

# The Signs of the Times.

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

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## The Signs of the Times

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### The Day Laborer.

Sow ye beside all waters,  
Where the dew of heaven may fall  
Ye shall reap if ye be not weary,  
For the Spirit breathes o'er all.  
Sow, though the thorns may wound thee—  
One bore the thorns for thee;  
And though the cold world scorn thee,  
Patient and hopeful be.  
Sow ye beside all waters,  
With a blessing and a prayer;  
Name Him whose hand upholds us,  
And sow thou everywhere.  
Work! in the wild waste places,  
Though none thy love may own;  
God guides the down of the thistle  
The wand'ring wind has sown.  
Will Jesus chide thy weakness,  
Or call thy labor vain?  
The word that for Him thou bearest  
Shall return to Him again.  
Work! with thine heart in heaven,  
Thy strength in thy Master's might,  
Till the wide waste places blossom  
In the warmth of a Saviour's light.  
Watch not the clouds above thee;  
Let the whirlwind round thee sweep;  
God may the seed-time give thee,  
But another's hand may reap.  
Have faith, though ne'er beholding  
The seed burst from its tomb:  
Thou knowest not which may perish,  
Or what be spared to bloom.  
Room on the narrowest ridges  
The ripened grain will find,  
That the Lord of the harvest coming  
In the harvest sheaves may bind.

—Sel.

## General Articles.

### LAST TALK WITH THE DISCIPLES.

BY MRS. E. G. WHITE.

MOUNT OLIVET had been our Saviour's favorite resort for retirement and prayer after his day's work of teaching was done. At the foot of the mount was the garden named Gethsemane, and to this he now made his way. It was night, but the moon was shining brightly and revealed to Jesus a flourishing grapevine. He uses this as a symbol of his union with his followers:—

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." As the Father had life in himself so had the Son. The branches of a vine detached from its parent stalk, withers and dies, is lifeless and fruitless. "Every branch in me that beareth not fruit, he taketh away." The Jewish nation was a fruitless branch, and was therefore to be separated from the living vine, which was Christ Jesus, and the Gentiles were to be engrafted upon the stalk to become a living branch, partaker of the life that nourished the true vine. The branch was to be pruned and purged that it might be more fruitful.

Jesus in view of his removal from his disciples is filled with anguish; yet he knows that this separation will cause them to be more firmly connected with the living vine, and yield a rich harvest of fruit. He exhorts them: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the

branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love." When the sinner has repented of his sins, and is united to Christ, as the branch is engrafted on the vine, a deep and earnest love pervades his being which death cannot quench. The nature of the man is changed and he is a partaker of the divine nature. He loves the things which Christ loves, and hates that which He hates. His desires are in harmony with the will of God. He treasures up the words of Christ, and they abide in him. The life-giving principle of the Saviour is communicated to the Christian. Just so the little rod, leafless, and apparently lifeless is engrafted into the living vine, and fiber by fiber, vein by vein, drinks life and strength from it till it becomes a flourishing branch of the parent stalk.

The condition of this union is plainly specified: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." The commandments of the Father are the commandments of the Son. In this union with Christ, finite man, dependent and worthless, is exalted by a connection with the Infinite, even as the engrafted branch draws nourishment from the vine which results in the production of fruit. The follower of Christ derives from him wisdom, strength and righteousness. Without Christ he cannot be reconciled to God, whose law he has transgressed. Without Christ he is unable to subdue a single sin or overcome the smallest temptation. The soul united to Christ as the branch to the vine is accepted of God through the merits of his Son, and becomes an object of the Father's special care. Christ says, "I am the true vine, my Father is the husbandman." Man, by his union to the Infinite One through Jesus Christ, will be fruitful of good works. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Jesus continues:—

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." The joy of the Christian is not found in transgression of the law of God, but in obedience of all its precepts. None are in slavery and bondage to the law but those who transgress it. Obedience produces love to God and man—the two great principles of the law of God. This obedience and this love brings fullness of joy to the disciples of Jesus. He still impresses upon them the importance of carrying forward the work which he has begun, and bearing fruit to the glory of God.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The Saviour instructed his disciples not to expect the commendation of the world. The world hated the Majesty of Heaven before it hated his followers. Those who are of the same spirit with the world enjoy its smiles and approbation; but the humble disciples of Christ will

suffer opposition. But this opposition met by the Christian will be of the highest value to him if it drives him to Jesus for sympathy and comfort. Such opposition will develop staunch elements of character and virtues that shine brightest in adversity. Faith, patience and Heavenly-mindedness, with confidence in God are the perfect fruit that blossoms and matures in the shadow of adversity.

Christ the Master was hated and persecuted, and his followers should expect no better portion in this life. In these days the churches that profess the name of Jesus, yet are built up with lifeless forms, and full of popular sins and error, escape the condemnation of the world. But a people that unite to condemn sin, repress iniquity, cherish the truth of Christ and obey the commandments of God must endure the rebuffs and persecutions of the world.

"Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." The Saviour instructed his disciples to look for the opposition of the world. He declared that they should be brought before kings and rulers for his name's sake; and whosoever might destroy the lives of the disciples would be so far deceived by the adversary as to think they were doing God service. Every indignity and cruelty which the ingenuity of man and the zeal of Satan could devise would be visited upon the followers of Christ. But, in all these trials, they were to remember that their Master and Guide had endured like reproach and contumely, and were to press on in his footsteps, keeping the prize of eternal life in view, and striving to win more souls to Christ.

Jesus wished to impress upon his disciples the importance of their position, as those who had accompanied him in his travels, beholding his wonderful works and hearing his words of wisdom. Said he to them: "And ye also shall bear witness, because ye have been with me from the beginning." These faithful witnesses of Christ were to execute their mission with a wisdom and energy equal to the importance of the truth to which they were to testify. The history of those men and the evidence which they were to record were to be the study of men through all ages. Tremendous results were to be realized from the words of Jesus to his few humble disciples.

