting* and *forever*, showing conclusively that it does not necessarily mean endless. But the particular point to which I wish to call attention is the fact that he squarely and frankly admits that the Bible does not teach the natural immortality of the soul; but on the other hand plainly denies it. The following is taken from pages 58, 59:—

"But before doing this it will be expedient to consider the real foundations of any reliable belief in immortality. Plato sought to find them in the inherent nature of the deathless soul, existing from eternity to eternity. Others have sought them in the aspirations of the soul, and the imperfect development of retribution in this life. But the fundamental positions of the system of the Bible are not of this kind. It does not recognize, nay, it expressly denies, the natural and inherent immortality of the soul. It assures us that God only hath immortality. 1 Tim. 6:16. By this we understand that he only has immortality in the highest sense—that is, inherent immortality. All existences besides himself he created, and he upholds. Men are not, as Plato taught, self-existent, eternal beings, immortal by their very nature. There is no such being except one, and that is God. There is no immortality of the soul in this sense. What God created he sustains in being, and can annihilate if he will. It is by his will that we live, and move, and have our being."

"The true and only sure basis of eternal existence is found in the fact that God is immortal, and chooses to have an eternal system, in which his rational creatures can know and love him and co-operate with him in his eternal plan. So long as God wills this he will render immortal those intelligent moral beings who are involved in his plan. His will, his power, and not their inherent nature, is the pledge of their immortality. How, then, under such a God can the highest assurance of immortality be given? Not by philosophical reasoning on the nature of the mind. God himself must give it. He must reveal himself as immortal; he must disclose an eternal plan; he must take his intelligent creatures into covenant relation with himself; he must reveal himself to them as their portion and their God; he must disclose to them the eternal plan in which they are to co-operate with him and give them the assurance that their action with him is to be eternal. Let this be done, and there will be the highest possible assurance of immortality. It rests upon the assurance of the immortality of God and the eternity of his kingdom, and that he is the God and the eternal portion of the soul."

We could not ourselves more clearly state our belief of the doctrine of the Bible upon the subject of immortality than it is stated in the above. We rejoice to find that scholars and prominent religious men are coming to the light on this important subject.

D. M. CANRIGHT.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JAN. 9, 1879.

JAMES WHITE,
J. N. ANDREWS,
URLAR SMITH, } . . . EDITORS.

J. H. WAGGONER RESIDENT EDITOR.

Happy New Year.

THE old year, 1878, with all its blessings and adversities, its good and ill, is entered upon the records of the past, and the new year, 1879, with its happy greetings, has come. Here, let us pause a moment, and reflect upon the blessings which our gracious God has bestowed during the past year.

1. The bounties of his providential hand have been liberally bestowed upon the people of our land. God has sent the rain upon the just and unjust, and the earth has brought forth plentifully. For these blessings let the children of God give thanks to their kind Benefactor. Those only who love and obey him can truly prize earthly good.

2. Spiritual blessings have been enjoyed during the old year just past. The Bible and religious freedom are among the choicest blessings of 1878. And Christ, God's dear Son, in infinite forbearance, longsuffering, and mercy, was pleading for sinners, during that long year, and was pardoning all those who would come to God repenting of their transgressions of his law, and believing in Christ whose blood alone can wash away their sins.

3. Success has crowned the labors of our people. During the last year prosperity has attended our institutions. The facilities for doing business at our publishing houses have been greatly enlarged and improved. And a more systematic order of accomplishing the great work has been introduced. In order to do this these times, it has been necessary to make some debts; but it is confidently expected that with the improvements made, and with the faithfulness of old friends, and the increase of patrons these can be removed during the new year which we hopefully and joyfully greet. Our College at Battle Creek, Mich., is, as usual, well patronized. And we are happy to know that each year its influence is extending. Before the old year had past, among its records are found five students from Oregon, three from Texas, five from Virginia, and several from other States which have not before been represented by pupils. And not less than fifty young men have been in the lecturing field during 1878, whose names are among those of the happy students of the few past years. The future success of the cause depends, so far as consecrated human agency is concerned, upon these noble youth who have left all for Christ and humanity, have taken the sword of the Spirit, which is the sword of God, to fight the battles of the Lord.

4. Our borders and members have increased the past year. Four Conferences have been added to the sisterhood of conferences: Oregon, Nebraska, Texas, and Pennsylvania, making eighteen in all. And our missions to Colorado, Dakota, Nevada, Alabama, Virginia, and other States and Territories of our own good country have been greatly blest. A good work has been done in both the Canadas the past year, while our foreign Missions have been extending their salutary influence from Switzerland to France, Germany, Italy, and even to Egypt; and from Denmark to Norway, Sweden and other countries in Northern Europe.

Very much of the success and extension of the cause the past year is attributable to the influence of our beloved paper, the SIGNS OF THE TIMES, which has made its weekly visits to California, Oregon, Nevada, Colorado, Nebraska, Kansas, Minnesota, Iowa, Missouri, Arkansas, Texas, Maine, New Hampshire, Vermont, Rhode Island, Connecticut, Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Delaware, District of Columbia, Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, West Virginia, Kentucky, Tennessee, Mississippi, and Louisiana, and the Territories of Washington, Idaho, Montana, Dakota, Arizona, and Utah. To the Canadas, British Columbia, Nova Scotia, and New Brunswick, also to England, Ireland, Scotland, Denmark, Holland, Italy, Australia, New Zealand, and South Africa. It has indeed been a power in the land. It has been blest of God as the only direct means of the conversion of hundreds of precious souls. And besides this, it has prepared the minds of thousands to come

to Christ and to embrace the great truths pertaining to redemption, on hearing the present truth from the lips of the preacher.

For the sake of his truth and cause, God has let his blessings fall upon our people, our institutions, and our efforts, notwithstanding our want of consecration, as a people, to him and the great work he has called upon us to do. While he has increased our borders and members and has enlarged our facilities, we have not advanced in the graces of the Spirit, and have not manifested that spirit of sacrifice of time and means which his cause demands, as is indicated by his providence in the advancement of the work. And as we bid the old year, with its record of blessings on the part of our gracious God, and on our part, unfaithfulness, and want of consecration, a final adieu, let us right here make those vows, consistent with the word of God and our individual circumstances, which by the grace of God we can and will perform, and let their faithful fulfillment pass to the record of 1879.

Dear readers, would you have the year 1879 a happy one? Then go in pursuit of duty. The ones who selfishly search for happiness, never find it. They chase the shadow which ever advances before them. These never know in what true happiness consists. But those who search for duty, and pursue it, will find happiness as the result. And in the day of final reward, it will be said to them who shall have improved upon their talents of means and influence, "Well done," "Enter thou into the joy of thy Lord."

This future joy of Christ will be realized when he shall see the purchase of his blood, the countless millions of the saved, seated by his side in the throne of the immortal kingdom. Then, in the language of the prophet of God, he will "see the travail of his soul and be satisfied." This will be his joy. Divine satisfaction will sit upon his brow. Joy will fill the great heart of Christ in seeing the happy faces of the redeemed, the result of his sacrifices for the good of lost sinners. And all who suffer with him here, and sacrifice for the good of their fellows, as they see in the immortal saints the fruits of their labors and sacrifices, will enter into, or share in that joy of heaven, which here consists to a degree in laboring for the good of others.

Is there a miserably unhappy man in community? It is he who lives for his own happiness without regard for that of others.

Thousands shout, as they meet their friends, at the opening of 1879, "Happy New Year," who are not able to take in the true meaning of the expression. Some speak these cheering words while in their hearts is the bitterness of death. Many will recklessly shout, "a happy new year," while their steps take hold on hell as they enter the dram shop; and there reaches along before them three hundred and sixty-five days of drunkenness, resulting in wretchedness and woe. O, God, what a year! Happiness in it? Rather, a brief hell on the way to a drunkard's grave, the righteous judgment of God, and the just retribution upon the head of him who invited the devil to enslave him to brutish appetite, for all the wretchedness he has brought upon himself and family.

The majority of the masses who greet their friends with "a happy new year," were strangers to real happiness during 1878. And not knowing the only Source of all true joys, nor the path that leads them to Him, who offers his joy for their wretchedness, they will probably pursue the phantom of earthly happiness in the indulgence of appetite, passion, and worldly mirth. In this course they will make for themselves a darker record in heaven for 1879 than exists for 1878.

But the Christian who fears God and keeps his commandments, and the faith of Jesus Christ, will measure the height, depth, and breadth of the time-worn expression, "a happy new year." In his very soul he knows that heaven begins here, that the rewards of well-doing are not all on the immortal side. He sees in his own experience and in that of his brethren, and feels the witness of the heavenly millennium in his heart in advance, while bright hope lights up his pathway to the reward and glory unspeakable. In the pursuit of duty, under a willing, cheerful sense of his obligation to God and to his fellows, it is not in the power of men and devils to make such a man otherwise than happy.

"I am persuaded," says Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the

love of God which is in Christ Jesus our Lord." Rom. 8:38, 39. All those who stand in faith with the apostle, will be happy. The progressive experience of the true Christian, to which we commend the obedient and believing for 1879, is in these words of Paul: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of God's dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:9-14. To all such the first number of the SIGNS for the new year shouts, as it flies to your truly happy firesides,

"A HAPPY NEW YEAR!"

It comes to you richly laden with the precious truth of God's word, set forth by sanctified pens, inviting you to increase its circulation. During this happy year the entire grounds of our faith and hope will be canvassed by our ablest and best writers. In order to prevent confusion, and repetition of the same ideas by different writers on the same subjects, each has his own field of thought, and will present his subject, fully discussing it from beginning to end. To our fellow-editors, writers, numerous correspondents, printers, mailers, and readers, we sincerely wish a happy new year.

In activity in a good cause there is true happiness. And as the good work of God abounds on every hand, corresponding happiness awaits the happy workers. Have you neighbors or friends in your community who should read this paper? then turn canvasser, search them out and see that they have the weekly visits of the SIGNS. And have you friends in other States? correspond with them, and see that they become subscribers. If they are poor, and you are able, make them a present of one volume of our pioneer paper. It is the easiest thing in the world to double the circulation of the SIGNS OF THE TIMES by each of our present patrons obtaining just one more subscriber. But there are hundreds of our readers who can obtain from two to twenty-five subscribers each. And yet our main dependence for the circulation of the SIGNS is on the tract and missionary workers. These alone should be good for ten thousand. If all enjoy the satisfaction of working in a good cause and doing their work faithfully and well, the year 1879 will truly be a happy year.

J. W.

The Signs of the Times.

THE title, or heading of this Journal, conveys the idea to the mind of the reader that it is designed to be largely devoted to expositions of those portions of the prophetic word the fulfillment of which constitute the signs of our times. It becomes our pleasant task to present this great subject in the several numbers for 1879. In this issue, however, we give a brief

INTRODUCTION.

The signs of the times, in the broadest sense of the phrase, signifies tokens of the presence, or the soon advent of some great crisis. In the more limited sense of the sacred Scriptures, evidences of the end near, or that the second coming of Christ is nigh at hand, even at the doors is meant.

We are living in an age of wonders. No sooner does the excitement of the public mind subside as one marvel passes into history, than something new and still more marvelous, is brought before the people. The record of new things in science, of startling events in the political and religious world, are entering into the daily history of our time. But in order for any new manifestation or remarkable event to constitute a sign of the end near, it must be a matter of prophecy.

Many become excited at some startling event which is not a matter of prophecy, and regard it as a sure token of the second advent near. In this they are mistaken. The prophetic word is the only means of information on this subject which we possess. God, who alone knows the end from the beginning, can only reveal such an event of the future. However startling may be the events which are transpiring, they are signs of the second advent near only as they stand connected with the fulfillment of the "sure word of prophecy."

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

Matt. 16:3. Our Lord asked the Pharisees and Sadducees the question contained in the text at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old-Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. We will here name some of the signs which the Jews had as evidence of Jesus' being the true Messiah.

SIGNS OF THE FIRST ADVENT.

1. Christ was born of a virgin, Matt. 1:18-25; spoken of in Isa. 7:14.
2. Bethlehem was his birthplace, Matt. 2:1; mentioned in Micah 5:2.
3. Herod's slaying all the children in Bethlehem, from two years old and under, Matt. 2:16, 18, prophesied of in Jer. 31:15.
4. His forerunner, John. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. 3:1-6.
5. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, Isa. 61:1, "The Spirit of God is upon me, because the Lord hath anointed me to preach good tidings," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke 4:16-21.
6. His humility when on trial. "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 her shearers is dumb, so he opened not his mouth." Isa. 53:7.
7. The manner and circumstances of his death. "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. 22:13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. 27:35.
8. The fulfillment of the seventy weeks of Dan. 9:24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied [or taught the prophecies] that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11:49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this Scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not. Well may it be said by this generation that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal church, as a body, is looking for a temporal millennium, and overlook the signs of his second advent, which are more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

J. W.

We often pray anxiously that Christ would come and take up his abode with us, whereas if we fit up an abiding place in our hearts suitable to the holiness of his nature, he will come and occupy it without much urging.

A GOOD word is an easy obligation; but not to speak ill requires only silence, which costs us nothing.—Tillotson.

The Question of Population.

In the theory of the millennium, as popularly held, it is assumed that wars will cease; that intemperance, and many other evils which destroy the race, will cease, and that this state of things, favorable to the increase and longevity of the human race, will continue one thousand years. Several years since a gentleman of Cincinnati published a carefully prepared estimate, showing that, under such circumstances, the earth would not hold its inhabitants at the end of five hundred years, and, at the end of a thousand years, counting the increase in the same proportion, the people must be literally heaped up on the face of the earth.

Newspaper paragraphers, and others equally wise in their own conceit, made themselves merry over the estimate; but no one, to our knowledge, ever tried to show that it contained any serious error. It was set aside with sneering—never answered by arguments and facts.

This question is pressing itself upon the notice of the people of the present century. Men, not wont to be carried away by their imaginations, are considering it seriously.

An article which we clipped from the San Francisco Chronicle some time since, entitled "England and India," furnishes some important suggestions and calculations. It says:—

"It is now something over a century since Clive and Hastings completed the conquest of India. The population of that country was then reckoned at 117,000,000—rather less than more. It had been kept down by several causes. Infanticide was the chief one, no doubt. It was a custom among Orientals and in ancient Egypt, and even in some of the more crowded States of Greece, from time immemorial. As they could not find outlet by emigration, and as the doctrine of Malthus was constantly being verified, they had to choose between this cruel remedy and starvation. Another remedy was found in the immolation of the widow on the death of the husband, and another, in the constantly recurring wars between the different sovereign princes. Since the conquest, all these customs, so destructive to human life, have been set aside by British authority, under penalties severe enough to insure respect for the law. The result (by the census of 1875) is that the population of India is over 220,000,000—an increase of more than 100,000,000 in a century; and still the increase goes on without check, save by famine.

"It is hard for an American to conceive what a famine in India is. Our sparse population, fruitful soil and admirable means of transportation, by which any suffering section of the republic may be promptly relieved by supplies from other sections where there is no suffering, and an abundance of provisions, make famine here as it exists in India, impossible. The old Californian may get some idea of what an India famine is if he will call to mind the general failure of all crops in this State from drouth in 1864, and, for the average of three or four persons we then had to the square mile, substitute the Hindostan average of 200 to 220. That year most of our cattle perished, and we saved no grain. Had the population of the Sacramento and San Joaquin valleys been as dense as that of the famine districts of India we must have lost some millions of people by starvation."