They were the chosen repositories of the truth of God. They were witnesses of the Father's acknowledgment of Jesus as the Son of God. At the baptism of Christ they had heard the voice of the Father proclaiming: "This is my beloved Son in whom I am well pleased." On the mount of transfiguration they had beheld the excellent glory clothing the Saviour with the brightness of the sun. They had seen the Heavenly messengers conversing with the Saviour, and heard again the voice of God declare: "This is my beloved Son, hear him." In the temple, only a few hours before, they had again heard the Father exalt and glorify his Son. That which these favored disciples had seen and felt and heard in regard to the Redeemer they were commissioned to testify for the benefit of humanity through all time. And, by living faith, men must lay hold of Christ through the evidence of these chosen witnesses of his divinity, and power unto salvation.

Jesus carefully opened before his disciples the events which would transpire after his death, forewarning them that when persecution should overtake them they might not become discouraged and apostatize from their faith to avert suffering and dishonor. Said he: "I have many things to say to you, but ye cannot bear them now." What tenderness and sympathy these words express! He forebore to crowd their minds with truths that were difficult for them to comprehend. He led them gently on to understand the great subjects with which he wished to entrust them, and which they were to deliver to the world.

Jesus also refrained from wounding their feelings as much as possible. He could have, in a more definite manner, informed them

concerning the Jewish service—that sacrificial offerings were no longer accepted by God, and that the light of God's presence no longer blessed the temple. But they were not yet strong enough to hear these things. A fearful test awaited them in the crucifixion of their Lord; and Jesus gently prepared their minds for this event, and for his absence from them. After his resurrection he would more clearly reveal to them his mission to the world and his approaching ascension to his Father. They would then be better able to understand and appreciate these great and solemn facts.

Jesus plainly stated to the disciples that he had left the presence of his Father to come unto the world; that he was about to leave the world and return to the presence of his Father. The disciples thereupon expressed their faith that Jesus had indeed come from God. The Saviour then assured them that the time was approaching when they would be scattered each one seeking his own safety, and their Master would be left alone; yet not alone, for his Father would not forsake his Son. Jesus warned his followers of the future that they might be in some measure prepared for the events that awaited them. He encouraged them to look to him and trust in him when the opposition of the world like a dark storm met them in the accomplishment of their mission. He fortified their minds with hope, and reliance in his example: "Be of good cheer I have overcome the world."

This should be the Christian's consolation. Christ, as man's representative, has overcome the world, the flesh and the devil. So by the Saviour's help may the children of men overcome all the powers of evil. Jesus was about to be separated from his little band of followers. He had but a little time in which to comfort and instruct them, and his farewell counsel was rich in sympathy and truth. Exceeding precious to his disciples were these last moments passed in the presence of their beloved Master. Like a consecrated high priest, Jesus now poured forth the burden of his soul to his Father in such a petition for his church as the angels had never before heard. This prayer was deep and full, broad as the earth, and reaching highest heaven. He presented his humanity before the throne of God. With his human arm he encircled the children of Adam in a firm embrace, and with his strong divine arm he grasped the throne of the Infinite, that he might unite earth to heaven, and finite man with the Infinite God.

A CHRISTIAN NEVER LONELY.—He need never be sick at heart for want of friends. He may be far from home—away from loved ones—sick and suffering—with few comforts and no human sympathy. But God is with him. Let him open his heart, and he will hear the Almighty saying, "I am with thee; I will strengthen thee; I will help thee; I will uphold thee." Is he tempted to despond? With David, let him say, "I am poor and needy; yet the Lord thinketh upon me. Thou art my help and my deliverer; make no tarrying, oh, my God." Jesus, who hath borne your griefs and carried your sorrows, will not forget you. Be not lonely; for you are not alone. He is with you.

CLINGING TO SIN.—Spurgeon says, and with much truth: "Oh! how irresolute a man often is concerning a sin which he knows to be a sin, but which enchants him with its sweetness. Ah! how a man will say: 'I must give it up, but I cannot.' Sin dies hard; it makes a hundred excuses for itself, and pleads: 'Is it not a little one? Is it not a sweet one?' O Lord, then give me strength of resolution; and when I know that a thing is wrong, help me to have done with it; and when I perceive an action to be right, help me to make haste, and delay not to keep thy commandments. O! my Lord, may I never try to patch up a peace between my conscience and myself by trimming and compromising. If I know a thing to be thy will, may I never parley nor question; for this is to rebel. The spirit of parley is the essence of high treason."

## LIFE SKETCHES.

## CHAPTER II—CONCLUDED.

## THE SECOND ADVENT.

WHAT can be more natural than for man, as he looks forth upon a world where evil is everywhere present, and the marks of disorder and decay everywhere visible, to inquire whether or not this state of things shall always continue? And what inquiry can be of more interest and importance to the race than that which has respect to the age of the world in which we live? It would therefore be reasonable to conclude that God would give to man a revelation informing him in respect to subjects of such absorbing interest. And the declaration of the Scripture is in strict accordance with enlightened reason, when it says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." Amos 3:7.

The object of prophecy is to forewarn the world of things to come, in time for the requisite preparation, and to inspire the people of God with fresh courage as they see the time for the full fruition of their hopes drawing nigh. No judgment has ever come upon the world unheralded; and none have ever fallen therein unwarned. And if, from the uniform dealings of God with our world in the past, we may judge of the future, then may we conclude that of the events yet to transpire, and above all, the great event in which earth's drama shall close—the ushering in of the great day of the Lord, and the coming of the Son of man—something will be known, and the world be faithfully warned thereof, ere they shall take place.

In calling attention to these things, William Miller and his associates were accused of prying into the secrets of the Almighty. From this charge, however, they needed no better vindication than the language of Moses, in Deut. 29:29: "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever." Prophecy belongs to that portion of the Bible which may properly be denominated a revelation. It is designed to reveal to us things of which we could not in any other way gain information.