Here we find the population nearly doubled in a single century, while two famines have been quite severe within, comparatively, a few years. What would another century bring to India? The Chronicle farther says:—

"Where every part of the country is overcrowded, every acre must be made to yield a harvest or death ensues. It is therefore becoming a most serious question with England how in the future to provide against these fearful scourges. If the population increases in the next half century proportionately as in the last century it will reach 330,000,000; and it will increase unless the old restraining causes are again put in motion, which is a thing not to be thought of for an instant. The readiest remedy would be emigration; but where to? They cannot cross over into Siam, Anam, and China, because these countries are already as densely peopled as India. They cannot cross the Indus, because the country thither is too sterile. They might find an outlet into Africa and Indian Archipelago, but that is something that requires preparation.

"Of late years, availing themselves of the use of English machinery, the people of India have come into active competition in their home supply of cotton fabrics with the mills of Manchester. This promises in the future to give living employment to millions, and as has hap-

pened in England, to cause a large and regular exchange for and importation of foreign breadstuffs. It may result in a check of famine, assisted, as it will be, by greater facilities for inland transportation; and it must inevitably curtail the market for English manufactures and cause a corresponding distress in that country. On the whole, viewing the subject in a political or commercial light, it is not so easy to determine whether the conquest of India has permanently benefited England or not. Sometimes it looks like an argosy, sometimes like a white elephant."

At an increase no greater than that of the past century, another century would give British India a population of nearly 500,000,000. It is needless to say that she could not nearly contain it. What, then, would she do with the same ratio of increase for a thousand years?

Only two methods are suggested whereby she can be able to maintain her present population or at least the increase of a brief period. One is, that of emigration. But that is not feasible, because her neighboring empires are as largely overstocked as herself. They also must find room for their constantly increasing surplus of inhabitants. The other is, the introduction of English machinery and manufactures. But the result of this, as shown, would be to cause the troubles to recoil upon England, and reduce her home population to starvation:—a fate which is even now staring many of them in the face. If India could dispense with England's manufactures, instead of being a jewel in the British crown, she would soon become the means of her prostration.

Slight or temporal relief might be given to England by cutting up her large estates and distributing the lands; but this will never come unless by an entire revolution—an overthrow of the kingdom and abolition of the aristocracy. Unfortunately the tendency in all countries is to strengthen monopolies with increase of years. England is far from being any exception to this rule.

We scarcely appreciate the importance and magnitude of this subject, because it concerns a people and empire so remote from us. But it is a matter of life or death with some hundreds of millions of earth's inhabitants, and may be even now becoming a matter of interest to us whether or not we realize it.

While the presentation of these facts is yet fresh in our minds, another series of facts rises before us of equal magnitude, and perhaps to us, of more immediate interest. The recent terrible famine in the Chinese empire seems to have aroused that people to the necessity of more extended territory to sustain her overcrowded population. To what extent China is over-crowded none can understand who has not seen how Chinamen can live,—how they have been accustomed to live. The Wheeling, West Virginia *Intelligencer* gives a conversation with Gen. Garfield in which the General says:—

"I have seen in a space no greater than the length and height of this sleeping-car berth, in a Chinese tenement quarter in San Francisco, the home of twelve Chinamen. In that space they actually lived—yes, actually lived most of their time. There they crouched (all doubled up), and there they cooked, ate, slept, and, in a word, lived. They cooked with a little lamp a mess of stuff that they import from China, which, like their rice food, is very cheap, and a mere pittance in the way of earnings on the street will supply them food and clothes for an indefinite time. A few cents per day is more to them than a dollar to the commonest American laborer."

But the most important part of the conversation is the following, showing that Europe is even now troubled on the subject of population, especially that which relates to the Asiatics. Gen. Garfield said he derived his information from an intelligent man who has traveled much in the old countries, and who appeared to be much depressed with the prospect, which, he said concerns all the nations of the earth. The following are his words:—

"It is believed in Europe that one of those great historic movements of the Mongolian race, that in the remote past have dispersed their people into less densely populated countries than their own, is now preparing. For instance, the Russians, in pressing recently upon the Asiatic borders of their empire, developed by actual reconnaissance a Chinese army, of which they were totally ignorant, 250,000 strong, and armed, too, with all the effective engineering of modern war, including the Krupp guns. These guns have been made by their own skilled workmen, who had been sent to Europe and secretly

taught the art, and Russian officers had drilled their armies in the use of them. No man knows to-day the strength of the Chinese military establishment. All we see or know of what is going on in China is on the shore edges. It is believed that the skeleton for an army of 20,000,000 already exists. It is believed, further, that the idea of conquest has once again taken hold of the Chinese mind, and that the great Buddhist family of Asiatic races can be leagued for not only a wholesale raid upon Europe, but also a descent upon the Pacific coast of the United States.

"Such a movement means the possible wiping out of Caucasian civilization. England has mobilized these Asiatics as a defense against Russia's ambition in the east, but, as Count Schouvaloff said in the Berlin conference, what if the Asiatics, taught the art of war, should, like the irresistible Turks, once again look down upon the plains of Europe, bearing upon their banners the legend, 'We come, we see, we conquer?' Modern war is now a matter of effective arms, and of a simple and reliable commissariat system. The Mongolian race is capable of great personal prowess. Being fatalists, they dare everything for the end they have in view. Their food is simple, easily supplied and easily transported. Their endurance of fatigue is proverbial. Once organized and in motion they could swarm into Russia as irresistibly as the locusts of Egypt, and upon the Pacific coast of this continent as numerous and destructive as the grasshoppers. Once started, where would they stop? Civilization would retire before them as from a plague. Look at the plague-spots in San Francisco to-day. Nobody lives in them but Chinese. Nobody else can live in them."

It may be said that steps may be taken by the nations to prevent this wholesale raid; but granting that it might be checked or entirely prevented, the question is not thereby answered, What is to become of these over-crowded and constantly accumulating millions who cannot find a place on the earth to set their feet? America has boasted that she was the asylum for the poor and the oppressed of all lands. But lately, appalled at the prospect, she retracts her boast and invites the unwelcome Asiatic to depart out of her coasts and to come no more. We have considerable territory yet to be improved, but an influx of fifty millions of Mongolians—more than our present population—would be a startling event to contend with. And China must part with more than fifty millions to make life in her empire possible for the possible increased population of only a few decades.

It is no use to slight these facts, for they "will not down." Statesmen look upon them with trembling. We would like to see some advocate of the theory of the conversion of the world, and of a thousand years peace among the nations of the earth, consider this question with the frankness which its magnitude and importance demand.

Satisfactorily Settled.

THE *Christian at Work* quotes approvingly the *Presbyterian Weekly*, speaking of the late Prophetic Conference, as follows:—

"If John Calvin, or Breckinridge, or Thornwell, or Alexander, or Hodge had been alive, they would not have been there."

We fear the *Weekly* is right, because important truths of all ages have been hidden from "the wise and prudent." Were "the rulers and the Pharisees" of olden time alive now, we doubt if they would have been there unless to deride, judging from their treatment of "present truth" at the first advent of the Lord. The Saviour came as the prophets had foretold, and their words were literally fulfilled at that time. But he did not come in a manner to suit the notions of the dignitaries of the church, and the scribes and the elders—the eminent among the professed people of God—rejected him. An eminent correspondent of the *Christian Statesman* proves satisfactorily to himself that there is no use of the Saviour coming to this earth again in person; that all the objects of the gospel can be better accomplished in his absence. So the Jews could find no use for him at his first advent, and their descendants occupy the same position to this day. But Jesus called them "fools and slow of heart to believe all that the prophets have spoken." How readest thou? Is it not written that "this same Jesus" will come again? that "the Lord himself shall descend?" Did not Jesus say, "If I go away I will come again"? Is this to be thrown aside with the flourish of a pen, or discredited by an array of eminent names?

Though the scribes and Pharisees rejected him, "the common people heard him gladly." And though the influence of the great religious bodies, and the great religious, or rather semi-religious newspapers are opposed to the object and the doctrine of the late Prophetic Conference, it is cheering to read that a large congregation of "the common people" eagerly listened from day to day to hear words concerning "that blessed hope." The doctrine of the near coming of the Lord in glory is abundantly taught in the Scriptures. It commands the respect of the reverent and the faithful, and it must be heard. It has a thousand times been disposed of to the entire satisfaction of those who oppose it, but with the motto, "It is written," it comes again to the front, every time brighter and more strongly fortified from the opposition it has received.

Was Job A Myth?

THERE are different ways of discrediting the testimony of the Bible. Some boldly denounce it all as an imposition; but this has little effect in this age. The excellence of the Bible is too well known and too generally acknowledged to allow of its being brushed aside so unceremoniously. The arch enemy of truth is too wily to work largely by such inefficient methods. The now popular and more effectual method is to professedly accept the Bible as a whole, but to discredit some of its parts, or particular facts. Infidels seem to think they are entitled to great credit for their liberality and concession when they say they admire the teachings—the morality—of the Bible, and the character of Jesus; that they only object to the Bible as to some of its statements of history or of fact, and especially when its statements come in conflict with the facts of science.

This has greatly the advantage of the other method, for it not only disarms the believer in the Bible, but it is taken up by many professed lovers of the sacred word, and becomes an easy means whereby they may be led to reject the Bible as an authoritative revelation of the will of God.

It is easy to see that if the statement of facts recorded in the Bible are not reliable, then the word ceases to be, in our estimation, what it professes to be, the word of God. If its statements of fact are discredited, respect for its principles must be proportionately lessened. Its claim to authority depends entirely on its reliability; and if its authority be denied it is thenceforth no better than any other book of moral essays.

They who deny that the Book of Job is a record of facts, and that such a person as Job ever existed, may not be aware that they are taking steps to undermine the integrity of the Bible. But if they are not, it is proof conclusive that they have not sufficient reverence for and love of the Bible to carefully weigh their statements in regard to it. Let us notice a few points.

1. There is nothing in the book which is inconsistent with the idea of its being a record of facts. It is not necessary to regard it as an allegory or a fable.
2. Names and places are so mentioned as to lead us to accept it as a veritable history, unless there are good reasons for supposing otherwise, which there are not.
3. Though written in poetic style, it bears a striking resemblance to the writings of Moses when he records the most sublime facts, as those of creation and of God delivering his people from the power of their enemies.
4. The Lord by the prophet Ezekiel speaks of Job in connection with Noah and Daniel in such manner as to lead us to believe that he was a real person as much as they were real persons. And it is equally possible to project theories which would make the lives of Noah and Daniel to consist of fables. To consistently deny the personality of Job this reference in Ezekiel must by some means be set aside.
5. The apostle James speaks of Job as affording a worthy example of suffering and of patience. Therefore the apostle James as well as the prophet Ezekiel must be disposed of before a fair show can be made against the reality of Job as a citizen of the land of Uz.

These are some of our reasons for believing in the integrity of the Book of Job. It is not this book alone that stands or falls in the settlement of this question. We invite all, before denying the reality of Job's existence, to examine the importance of the question, in view of what is involved in the decision.

DISPOSE thy soul to patience, rather than to seek consolation; for the first will surely produce the other.

The Home Circle.

If only Mothers Knew.

If only mothers knew, she said,
How hungry children are for love,
Above each virgin little bed
A mother's lips would prove
How sweet are kisses that are given
Between a rosy mouth and heaven.

If only my mamma would kneel,
As your dear mother, every night,
Beside her little girl, to feel
If all the wraps are folded tight,
And hold my hands, her elbow fair
Between my cheeks and her soft hair.

And looking in my dreaming eyes
As if she saw some lovely thing,
And smiling in such fond surprise
On all my hopes of life that spring
Like flowers beneath her tender gaze,
I could not stray in evil ways.

I would not wound the gentle breast
That held me warm within its fold;
My mother's love would still be best,
However sad, or plain, or old;
And, even though the world forsake,
I'd love her for her love's dear sake.

—Hellen Rich.

Courtesy at Home.

By courtesy at home we do not mean the courtesy which is shown at home to guests, but that which is exhibited to the inmates of home in every-day life. It is not a pleasant trait in people's characters that they should treat their acquaintances with less and less deference as they become more and more familiar with them, increasing their discourtesy in proportion to the increase of their intimacy; but unfortunately this is too commonly the case. It is usually assumed that a true gentleman is always courteous at home, but this assumption can only be accepted with certain reservations. We have known men perfectly unimpeachable in the matters of education, culture, and refinement, whose manners, though most charming on first acquaintance, relapse on intimacy into absolute unpleasantness. We admit that nobody whose apparent courteousness to strangers is only on the surface, and who thus seems to be that which he is not, can be a perfect gentleman in the highest sense of the word; but taking the expression in its ordinary social acceptation we fear it must be granted that, in the matter of courtesy, a great many gentlemen do occasionally seem to be that which they are not. These refined beings do not perhaps relapse into absolute rudeness among their relatives and intimates, but they replace their attractive manners with icy sarcasms, taciturnity, and irritability, which exceeds the border line of courtesy. They seem to take a pleasure in demonstrating the unhappy fact that the refinement of the agreeable has its counterpart in the refinement of the disagreeable.

In these days it is unfortunately true that, even in the highest society, there is too little courtesy either at home or away from it. In our opinion, the best test of the difference between courtesy and humbug, will be found in the observation of home-life. Humbug will assume the form of courtesy, but it cannot stand the strain of continual use; whereas true courtesy becomes more developed by constant habit, and thrives best in its native soil. People often confuse courtesy with humbug, because they imagine that it necessarily implies personal esteem and respect. Where therefore, they observe a deferential manner in the absence of personal esteem and respect, they immediately suspect humbug.

Then there are persons who are so utterly devoid of any innate courtesy, that they are incredulous of its existence in others; and when they meet with it, they mistake it for humbug. It must be admitted, however, that there are occasions when skepticism is quite legitimate. For instance, when we see ostentatious displays of affection and respect on the part of husbands toward their wives, or parents toward their children, in public, we are apt to form our own opinion of their private life, shrewdly suspecting that this profusion of good things is not an every day affair. To treat your children like servants or retrievers, whose highest duty is to fetch and carry is not the surest means of indoctrinating them with the virtue of courtesy. It may be considered a superannuated idea that husbands and wives ought to treat each other with any semblance of ceremony; but we are old-fashioned enough to fancy that the opposite tendency is carried rather to an excess just at present. It may be prejudice to think that there can possibly be anything objectionable in smoking cigarettes in ladies' drawing-rooms and boudoirs, but there always will be some people who lag behind their times.

Among brothers and sisters a little harmless banter is perfectly admissible, and even, perhaps, desirable; but a family whose mem-

bers are always snapping at each other, in the style at present approved as clever, both in fiction and reality, can scarcely be upheld as a model of courtesy at home. Both among brothers and sisters, and husbands and wives, a great deal of talk, which begins with chaff, ends in rudeness. In society, conventional politeness sets certain limits to repartee, but at home there are no such barriers. In private life, when the more refined weapons of conversational dispute fail, the combatants are apt to resort to vulgar personal abuse. Servants could sometimes tell curious stories about the courtesy of their employers at home, or rather their want of it. There are ladies renowned for their charming manners in society, who use their maids as safety valves for innate rudeness which they contrive to repress and conceal in public. Doubtless they are hurt when, in dressing their heads, their maids drag the hair with the brush! but that is no excuse for pretty mouths permitting ugly words to escape from them. The master may be very fond of his horse, but after speaking to it in tones of the gentlest affection, it is scarcely the sign of a gentleman to swear at the groom because his stirrup leathers are too short.

Courtesy at home, like other virtues, cannot be practiced too constantly, or be too well fortified by undeviating habit. Even when a man is alone, it is not well to throw aside too freely the restraints and observance of social usage. We do not hesitate to say that no one can, when alone, discard all customary forms and ceremonies in dress, meals, or the like, without incurring danger and self-degradation. A man who neglects his toilet when he is going to spend the evening in his own society, is decidedly wanting in self-respect, and the bachelor who only makes his rooms comfortable and attractive when he expects visitors, must be pronounced unworthy of promotion to the more dignified state of life to which all bachelors presumably aspire.—Sel.