Again, they were met with the plea that the prophecies could not be understood. But says the Saviour, referring directly to the prophecy of Daniel "whoso readeth let him understand." Matt. 24:15. That many of the prophecies, such as those portions of Daniel which reach to the close of earthly governments, have not been understood, is very true. But to assert that they cannot at any time be understood, is a virtual denial that they are a portion of God's revelation to man.

The prophecy of Daniel, reaching far into the future, could not be understood by the prophet himself. Neither could it be understood by any until the time of the end, when much of it should be fulfilled. Hence the answer of the angel to the anxious inquiry of the prophet. "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Chap. 12:8-10. Again says the angel to the prophet: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased." Verse 4.

From the very nature of the prophecy of Daniel, it was closed up and sealed till the time of the end, when, most of its prophetic history being past, it was to be unsealed, understood, and many were to run to and fro with the knowledge of the great subject upon which it treats. The result of the increase and spread of knowledge in relation to the approaching judgment, which is the great theme of the prophecy, is also given. The wicked shall do wickedly, and none of the wicked shall understand. But the wise shall understand.

As I heard able and godly men present the subject of Christ's soon appearing my mind was deeply affected with the evidences found in the book of Daniel and the Revelation. The second chapter of Daniel opens with the kingdom of Babylon, or Chaldea, at the summit of its greatness and glory, B. C. 603. Nebuchadnezzar, the Chaldean monarch, as it is natural for man to do, had been anxiously looking into the future, and pondering what should come to pass thereafter. Verse 29. Instead of rebuking or discouraging this spirit of inquiry in man, God takes occasion to grant to the king, and through him to the world, the information which he sought. Under the symbol of a great image he presents before him the most impressive history of the world, from that time on, that can anywhere be found. This image's head was of fine gold, symbolizing the kingdom of Babylon, then existing. In his interpretation, the prophet addressed himself to the king in the following words: "Thou art this head of gold." Verse 38. The breast and arms of silver represented Media and

Persia, which shortly supplanted Babylon in the empire of the world. The belly and sides of brass prefigured Grecia, which, conquering its predecessors, enjoyed its period of universal dominion. And finally Rome, the legs of the image, bore its iron sway over all the earth. In development of the ten toes, said the prophet: "The kingdom shall be divided" [Verse 41]: and so was Rome divided into ten kingdoms between the years A. D. 356 and 483. What next? The monarch beheld till a stone cut out of the mountain without hands smote the image upon its feet, ground its metallic parts to powder, became a great mountain, and filled the whole earth. The inspired interpretation of this impressive scene is given thus: "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

The prophetic history of Babylon, Media and Persia, and Grecia, has long since been completed, and that of Rome also has been fulfilled, excepting the dashing in pieces to give place to the immortal kingdom of God. And mark: The stone smote the image upon the feet. And it was in the days of the kings, or kingdoms, represented by the ten toes of the image, that the God of Heaven was to set up an eternal kingdom purely his. This kingdom is not yet established. It is evident that it was not set up at the time of Christ's first advent, from the fact that Rome was not then divided into the ten kingdoms, represented by the ten toes of the image.

Paul looked forward to this kingdom in his solemn charge to Timothy in view of the judgment at the appearing and kingdom of Christ. 2 Tim. 4:1. For this kingdom all Christians were to pray: "Thy kingdom come." Matt. 6:10. James speaks of this kingdom as a matter of promise to the poor of this world, rich in faith. Chap. 2:5.

Adventists never believed, however, that all that is said in the New Testament relative to the kingdom of Heaven relates to the future kingdom of glory. Especially in some of the parables of our Lord does the term refer to the work of grace with the people of God in this mortal state. But if we may be allowed to express the relation between believers and their Lord in this mortal state by the term kingdom of grace, and the future relation of immortal beings with the King of kings by the kingdom of glory, the position that the kingdom was set up at the first advent is not relieved of any of its difficulties. For certainly the kingdom of grace was established immediately after the fall. Adam, Abel, Enoch, Noah, Abraham, and Moses, were as truly the subjects of the kingdom of grace as the apostles of Jesus. With this view of the subject every text relative to the kingdom can be harmonized.

It is true that both John and Jesus proclaimed the kingdom of Heaven at hand. The immortal kingdom of glory was then at hand in the sense that it was the next universal kingdom to come. In the time of the Babylonian kingdom, the kingdom of Persia was at hand. The kingdom of Greece was at hand in the period occupied by Media and Persia. And in the days of that kingdom, Rome was at hand, for it was the next kingdom to succeed. In this sense was the kingdom of Heaven at hand in the days of the ministry of John and of Christ.

In the seventh chapter of this prophecy we have the same great outline of this world's history as symbolized by the image of chapter 2, again brought to view, but in a different form. The prophet here saw four great beasts, explained in verse 17 to be four great kingdoms, corresponding respectively to the gold, silver, brass, and iron, of the great image.

The first was like a lion, and had eagles' wings. Verse 4. The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, was intended by this beast.—Scott.

The second like to a bear, and it raised itself up on one side, and had three ribs in its mouth. Verse 5. A fit emblem of the character and conquest of the Persian nation which succeeded Babylon B. C. 538.—Prideaux, Vol. I, p. 139.

And lo, another like a leopard, which had four wings and four heads. Verse 6. This was the emblem of the Grecian or Macedonian empire, which for the time was the most renowned in the world. It was erected by Alexander the Great on the ruins of the Persian monarchy, and it continued in four divisions under his successors. The leopard being exceedingly fierce and swift, represented the kingdom, and especially under Alexander, its founder, but the swiftness of the quadruped was not an adequate emblem of the rapidity with which he made his conquests; the leopard had therefore four wings of a fowl upon his back.—Scott. Prideaux, Vol. I, p. 380. Rollin's Hist. of Alexander.