What Devotion Can Do.

Some time ago, a lady in London was trying to get a girl to help her in doing household work. Her name was Mrs. Levy. One day while walking in the street she met a friend, and asked if she knew of any good girl that she could get. Said her friend, "Why don't you get one of Aunt Betsy's children?"

"Aunt Betsy's children? Pray who is Aunt Betsy?"

"She is an old Scotch woman who lives in Bird's Alley. She adopts poor, homeless children; teaches them, takes care of them, gets them into good habits, and then puts them out in good places. I have had one of her children a good while, and she is the best girl I ever had."

"That is very singular," said Mrs. L.

"This woman must be a curiosity. I would like to see her for her own sake. I'll go."

The next day Mrs. Levy went to Bird's Alley to find Aunt Betsy's home. As soon as she entered it, she saw a large, tidy looking room. The floor was as clean as hands could make it. She saw eight or nine girls from three years old to fifteen. They were all busy. Some of the girls were ironing clothes, others were sewing or knitting, and the youngest were twisting up slips of paper to make lamp-lighters.

While she was looking at them, an elderly Scotch woman came in. She wore a plain gingham dress, with a white apron, and a large broad frilled cap. She made a courtesy to the lady, and her face lighted up with a smile that made it look quite beautiful.

"I am looking for a girl, my friend," said Mrs. Levy, "and your home has been recommended to me as a good place to get one. Are these your children?"

"Oh, no! ma'am, I'm not so rich as that. But let me see; there's Lizzie, she's been here long enough for a recommend. She's a strong hearty girl, ma'am, and never will trouble you with any mean, low ways. Come here Lizzie. Now look in her face, ma'am. That's how I choose my children."

"Then, are none of them yours?"

"Never had one in my life, ma'am," said Aunt Betsy with a smile.

"You are paid, then, for taking care of these children, and providing them with a home?"

"Not a stiver, ma'am; who's to pay me? They are all poor orphans; not one of them has a father or mother except me, and I am both to them, they think," she said, as she looked around affectionately at them. "Sometimes I feel half sorry that I took the *see* things, but what could I do? They had honest parents as was taken off with heavy sickness, and I couldn't see them suffer. True, it's but little I can do, for there are thousands of such poor creatures in the world, but I'll do what I can. I've put thirty-one into good places."

"What!" cried Mrs. Levy, "do you mean to say that you have taken care of and provided for thirty-one children besides these that are here now?"

"Yes'm, and the Lord's blessed me to do it with my own hands, for more than fifteen years back. I've never wanted, neither have they; and whether its knack in me or goodness in them, I don't know; but they'll all mind me, that they will, ma'am, with lifting up a finger."

What a beautiful sheltering cloud Aunt Betsy was! She was working for Jesus, all alone in that little alley, while nobody in the busy world knew what she was doing. But God knew it all. Without husband or children of her own, without any church or committee to help her, without any means but what she earned with her own hands, she had been a bright, sheltering cloud to thirty-one poor children, besides the eight or nine then in her house. She had clothed them, and fed them, and taught them the best she knew how, and then had found good homes for them where they could be useful and happy.—Sel.

Reports from the Field.

Norway and Denmark.

THE interest in Christiania is still good. There is a desire to hear on the different subjects pertaining to present truth, and many are searching the Scriptures. There is no lack of opposition. Many are trying hard to keep the people away, yet our places of meeting are well filled. We have obtained eleven subscribers for the *Advent Tidende* this week.

Brother K. Brorsen has held meetings in Årsø, Asaa, Hellum, and Tylstrup, Denmark. He has obtained three new subscribers for the paper, and others have renewed. Two Christian friends have commenced to keep the Sabbath. Many oppose, and are trying to hinder the work, but others are reading and investigating the truth. The brethren in Ring (near Horsens) are faithful and united in the truth. One sister has been baptized there.

JOHN G. MATTESON.

Christiania, Norway, Dec. 2.

Greenwood Prairie, Minn.

DECEMBER 11, we commenced meetings at Greenwood Prairie, where we remained nearly two weeks. The church seemed much encouraged, and resolved to live nearer to God. Two families commenced to keep the Sabbath; others are interested.

GEO. M. DIMMICK,
JOHN HOPKINS.

Wisconsin.

NOVEMBER 24, I commenced a series of meetings in the "Warner District," five miles south of Stevens Point. Eleven covenanted to obey the truth, all but one heads of families. Three were converted to the message from as many different churches; the others had never made a profession.

S. S. SMITH.

December 25.

Clinton, Illinois.

I CLOSED meetings at the Texas meeting-house last evening. Have held in all about thirty meetings. The attendance has been rather poor; however, a few have embraced the Sabbath reform, and regular meetings are appointed.

C. H. BLISS.

December 16.

Elivon, McPherson Co., Kan.

In two weeks I have given twenty-three discourses and nearly as many more at different points among the French, besides visiting. About fifteen are obeying. Most of these are French, as I have given them more of my time; yet Americans are receiving the truth, and we look for more.

I have obtained six subscribers for our French paper, and two for the *Review*.

D. T. BOURDEAU.

December 23.

Sunderlinville, Pa.

In company with Brother J. G. Saunders I visited this place December 7-15, for the purpose of organizing the company of believers here into a church. The company here were brought into the truth through the labors of Brother Saunders during the past summer. We organized a church of eighteen, fifteen of whom I had the pleasure of burying with Christ in baptism. The scene at the baptism was one of the most pleasant I ever witnessed. The best of order

prevailed, and the exercises were characterized by the presence of the Spirit of God.

An elder was ordained, and all the other officers were duly elected. By vote, they adopted the tithing system as recommended by the General Conference Committee, and every member joined the tract society. They have an interesting Sabbath-school.

B. L. WHITNEY.

Santa Rosa.

AFTER an absence from this church for two Sabbaths we met with them for their quarterly meeting, and preached four times, administered the ordinances, and had baptism, burying four willing souls into the faith of the burial and resurrection of Jesus.

We also ordained Brother G. D. Hager as elder of this church, elected John Morrison and Isaac Watts as deacons.

If this church remains true and faithful, we shall expect others to be added to their number, as there are many in this place who are convinced that these things are true.

January 5, 1879. W. M. HEALEY.

The Cause Among the Russians.

IN company with Brethren Nelson and Frederickson, I have just visited the Russian settlement near Milltown, Dakota. We found to our joy that seventeen more had taken hold of the Sabbath of the Lord, making in all twenty-one at that place, nine men and twelve women, all adults.

One brother we visited is placed under very trying circumstances. He is opposed by his wife. She makes home as unpleasant for him as she can. His father, a wealthy Russian, recently came to this country to visit him, but learning that he is keeping the ancient Sabbath, he refuses to enter his son's house, and has disinherited him, claiming that he has disgraced the family name and is no longer worthy to be called a son. I am sorry to say that others are somewhat similarly situated; but like this brother they confide in the Lord, trust in his promises, and are desirous to honor his name by forsaking all and following the Lord Jesus.

I did not remain at Bon Homme, as I anticipated doing.

ELDON H. PULLEN.

Howard, Turner Co., D. T., Dec. 18.

An Urgent Call.

THE following is the translation of a German postal card received at this Office from Lone Tree, Bon Homme County, Dakota:—

BELoved BRETHREN IN THE LORD: If it be possible, send to Dakota a German preacher, for here the German nationality is well represented, and we wish to become better acquainted with your views. It is our sincere wish that a German should come here, with whom we could converse in our own language. There are a few Americans here with whom we are acquainted; but having but a limited knowledge of the English, we cannot converse with them as freely as we should like to. To-morrow, Sabbath, we shall visit Bro. ———. Bro. Eldor, and Bro. H. Bullen from Sweden, were here last Sabbath. We are here a company of four who keep the Sabbath; and on Beautiful River are twenty more, and in Alewed four more, who also keep the Sabbath. And we hope the Lord will turn many more hearts to a knowledge of the truth. We should be pleased to receive a visit from a German S. D. Adventist preacher.