And behold a fourth beast, dreadful and terrible, and strong exceedingly. Verse 7. The kingdom that succeeded Greece was Rome, the invincible fortitude, hardiness and force of which, perhaps were never equaled. This beast had ten horns. These are declared in verse 24 to be ten kingdoms. The ten kingdoms are enumerated by Marchiaval, Bishop

Lloyd, and Dr. Hales, as follows: 1. The Huns, A. D. 356. 2. The Ostrogoths, A. D. 377. 3. The Visigoths, A. D. 378. 4. The Franks, A. D. 407. 5. The Vandals, A. D. 407. 6. The Suevi, A. D. 407. 7. The Burgundians, A. D. 407. 8. The Heruli and Rugii, or Thuringi, A. D. 476. 9. The Anglo-Saxons, A. D. 476. 10. The Lombards, A. D. 483. It is certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire.—Scott.

I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots. In this horn were eyes like the eyes of man, and a mouth speaking great things. Verse 8. This little horn is by all Protestants acknowledged to be a symbol of the Papacy. Said the angel, speaking of this horn, "He shall subdue three kings." Verse 24. The three kingdoms that were plucked up to make way for the Papacy were, 1. The Heruli, in 493. 2. The Vandals, in 534. And 3. The Ostrogoths, in 538. Gibbon's Decline and Fall. Into the hands of this power the saints, times, and laws, were to be given for a time, times, and the dividing of time, (1260 years; see Rev. 12:6, 14). From 538, when the Papacy was set up, 1260 years extend to 1798; and it is a notable fact of history, that on the 10th of February, 1798, Berthier, a general of Bonaparte's, at the head of the Republican army of France, entered Rome and took it. The papal government was abolished, and the Pope died in exile in 1799. (See Croley on the Apocalypse, Thier's History of the French Revolution, Clarke on Dan. 7:25.) The Papacy has never been restored to its former power. We are by this chain of prophecy brought down to the eighteenth century. And the prophet does not see this beast gradually changing his wild and ferocious nature to the innocence and gentleness of the lamb, to make way for a temporal millennium; but he looks only a step further, and says:—

"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:11.

It is characteristic of the different chains of prophecy that each succeeding one introduces particulars not furnished in any previously given. The seventh of Daniel, after covering the general field symbolized by the image of chapter 2, instructs us more particularly concerning the development of the little horn, or man of sin. In the eighth chapter we are again conducted over a portion of the world's great highway, with additional particulars concerning the mighty kingdoms that stand as waymarks along our journey. On the symbols of this chapter, the ram, he-goat, and horn which waxed exceeding great, the prophet received the following instruction:—

The ram which thou sawest having two horns are the kings of Media and Persia. Verse 20. The Persian division of the empire was the highest and came up last. The ram with the two horns was the well-known emblem of the Medes and Persians. It was usual for the Persian kings to wear a diadem made like a ram's head of gold.—Scott.

And the rough goat is the king of Grecia; and the great horn that is between his eyes, is the first king. Verse 21. This was Alexander, who was born B. C. 356, decided the fate of Persia at the battle of Arbela, B. C. 331, and died eight years thereafter in a drunken fit, at the age of 33, B. C. 323.

And whereas the great horn being broken, four came up in its stead, four kingdoms, said the angel, shall stand up out of the nation. Verse 22. These were Macedonia, Thrace, Syria, and Egypt, into which the empire was divided shortly after Alexander's death, governed respectively by Cassander, Lysimachus, Seleucus, and Ptolemy.

And out of one of them came forth a little horn. Verses 9, 23-27. Rome was not connected with the people of God, and hence is not introduced into prophecy, till after its conquest of Macedonia, one of the horns of the goat; hence it is represented as coming forth from one of those horns. That this little horn which waxed exceeding great was Rome, the following considerations prove:—

1. It was to rise in the latter part of their kingdom, that is, of the four kingdoms. So did Rome, so far as its place in the prophecy is concerned. Its connection with the Jews commenced B. C. 161.—1 Mac. 8. Josephus' Antiq., B. xii, c. x, sec. 6. Prideaux, Vol. II., p. 166.

2. It was little at first. So was Rome.

3. It waxed "exceeding great, towards the east and towards the south." So did Rome. It conquered Macedonia, B. C. 168; Syria, etc., to the river Tigris, B. C. 65; Egypt, B. C. 30. From this horn's increasing toward the south and east particularly, Sir Isaac Newton infers that it arose in the north-west corner of the goat's dominion, i. e., in Italy; which points directly to the Romans.

4. It cast down some of the host and of the stars to the ground. So did Rome; persecuting the disciples and ministers of Jesus as no other power ever did.



5. He magnified himself even to the Prince of the host. Thus did Rome, when both Herod and Pontius Pilate conspired against Jesus.

6. He shall destroy, wonderfully, the mighty and the holy people. Let from 50 to 100 millions of martyrs make good this charge against persecuting Rome. See *Religious Encyclopedia*.

7. It was the only power that succeeded the four kingdoms which waxed EXCEEDING GREAT.

8. In this vision Grecia succeeds Medo-Persia, just as it had been seen *twice before*; and it is absurd to suppose that the power which follows them in this vision is a *different* power from the one which *twice before* had been seen *succeeding them*, in chapters 2 and 7; and that power was Rome.

9. He shall be broken without hand. How clear a reference to the stone cut out without hand, which smites the image upon its feet. Chap. 2:34.

Besides the symbols of governments contained in Dan. 8, there is a definite period of time brought to view, which claims attention. As recorded in verse 13, Daniel heard one saint ask another the question, how long the vision should be concerning the daily [sacrifice] and the transgression of desolation to give both the sanctuary and the host to be trodden under foot. The angel then addressed himself to Daniel and said, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Waiving for the present the question as to what may constitute the sanctuary, we wish to ascertain if possible the nature, the commencement, and termination of this period of time. There are two kinds of time to be met with in the Bible; literal and symbolic. In symbolic time, a day signifies a year. Num. 14:34; Eze. 4:6. To which class do the 2300 days belong? Being brought in connection with acknowledged symbols, it would be both easy and natural to infer that they partook of the nature of the rest of the vision and were symbolic, presenting us with a period of 2300 years. And that such is the case is further evident from the fact, as is shown in the investigation of Dan. 8, that the field of the prophet's vision, was the empires of Persia, Greece and Rome. The 2300 days there given cannot therefore be literal days; for literal days (scarcely six years and a half) would by no means cover the duration of any one of these empires singly, much less embrace so nearly the whole of their existence put together, as they evidently do. They must consequently denote 2300 years. Can we now ascertain the commencement of this period? We answer, Yes, the key to the matter being in the ninth chapter of Daniel, between which and the eighth there is an unmistakable connection, as we shall now endeavor to show.

After their mention in verse 14, the 2300 days are not again spoken of in chapter 8. All the other parts of the vision are there fully explained; it must have been, therefore, this point concerning the time, that troubled the mind of the prophet, and in reference to which, solely, that he exclaims at the end of the chapter, I was astonished at the vision, but none understood it.

It was in the third year of Belshazzar, B. C. 553, that Daniel had this vision of chapter 8. Fifty-three years previous to this time, Jerusalem had been taken by Nebuchadnezzar, and the seventy years' captivity commenced; and thirty-five years before this, the Chaldeans had utterly demolished the city, broken down its walls and burnt the house of God with fire. 2 Chron. 36:19. Daniel had learned from the prophecy of Jeremiah, [chapter 25], that the seventy years of captivity were drawing near their close, in the first year of Darius, B. C., 538, as we read in the first verses of Daniel 9; and it is evident that he so far misunderstood the period of the 2300 days as to suppose that they ended with the seventy years of Israel's servitude; therefore, turning his face toward the prostrate city and the ruined temple of his fathers, he prays God to cause his face to shine upon his sanctuary which is desolate. Verse 17.

"While I was speaking in prayer," says he, [chapter 9:20-23], "even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O, Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. *Seventy weeks* are determined upon thy people and upon thy holy city."

That this is a continuation of the explanation of the vision of chapter 8, would seem sufficiently evident without the aid of any special argument to prove it so. But as there is a vital point that hinges upon this fact, we will offer a few reasons which place it beyond the limits of contradiction.

1. Gabriel had received a charge [chapter 8:16], to make Daniel understand the vision; but at the end of that chapter, Daniel says he was astonished at the vision, but none understood it. Gabriel therefore did not complete his mission in chapter 8;

the charge still rested upon him, Make this man to understand the vision.

2. The being who came to Daniel at the time of the supplication, was the very same who had appeared to him in the vision at the beginning; namely, Gabriel. And that he had now come to undeceive him concerning his application of the time, is evident in that he says, I am *now* come forth to give the skill and understanding. Why did he not give him a full understanding of the vision at first? We answer, because he revealed to him all that he was then able to bear. He fainted and was sick certain days.

3. Direct reference is made to *the* vision at the beginning. And if that is not the vision of chapter 8, it is impossible to find it. And again, if Gabriel does not explain in chapter 9 what he omitted in chapter 8, it is impossible for any man to show wherein Gabriel fulfilled his commission to make this man understand the vision.

4. When Gabriel commenced his further explanation, he did not explain the symbol of the ram; for that he had already explained. He did not explain the goat; for he had likewise explained that. Neither did he commence about the little horn; for he had made that plain also in chapter 8. What then did he explain? The very point there omitted; namely, the time: *Seventy weeks* are determined upon thy people, &c. These facts are sufficient to show the connection of Dan. 9 with the vision of chapter 8. But how do the words of Gabriel, *Seventy weeks* are determined upon thy people, &c., explain the period of the 2300 days? The answer is, The word rendered determined, signifies literally, *cut off*. Gesenius, in his Hebrew Lexicon, thus defines it: Properly, to *cut off*; tropically, to divide, and so to determine, to decree. The Englishman's Hebrew Concordance says, Determined, literally divided. From what period are the seventy weeks divided, or cut off? From the 2300 days; for there is no other period given from which they can be taken; and this is placed beyond a doubt by the connection of the two chapters, which has already been proved.

Having now ascertained that the 70 weeks of Dan. 9 are the first 490 years of the 2300 days; and that consequently the two periods commence together, we further learn that this period of weeks dates from the going forth of a commandment to restore and build Jerusalem. Daniel 9:25. If then we can definitely locate this commandment, we have the starting point for the great period of the 2300 years. The Bible furnishes us with four tests by which to determine when the true date is found:—

1. From the time the commandment, 49 years were to witness the completion of the street and wall of Jerusalem. Dan. 9:25.

2. Threescore and two weeks from this time, or, in all, 69 weeks, 483 years, were to extend to Messiah the Prince.

3. Sixty-nine and a half weeks were to extend to the crucifixion—the cessation of sacrifice and oblation in the midst of the week. Verse 27.

4. The full period of 70 weeks was to witness the complete confirmation of the covenant with Daniel's people.

In the seventh of Ezra, we find the decree for which we seek. It went forth in B. C. 457. Much concerning this decree, and the date of its promulgation, might here be said. But a more full explanation of it may more properly be given in another place. I will say, however, that, admitting that B. C. 457, is the correct date for the commencement of the 2300 years, which is susceptible of the clearest proof, none will fail to see how William Miller came to the conclusion that this prophetic period would close in the year 1843.

From.....	2300
Take.....	457
And there remains.....	1843

J. W.

THE BIBLICAL INSTITUTE.

HELD IN OAKLAND, CAL., APRIL 1-17, 1877.

LESSON TWENTY-TWO.