Your brother in the Lord.

v. L.

Dec. 10, 1878.

Bangor, Me.

Nov. 25, I went to Presque Isle, thence to Bangor. A few days were spent in distributing Swedish publications, selling books, and soliciting subscribers. The Swedish friends then hired a hall and fitted it up, and we held meetings every evening for about two weeks. There was some opposition when we presented the Sabbath. This was because in some Swedish Bibles, in the four gospels, in some texts the word which should have been translated first-day has been rendered Sabbath. This was shown to be an error by other Swedish translations as well as by the English. Two have declared their determination to keep the Lord's Sabbath, and others acknowledge its obligation. Some rejoice that they have made an advance step in health reform. In the meantime, I held two Sabbath meetings with the brethren in Brewer and Eddington. I was glad to find at Eddington an interesting Sabbath-school, conducted by Bro. Geo. W. Field.

I obtained one subscriber for *Les Signes des Temps*, one for the SIGNS OF THE TIMES, one for the *Reformer*, and twelve for the Swedish paper.

JAMES SAWYER.

Good Health.

The Two Glasses.

THERE sat two glasses filled to the brim, On a rich man's table, rim to rim, One was ruddy and red as blood, And one was clear as the crystal flood.

Alcohol—What Is It?

THE chemist describes alcohol as a liquid technically known as hydrated oxide of ethyl, containing two atoms of carbon, six of hydrogen, and one of oxygen.

ORIGIN OF ALCOHOL.

The Creator never made alcohol. No plant upon the face of the earth produces it. No bubbling spring affords it.

Wine is made by fermenting the juice of grapes or raisins. By means of distillation the alcohol may be separated from the wine, and is then known as brandy.

Beer is made from barley and hops. The barley is first steeped for some hours at a moderate heat, and is then allowed to germinate.

Whisky is made by the fermentation of any kind of grain, potatoes, turnips, or any other vegetable containing starch.

Rum is made by fermenting cheap molasses.

Cider is the fermented juice of the apple. It contains alcohol as soon as it has become in any degree "hard."

In Tartary, an alcoholic drink called koumiss is made by fermenting milk.

A kind of wine is made in many tropical countries from the fermented juice of the palm tree.

Honey wine, a fermented solution of honey, is used in Abyssinia.

Each country has its peculiar intoxicating beverages, which are all alike in the one particular of containing alcohol.

WHAT IS FERMENTATION?

Fermentation is one of the stages of vegetable decomposition. It is the putrefaction or death of the vegetable product undergoing the change.

The following table shows the proportion of alcohol found in various drinks:—

Table with 3 columns: Drink, Per cent. Small beer, 1 to 3; Whisky, 40; Cider, 5; Brandy, 50; Wine, 7 to 20; Proof spirits, 50; Ale, 10 to 20; Rum, 58.

Nearly all liquors contain other poisons, to which some of their deleterious properties are attributable. Thus, beer and ale often contain tobacco, coculus indicus, and green vitriol.

COMPOSITION OF BITTERS.

Besides the large class of alcoholic liquors which are distinctly recognized as such, there is another class of compounds of which alcohol is the chief constituent, but which are commonly sold under the alluring titles of bitters, tonics, restoratives, etc.

Table with 2 columns: Bitter Name, Per cent. Richardson's Bitters, 59; Hostetter's Stomach Bitters, 43; Plantation Bitters, 30; Puritan Bitters, 25; Quaker Bitters, 23; Temperance Bitters (!), 17; Vinegar Bitters, 7 1/2; Pierce's Bitters, 6 1/2.

The foregoing table was prepared from the official report of the State assayer of Rhode Island. The chief point of difference between these various alcoholic compounds is in the different proportions of alcohol which they contain.

It will be observed that one of the "bit- ters" noticed above, Richardson's, contains more alcohol than the strongest rum. "Temperance Bitters" is more than one-sixth alcohol; and "Vinegar Bitters," the manufacturers of which publish a temperance almanac to advertise it, and claim that it is absolutely free from alcohol, contains more alcohol than small beer, hard cider, or light wine.

"Isn't it Worse for a Man?"

A gentleman who had recently given up the use of tobacco, says it is through the influence of his little son; and we give his history as he gave it to us:—

"I never chewed very much, but did enjoy my cigar. I prided myself on my fine Havanas, and might have been seen most any morning with a cigar in my mouth, walking down Broadway in a most comfortable frame of mind.

Religious News and Notes.

—Sankey has been lately singing in Switzerland.

—Bishop Gilbert Haven advocates "The Union of all America."

—"A ministerial tramp" is the title lately applied to a "traveling evangelist."

—The First Presbyterian Church in Quincy, Ill., just completed at a cost of \$60,000 was burned on the second instant.

—It is reported that Dr. Cumming of London now preaches to small congregations instead of crowded houses as formerly.

—If people go to sleep in church it has become a question whether the sexton should wake up the sleepers or the preacher.

—Bishop Simpson is giving this winter's course of lectures on the work of the ministry before the theological class in Yale college.

—Much interest is manifested in Bishop Simpson's Yale lectures on the ministry. They are considered the ablest which have been delivered in the "Lyman Beecher course."

—Joshua V. Himes, now of Nebraska, is 73 years of age. It is reported that he has lately been "confirmed" by the Episcopal bishop of Nebraska, and is a candidate for the ministry.

—The Pacific Churchman says the English church did not come out of the Romish, but "the church of Rome in England left the church of England A. D. 1570."

—Dr. Leonard Bacon recommends Appleton's Cyclopaedia because it gives a view of Catholicism as presented by Catholics themselves.

—An English correspondent says that Mr. Spurgeon is a great beer drinker, and is in the habit of taking something stronger.

—A correspondent of the London Tablet, who is a priest, says the published list of converts to Rome would lead to the belief that only the upper classes are going over, which is not true.

—The Episcopal Register thinks that a large part of the clergy who have united with the Reformed Episcopal church are dissatisfied in their new relation.

—The pastor of the First Congregational church in Berkeley, in his New Year's sermon, said, "He would not attempt any proof of immortality, because there was none."

—"Rev. Frederick Bell," who delighted New York and Brooklyn audiences as a "singing evangelist," tried it at Nottingham, England, where he prosecuted certain parties for damaging his character.

—A Mr. Taylor has written a book, which is receiving some commendation, in which he tries to show that there is some mistake in the common view of the flood, either in time or the event, as he thinks the present barbarism must date farther back than four or five thousand years.

—The committee on Fellowship, Ordination, and Discipline of the Universalist Convention, reprimanded "Rev. Charles P. McCarthy," who was subsequently expelled by the Convention.

—Dr. Friedrich Delitzsch, in an article on some Babylonian terms, speaks of some Assyrian official titles, and has "an ingenious explanation of a passage in which Sargon says that the number of his name was 4 sar, 3 ner, 1 soss, and 20 cubits."

—"Missionaries find that, except Mohamedans, the Jews are the hardest people to convert to Christianity." This is attributed to their knowledge of the fact that their religion was demonstrated to be true, and every religion having any just claim to be true is founded upon it.

—"The California Christian Advocate touches the Young Men's Christian Association in this manner: "In some instances the Young Men's Christian Association arrogates to itself all the rights and authority of a church, holding regular services, administering the ordinances, and conducting revival meetings."

Secular News.

—The finding of rich gold deposits in East Tennessee is attracting much attention.

—Caleb Cushing of Massachusetts, died Jan. 3, aged 78 years. He has held many important public positions.

—The Supreme Court of the United States has affirmed the constitutionality of the anti-polygamy laws.

—A man on his way to Rawlins, Wyoming, to be tried for murder, was lynched at Carbon, January 5.

—The men who burned two men in Nebraska have been arrested, are in Kearney awaiting trial.

—The thermometer showed 6° at Mobile the morning of January 6. A snow storm on the 4th lasted all day.