THE SAINTS' INHERITANCE.

"THEN answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19:27, 28.

The question here raised by Peter is a very common one. What shall we have? What shall be the reward or inheritance hereafter of the people of God? Christ points them forward as the time of their reward to the regeneration or the regeness brought to view in the Scriptures. In harmony with this, we find prophecies of a new heaven and a new earth

to succeed the present. Isa. 65:17. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Peter in his second epistle, third chapter, describes the destruction of the present earth by fire in the great day of the Lord when the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up; but he adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The promise to which he refers is the one just quoted from the prophecy of Isaiah. This certainly is no figure; and it points plainly to the future of our earth.

In Isa. 45:18, we find this purpose expressed by the Lord in the formation of the earth. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. I am the Lord; and there is none else."

He certainly did not form it to be inhabited by a wicked race of beings that now dwell upon it. It must be inhabited by those who are in harmony with his own will, and this purpose will be carried out. Accordingly we find promises made to the righteous that they shall inherit the land. Ps. 37:11. "The meek shall inherit the earth." Prov. 2:21, 22. "For the upright which dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." So says our Lord himself in his first recorded sermon: "Blessed are the meek, for they shall inherit the earth," Matt. 5:5. This is not fulfilled in this world, nor can it be till a new dispensation shall be ushered in.

The promises made to the ancient worthies, bring to view the same thing. Heb. 11:13. "These all died in faith, not having received the promises. Heb. 6:12. "That ye be not slothful, but followers of them who through faith and patience inherit the promises." Then Paul refers to the promise made to Abraham; and he shows our connection with it; for he says that it was given that we might have strong consolation who have fled for refuge to lay hold of the hope set before us."

The promise to Abraham is recorded in Gen. 12:1-3. "In thee shall all the families of the earth be blessed." Gen. 22:18. "And in thy seed shall all the nations of the earth be blessed." This promise must be universal, and it must reach through all time; otherwise, all the nations of the earth would not be blessed in him. Rom. 4:13, shows that this is the view to be taken of the promise to Abraham. "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

By the promise Abraham is therefore made heir of the world; and yet we are told that he died, not having received the promise. How then can the promise be fulfilled? Answer: Only by a resurrection of the dead. Paul says in Acts 26:6, 7: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Here the whole promise rests upon the future resurrection of the dead.

Paul in Gal. 3:8 calls this promise to Abraham the Gospel. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." He says farther in verse 16, that the promise to the seed is to Christ; and in verse 29, that we become Abraham's seed, and heirs to the promise by becoming connected with Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Heirs of what? We have just seen that Abraham is heir of the world, and if we become heirs with him, then our heirship embraces the world.

This is in harmony with the scriptures already quoted affirming that the meek shall inherit the earth. The promises then embrace all that Christ has undertaken in our behalf. They include the whole plan of salvation. By coming to Christ and accepting of him we become Abraham's seed, and heirs according to the promise. And this plan of salvation can be carried out only by a resurrection of the dead, when eternal life shall be given to all God's people, and by the regeneration of this earth, when a new heavens and a new earth shall be created and given to the saints as their everlasting possession. Then the meek shall inherit the earth, then the promise of Peter as quoted can be fulfilled. Then the saints shall take the kingdom under the whole heaven to possess it forever and ever as described by Daniel in his interpretation of the great Image of Nebuchadnezzar in Daniel 2, and in his vision of the four beasts in Chapter 7: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to

(Continued on page 30.)

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JAN. 24, 1878.

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

### The Order of Events in the Judgment.

NUMBER TWO.

WE have seen that the resurrection of the saints to immortal life is declarative of their final acceptance before God. Whatever of investigation is requisite for the final decision of their cases, must take place before the Saviour in mid-heaven utters the word of command to his angels, "Gather my saints together to me." Ps. 1:5; Matt. 24:31. The act of accounting them worthy must precede all this. The saints alone are to be caught up to meet Christ in the air. 1 Thess. 4:17. But the decision who these saints are, who shall thus be caught up, rests not with the angels who execute the work, but with the Judge who gives them their commission. We cannot, therefore, avoid the conclusion that the investigation in the cases of the righteous precedes the coming of the Saviour. Let us now consider an important proposition.

1. This period of investigative judgment is ushered in by a solemn proclamation to the inhabitants of the earth; and this investigative work embraces the closing years of human probation. This is a very important statement. But it is susceptible of being clearly proved.

Rev. 16:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."

The gospel of Christ is "the power of God unto salvation to every one that believeth." Rom. 1:16. No other gospel than this can be preached, not even by an angel from Heaven. Gal. 1:8. Whence it follows that the angel of Rev. 14:6, 7, preaching the everlasting gospel, represents some part of the great gospel proclamation. It is a part of that preaching which is the power of God unto salvation to every one that believeth. This fact alone is decisive that this proclamation concerning the hour of God's judgment must be made while human probation still lasts. Two other solemn announcements follow. And it is evident that the human family are still upon probation when the third angel declares that "If any man worship the beast . . . the same shall drink the wine of the wrath of God. . . . Here is the patience of the saints." This is a consecutive prophecy, as several expressions plainly indicate. And it is to be observed that the Son of man is seen upon the white cloud after all these solemn proclamations have been made.

That this announcement of the hour of God's judgment precedes the advent of Christ, and is addressed to men while yet in probation, the fourteenth chapter of Revelation clearly proves. That this is not some local judgment is proved by the fact that "every nation, and kindred, and tongue, and people," are concerned in it. It is evidently that part of the judgment work which precedes the coming of Christ, and as has been already shown, this is the work of determining who shall be accounted worthy to have part in the resurrection to immortal life, and, we may add, who also of the living shall be accounted worthy to escape the troubles that shall come in the conclusion of this state of things, and to stand before the Son of man. Luke 20:35; 21:36.

2. When the sins of the righteous are blotted out they can be no more remembered. They are blotted out before Christ comes. There can be, therefore, no act of calling them to account for their sins after the advent of Christ. Thus we read:—

Acts 3:19, 20: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you."

Mr. Wesley, in his "Notes on the New Testament," gives a different translation, which may be more accurate:—

"Repent ye, therefore, and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence

of the Lord, and he may send to you Jesus Christ, who was before appointed."

Albert Barnes, in his "Notes on the Acts," speaking of these two translations, says: "The grammatical construction will admit of either." Page 67. One of these represents the blotting out to be when the times of refreshing arrive; the other makes it the cause of that refreshing. But neither of them gives the idea that this blotting out takes place when the sinner turns to God. Both of them throw it into the future. Each of them represent it as preceding the second coming of the Lord. But this is especially true of the latter translation, which follows the original in using a conditional verb respecting Christ's advent; not as though that were a doubtful event, but rather as if his coming to the personal salvation of the ones addressed, depended upon their having part in the refreshing; and as if that refreshing was to come in consequence of the blotting out of sins.

The sins of the righteous are blotted out before the coming of Christ. They cannot be called to give account of their sins after they have been blotted out; whence it follows that whatever account the righteous render to God for their sins must be before the advent of the Saviour, and not at, or after, that event.

3. The sins of men are written in the books of God's remembrance. The blotting out of the sins of the righteous does therefore involve the examination of these books for this very purpose. That the sins of men are thus written is plainly revealed in the Scriptures.

Jer. 2:22: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." And thus Moses speaks of the guilt of Israel: "Is not this laid up in store with me, and sealed up among my treasures?" Deut. 32:34. And Paul speaks in the same manner: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2:5, 6.

These statements of wrath being treasured up can have reference only to the fact that God takes notice of men's sins and that every sin is marked before him. To this fact all the texts which speak of the blotting out of sins must have reference. Thus David prays that God would blot out his transgressions. Ps. 51:1, 9. And Nehemiah, and David, and Jeremiah, pray respecting certain persons, that their sin may not be blotted out. Neh. 4:5; Ps. 109:14; Jer. 18:23. And Isaiah, in prophetic language, speaks of this blotting out as if it were a past event, just as in the next verse he speaks of the new creation, and the final redemption. Isa. 44:22, 23. And in the previous chapter he speaks in a similar manner of this blotting out as necessary in order that the sins of the people of God be no more remembered. Isa. 43:25. These texts plainly imply that the sins of men are upon record, and that there is a time when these are blotted out of the record of the righteous. But the existence of these books and their use in the judgment is plainly revealed. Thus Daniel says: "The judgment was set, and the books were opened." Dan. 7:10. And John says: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

It is evident that the utmost importance is attached to the blotting out of the sins of the righteous from these books. When they are blotted out they can never rise up in the judgment against those who committed them; for men give account to God only for those things contained in the books. It is therefore certain that no individual can have his sins blotted out until the close of his probation. But when this work is wrought there must be an examination of the books for this very purpose.

4. The book of life is to be examined before the resurrection of the just. The words of Daniel render this point perfectly clear. Dan. 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

We have seen from other texts that the investigation and decision of the judgment in the cases of the righteous precedes the advent of the Saviour. We have also seen that there is a time before the coming of Jesus when the

sins of the righteous are blotted out from the books of God's remembrance. This is decisive proof that these books are subjected to examination before the Saviour comes again. But we have now another important fact. The book of life is examined before the deliverance of the saints. Daniel says: "At that time thy people shall be delivered, every one that shall be found written in the book." The book must, therefore, be examined before the resurrection of the righteous to immortal life. This is a convincing proof that the investigation of the cases of the righteous precedes the first resurrection. This book is referred to in the following passages: Ex. 32:32, 33; Ps. 69:28; 87:6; Isa. 4:3; Eze. 13:9; Dan. 12:1; Luke 10:20; Phil. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19.

The book of life is the final means of determining the cases of the righteous in the judgment; for all are delivered who are at the time of deliverance found written in it. But before this book is made the final source of appeal, it is itself to be tested by the books of God's record. For all the names which are entered in this book of life, of those who fail to overcome, are to be blotted out. Yet it is the record of these persons' lives that is to cause their names to be stricken from the book of life. Ex. 32:32, 33; Ps. 69:28; Rev. 3:5. We must, therefore, conclude that before the final examination of the book of life in the case of the righteous, there is a prior examination of the books of God's record to determine, (1) Whose record of repentance and of overcoming is such that their sins shall be blotted out; and, (2) To ascertain from this book who have failed in the attempt to overcome, and to strike the names of all such from the book of life. When the books of God's remembrance are thus examined, and the sins of the overcomers blotted out, and the names of those who have not succeeded to overcome are removed from the book of life, that book becomes the final test, and an examination of its pages concludes the work of investigation preparatory to the deliverance of the saints. J. N. A.

### Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, third king of Syria. They at length agreed to make peace upon condition that Antiochus Theus should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense treasure as a dowry.

"But she shall not retain the power of the arm;" that is, her interest and power with Antiochus. And so it proved; for some time shortly after, in a fit of love, Antiochus brought back his former wife, Laodice, and her children, to court again. Then says the prophecy, "Neither shall he [Antiochus] stand, nor his arm," or seed. Laodice, being restored to favor and power, feared lest, in the fickleness of his temper, Antiochus should again disgrace her, and recall Berenice; and conceiving that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly after. Neither did his seed by Berenice succeed him in the kingdom; for Laodice so managed affairs as to secure the throne for her eldest son, Seleucus Callinicus.

"But she [Berenice] shall be given up." Laodice, not content with poisoning her husband, Antiochus, caused Berenice to be murdered. "And they that brought her." Her Egyptian women and attendants, in endeavoring to defend her, were many of them slain with her. "And he that begat her," margin, "whom she brought forth;" that is, her son, who was murdered at the same time by order of Laodice. "And he that strengthened her in these times;" her husband, Antiochus, as Jerome supposes, or those who took her part and defended her.