—Ex-Chief-Justice McKean of Utah died the 5th at Salt Lake city, aged 57. He was the Judge who imprisoned Brigham Young.

—A colored justice in Virginia has sentenced a wealthy white man to be whipped for larceny. The machine does not seem to work as it was intended.

—In four days from Dec. 27 to Jan. 1, six inches of rain fell in San Buenaventura, Cal. Both mail and telegraphic communication were suspended by the storm.

—The oil well of the Los Angeles Company, in the Sespe district, from a depth of 1500 feet is spouting oil to a height of fifteen feet, and in such quantities as to be uncontrolled.

—A 38-ton gun burst Jan. 2, during practice on the British man-of-war Thunderer. The vessel's turret was destroyed, seven men were killed, and forty wounded.

—Several parties in Calistoga who employ Chinamen have been warned that the Mongolians must go. If they are suffered to remain the torch is threatened.

—Gen. Kauffman of the Russian army says England has gained but little in territory in the Afghan war, and has met with reverses which have been concealed by the papers.

—Distress is on the increase in England. Many thousands are supported by relief funds, and thousands more are in danger of starvation; 6,500 in Manchester alone.

—Up to the 2d ult., there had been suppressed under the Anti-Socialist law in the larger German States 153 clubs, and forty periodicals and 135 other publications had been black-listed.

—The immense establishment of Wanmaker in Philadelphia is lighted with the electric light. The Times says his gas bill has amounted to \$200 each Saturday night; electric light bill, \$10,60.

—A heavy locomotive exploded Jan. 2, about two miles from Summit, on the Central Pacific railroad. The engineer was killed instantly; others fatally or seriously injured.

—Upwards of 150 failures in Glasgow and the west of Scotland are directly or indirectly traceable to the stoppage of the City of Glasgow Bank. The total liabilities of the Scotch firms who have been dragged down are \$125,000,000.

—On the day of resumption the treasurer in New York city paid out \$125,000 in gold, and took in \$500,000. The gold brokers closed their shops in disappointment.

—Denis Kearney recently said in a meeting in San Francisco, "When a man is elected to office in the Workingmen's party, his independence ceased."

—The following letter has been received by School Director Sullivan, one of the special committee in San Francisco, to investigate the frauds in teachers' certificates: "So far I have not been molested, but if I am I shall certainly inform on your sisters, who passed a fraudulent examination, and I can prove it."

—Captain Howard, of the Pacific Mail Steamship Georgia, which was wrecked September 29, 1878, on her way from Panama to San Francisco, has been suspended for two years; the United States Inspectors deciding from testimony, that he did not navigate the vessel with proper care.

—Kentucky legalizes lotteries, and has one conducted by her own-State officials, for the benefit of her State Library. Five drawings have taken place, from which \$6,250,000 were realized, of which sum the library received \$424,396 32.

—We are credibly informed that a gentleman whose ranch extends into a canyon on the west side of Napa Valley, four miles south of St. Helena, put up fifteen tons of ice on the last day of December. Had he commenced a day earlier, or had the rain held off a day, he might have secured fifty tons.

—The New Year's of 1879 was a cold one. Reports Jan. 2 give the thermometer below zero, as follows:—Omaha, nineteen; Yankton, D. T., twenty-five; St. Paul, Minn., thirty; Springfield, Ill., twenty; Chicago, twenty-three; Cleveland seven. At New York it fell twenty-five degrees from five o'clock to twelve; Louisville, navigation suspended. Reports from Watertown, Oswego, and Buffalo, say that roads were blocked and trains suspended, and in some places abandoned.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JAN. 9, 1879.

THE Post Office address of Elder J. N. Loughborough is "Grove Terrace, Freemantle, Southampton, England. Care of Henry Covall."

The Greeting.

OUR country is large; distances are great. The readers will find Brother White's New Year's Greeting in this paper which he intended for the first number of the year.

Retrenchment.

SINCE the time of our arrival in Oakland there has been a cutting down of wages in the office of the SIGNS, as far as seemed possible, considering the number employed who have no special interest in our cause.

Christmas Trees.

THE amount raised in San Francisco on Christmas eve was one hundred dollars. In Oakland it was a splendid success. Amount raised, in money, \$800.

Sixty-three dollars are reported from Woodland. Besides these we have heard of no considerable sums.

The exercises in San Francisco and Oakland were of the most unexceptionable character. Prayer, singing, and brief addresses. All conducted with agreeable cheerfulness, without lightness.

New Year's Fast Day.

THE season of fasting and prayer was quite generally observed in Oakland by the church. We regretted that any were absent.

In the afternoon business meeting all present, with only one exception, signed the tithing pledge. Twelve dollars were received on donations to the Dime Tabernacle.

Napa Quarterly Meeting.

THE Napa church having no elder, it was thought best that we attend their quarterly meeting. It was a most excellent season.

An election was held, and Brother John Custer was unanimously elected Elder, and ordained to the office. Brother Wm. G. Myers was elected Clerk.

Brother M. G. Kellogg remained there to fill an appointment for Sunday evening, as business would not permit our remaining.

Oakland.

A GOOD quarterly meeting is reported in this church. Five united with the church. On Sabbath afternoon Elder Israel came over from San Francisco, and baptized three.

Defective Religion.

A BAPTIST paper says,—"I know not what is the cause. It may be the teaching of the past. But I do know that there is a pretty general conviction that our highest object here is to have a good time, and hurry on to heaven to meet our kinsfolk."

The truth is apparent to all thoughtful and reverent people that the popular "revival" sys-

tem, composed of "ditties" and anecdotes and appeals to the feelings, while "the weightier matters of the law" are neglected, is radically defective. We wish that all who see this, would labor for a reform.

Sensible China.

THE Chinese are generally supposed to be so conservative and attached to existing customs that a reform is out of the question with them. The recent famine has caused an examination into the resources of the country, and having decided that the use of opium is an unnecessary waste, and detrimental to the health and prosperity of the people, the Empire has prohibited the cultivation of the poppy.

The Prophetic Conference.

THE conference recently held in New York on the second coming of Christ was attended by ministers of various denominations, and from various parts of the United States, more than a hundred being present; and the resolutions embodying their views on the subject were passed unanimously.

It is cheering to see that some of the religious press indorse the sentiments of the conference, though some oppose. The New York Weekly Witness indorsed fully the doctrine of the pre-millennial advent as held by the conference, saying of the conference that it "was the event of the season, and one that will leave a permanent impression."

We are glad that this subject is being agitated. It will tend to remove prejudice from many minds, and prepare them to hear what the Scriptures do teach on this all-important subject; but we do not flatter ourselves with the idea that all that acknowledge that which was set forth by the conference will embrace all the truth which God has revealed concerning the coming of this glorious event and the necessary preparation for it.

Though we, Seventh-day Adventists, are in harmony with the conference, or rather, they are in harmony with us, in almost all which they set forth, yet there is one point which they have yet to learn. They speak of the coming of Christ as an impending event which may occur at any moment. Now "that day cannot come," till every prophetic event which is to precede his coming shall be fulfilled.

This special warning is described in Rev 14:6-12. Have the warning messages been announced to the world? If not, we may expect them first, before that day shall come.

Song Anchor.

BEFORE deciding on a new music book for your Sunday-school send to the Depository for a copy of "Song Anchor." It is a book of California authorship, and California manufacture, and has genuine merit.

Appointments.

ELD. WAGONER will meet with the church in San Francisco next Sabbath, the 11th, and in Oakland Sunday evening, the 12th.

Providence permitting, I will meet with the company of Adventists at Vacaville, Solano Co., Sabbath, January 11th, 1879, and will probably hold several meetings with them.

State Quarterly Meeting.

THE California State Quarterly Meeting will be held in Oakland, January 18 and 19, 1879. The business meeting will be held in the evening after the Sabbath.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30.

District Quarterly Meetings.

THE district quarterly meetings of the eight districts of California will be held simultaneously January 11 and 12, as follows:—

- No. 1, at Santa Rosa. No. 2, at Fairview. No. 3, at St. Helena. No. 4, at San Pasqual. No. 5, at Woodland. No. 6, at Red Bluff. No. 7, at Oakland. No. 8, at San Francisco.

Business Department.

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

- \$2.00 EACH. Betsy Healey 6-1, Mrs E H Wood 6-1, Mrs F King 6-1, James Creamer 6-1, H W Hackney 6-1, W A Pratt 6-1, Wm Everington 6-1, Henry Mack 6-1, G A Stanford 6-1, Mary F Aldrich 6-25, Mrs L Walters 6-2, Charles Spooner 6-1, F I Campbell 6-2, M A Colby 6-1, Mrs Elvira Anderson 6-1, W T Ross 6-2, Levina Skinner 6-2, W R Smith 6-1, D S Dye 6-1, R B Payne 6-1, W N McCandish 6-1, Mrs L Sterling 6-1, I L Peabody 6-1, James H Minisee 6-1, Wm Harper 6-1, Selina Rogers 6-1, Mrs Ural Severns 6-1, Alfred Mason 6-2, Mrs Jennie Clark 6-2, Mrs Kinchloe 6-1, Almira M Preston 6-2, J H Whiteset 6-2.

- \$1.50 EACH. Mrs S F Roberts 6-1, Mrs R A Sanford 6-1, E B Andrews 6-1, Mrs Mary Birdseye 6-1, H C Blake 6-1, E U Will 6-2, Chandler Owen 6-2, Mrs H Baker 6-2, Mrs J Rasmussen 6-2, Louisa M Chaffee 6-2, M D Brown 6-2, Mrs Claressa E M Andrews 6-2, J S Dawson 6-2.

- \$1.00 EACH. A B Bartlett 5-12, Joseph Leach 5-2, Abby L Frost 6-2, Mrs Leut John Davison 5-25, M H Wheeler 5-20, Mrs M P West 7-31, Mrs S M Giles 5-25. \$.75 CTS EACH. Catherine Enigefried 5-20, Wm Buyers 5-25, Wm Klindt 5-25, Mrs M A Maulfair 5-25, Lizzie H Snyder 5-25.

MISCELLANEOUS. William Hurst 50c 5-17, Mrs J Williamson \$2.75 6-4, Mrs Wm Gobin 2.50 6-4, Samuel Jacks 3.24 6-1, Jessie Dickey (20 copies) 24.00 6-2, S W Fairman 2.25 6-1, Mrs A C Bainbridge (2 copies) 3.00 6-2, Mrs Lizzie Wadsworth 4.00 6-1, Mrs Frank Peabody (4 copies) 4.80 6-2, C Spear 80c 5-1, Almeron Crownheart (76 copies) 91.20 6-2, Lucius Sanborn (10 copies) 12.00 6-2, Henry Taylor (5 copies) 6.00 6-1, J C Morehouse (10 copies) 12.00 6-2, Jacob Wilbur (10 copies) 12.00 6-2, Geo W Hutchings (12 copies) 18.00 6-2, Jacob Shively (5 copies) 6.00 6-2, H C Murgothan 10c 5-1, Mrs M F Benton (36 copies) 54.00 6-2, B O Cameron 50c 5-1, Amos Aurborn (8 copies) 9.60 6-2, T F Rice 1.20 6-2, H G Washburn 1.20 6-2, A N Gardner 38c 6-14.

CALIFORNIA PUBLISHING FUND. Lucie Bush \$100.00, S K Shannon 200.00 Napa church 10.20, John Griffith 40.00.

CALIFORNIA CONFERENCE. Santa Rosa church \$39.00 Napa church 20.10. DONATION TO SIGNS. M A Colby \$6.00. RECEIVED ON ACCOUNT. Oakland V M Society \$30.00, Cal T and M Society 20.40.

BRITISH MISSION. Lucie Bush \$25.00, Napa church 7.50.

OAKLAND CHURCH. Loaned by Green Valley church \$75.00, Santa Rosa church 1.00, Red Bluff church 38.00, A Friend in Iowa 5.00, A Friend in Mich 1.00, Salina Rogers 20.00, A N Allen 10.00.

Books, Pamphlets, Tracts, etc.

- Cruden's Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post paid. Dictionary of the Bible. \$1.75, post paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-schools and Praise service. 160 pp. 50c. Progressive Bible Lessons for Youth. 50c. " " " " " Little Ones. 15c. The Way of Life; a beautiful engraving. 19x24 inches, with key of explanation. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In board, 50c. The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25. Thoughts on Daniel, U. Smith. \$1.00. Condensed paper edition, 35c. Thoughts on Revelation. U. Smith. \$1.00. Life of William Miller, with likeness. \$1.00. The Biblical Institute. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30c. Life of Joseph Bates, with likeness. Revised. Edited by James White. Tint, \$1.00; plain, 85c. The Nature and Destiny of Man. U. Smith. 362 pp. \$1.00. Bible from Heaven. D. M. Canright. 300 pp. 80c. The Constitutional Amendment. A discussion between W. H. Littlejohn and the editor of the "Christian Statesman." Bound, \$1.00. Paper 40c. First part 10c. Spirit of Prophecy, Vol. 1. Mrs. E. G. White. 416 pp. \$1.00. Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00. Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00. Life of Christ, in six pamphlets, by Mrs. E. G. White:— No. 1. His First Advent and Ministry. 10 cts No. 2. His Temptation in the Wilderness. 10 cts No. 3. His Teachings and Parables. 15 cts No. 4. His Mighty Miracles. 15 cts No. 5. His Sufferings and Crucifixion. 10 cts No. 6. His Resurrection and Ascension. 10 cts The Apostles of Christ, in two pamphlets. Mrs. E. G. White:— No. 1. The Ministry of Peter. 10 cts No. 2. The Teachings of Paul. 10 cts Sabbath Readings for the Home Circle. In two volumes. 60 cts. each. The State of the Dead and Destiny of the Wicked. U. Smith. 40c. The United States in Prophecy. U. Smith. Bound, 40c. Paper, 20c. A Word for the Sabbath, or False Theories Exposed. (POEM.) U. Smith. Muslin, 30c; paper, 15c. Advent Keepsake. Muslin, 25c. Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25c. Facts for the Times. 25c. The Nature and Tendency of Modern Spiritualism. J. H. Waggoner. 20c. Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20c. The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20c. The Atonement. J. H. Waggoner. 20c. The Spirit of God. J. H. W. 15c. Miraculous Powers. 15c. The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15c. The Three Messages of Rev. 14, and the Two Horned Beast. J. N. Andrews. 10c. The Morality of the Sabbath. D. M. C. 15c. The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15c. The Two Laws. D. M. Canright. 15c. The Seven Trumpets of Rev. 8 and 9. 10c. Redeemer and Redeemed. James White. 10c. Christ in the Old Testament and the Sabbath in the New. James White. 10c. The Truth Found. J. H. W. 10c. The Two Covenants. J. N. Andrews. 10c. The Hope of the Gospel; What is it, and when it will be consummated. J. N. L. 10c. Review of Gilfillan on the Sabbath. 10c. Vindication of the Sabbath. Morton. 10c. The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10c. Matthew Twenty-four. James White. 10c. Review of Baird's two Sermons on the Sabbath and Law. J. H. W. 10c. The Ancient Sabbath. Forty-four Objections Considered. 10c. Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Throes—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventists—Milton on the State of the Dead—The Rejected Ordinance. Three-cent Tracts: Much in Little—The Lost Time Question—Argument on Sabbath—Infernal Civils Considered—The End of the Wicked—Scripture References—Who Changed the Sabbath?—The Second Message of Rev. 14. Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elihu on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being With Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial—The Sabbath, the Day—First Message of Rev. 14. One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day Do You Keep, and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality—The Christian Sabbath—Why Not Found Out Before?—100 Bible Facts upon the Sabbath. Address— THE SIGNS OF THE TIMES, OAKLAND CAL.