But such wickedness could not long remain unpunished, as the prophecy further predicts, and history further proves.

Verses 7-9. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress

of the king of the north, and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.

This branch out of the same root with Berenice, was her brother, Ptolemy Euergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt, requiring his return home, he plundered the kingdom of Seleucus, took forty thousand talents of silver and precious vessels, and two thousand five hundred images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians being wholly given to idolatry, bestowed upon Ptolemy the title of Euergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods.

This, according to Bishop Newton, is Jerome's account, extracted from ancient historians; but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice, having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murderers, invaded Syria, slew Laodice, and proceeded as far as to Babylon. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterwards by the garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north. Polyenus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India, without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled, by a domestic sedition, into Egypt, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as the prophet had foretold. And he also continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse; and Ptolemy Euergetes survived him for four or five years.

Verse 10. But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress.

The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus, were Seleucus Ceraunus and Antiochus Magnus. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude to recover his father's dominions; but being a weak and pusillanimous prince, both in body and estate, destitute of money and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, Magnus, was thereupon proclaimed king, who, taking charge of the army, retook Seleucia, and recovered Syria, making himself master of some places by treaty, and of others, by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war; after which Antiochus returned and overcame in battle Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself. Here is the "one" who should certainly overflow and pass through.

Verse 11. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand."

Ptolemy Philopater succeeded his father, Euergetes, in the kingdom of Egypt, being advanced to the crown not long after Antiochus Magnus had succeeded his brother in the throne of Syria. He was a most luxurious and vicious prince, but was at length roused at the prospect of an invasion of Egypt by Antiochus. He was indeed "moved with choler" for the losses he had sustained, and the danger which threatened him; and he came forth out of Egypt with a numerous army to check the progress of the Syrian



king. The king of the north was also to set forth a great multitude. The army of Antiochus, according to Polybius, amounted on this occasion to sixty-two thousand foot, six thousand horse, and one hundred and two elephants. In the battle, Antiochus was defeated, and his army, according to the prophecy, was given into the hands of the king of the south. Ten thousand foot and three thousand horse were slain; and over four thousand men were taken prisoners; while of Ptolemy's army, there were slain only seven hundred horse, and about twice that number of infantry.

Verse 12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it.

Ptolemy lacked the prudence to make a good use of his victory. Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus; but contenting himself with a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutal passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness.

His heart was lifted up by his success, but he was far from being strengthened by it; for the inglorious use he made of it caused his own subjects to rebel against him. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place, burning with anger against the whole nation of the Jews, and immediately commenced against them a terrible and relentless persecution. In Alexandria, where Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand, according to Eusebius, sixty, according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and this massacre of the Jews, certainly was not calculated to strengthen him in his kingdom, but was sufficient rather to almost totally ruin it.

(To be continued.)

**Truth.**

TRUTH is better than error; and the Bible is full of it. The word of God is truth. "Thy word is truth." John 17:17. The truth as it is revealed in the Bible is more valuable than all the creeds in Christendom. Those who take the Bible as it is, have the best creed. And there is no compromise between truth and error. Those who worship God acceptably must worship him in spirit and in truth. To claim to worship him in spirit, while the truth is disregarded, is false and vain.

The truth is something to be done. Actions speak louder than words. We read: "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

Now what is the truth to be done? Is it the law of God. They that keep his commandments do the truth. Read again. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. The righteousness of God is everlasting. It never changes. That which was right in respect to moral law in ancient time is right now. The law which was the truth in David's day is the truth now. That law was his commandments. In verse 151 we read: "Thou art near, O Lord; and all thy commandments are truth." To which code of commandments does this refer? To that which God spoke in person—the ten commandments. Again we read: "Thou camest down also on Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, [Heb. laws of truth,] good statutes and commandments; and madest known unto them the holy Sabbath. And commandest them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:13, 14.

The commandments spoken by the voice of God are the truth. The truth of the Lord endureth forever. These are right judgments. Thy word is true from the beginning; and every one of thy righteous judgments endureth

forever. To abolish these commandments then would be to abolish the truth. Is this what they desire who teach that they have been abolished? To change them would be to change the truth; and what will the truth become when changed? Let an apostle answer. Speaking of those who broke the first command by worshiping created things instead of the Creator, Paul says: "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25.

Each of the ten commandments embodies an everlasting truth; and when we keep them as they are, we testify by our acts to the truth—we do the truth. If we have no other God but Jehovah, we testify to the truth that there is but one living and true God. If we speak not his name, but with reverence, we testify to the truth that reverence is due to God. If we regard the life, property, and good name of our neighbor, we testify that his rights are equal to our own. And so of all the rest.

The fourth commandment is the truth as well as the rest; and when we keep it as it is, laboring on the six working days and resting on the seventh; we bear testimony by our actions to the truth that God made the world in six days and rested on the seventh. But many Christians think that the Sabbath has been changed from the seventh day of the week to the first; and accordingly they labor on the seventh day and rest on the first. But that which made the seventh day the Sabbath of the Lord, is the truth that he rested on that day. He did not rest on either of the other six; how then can either of them become his Sabbath day, that is, his rest day.

Suppose we read the commandment according to the present practice. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the first day is the Sabbath of the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day. But that is not the truth. To what then do you testify, when you keep the first day as the rest day of the Lord? Is it not possible that men have made this change which contradicts the word of God; and that you have unwittingly been bearing testimony to a falsehood, instead of the truth? If so, your deeds are reproved by the light; and your only remedy is to turn and walk in the light that your deeds may be manifest that they are wrought in God.

All his commandments are truth. Thy righteousness is an everlasting righteousness and thy law is the truth. By what authority then has the law of God been changed? Of the Son of God, it was prophesied that he should magnify the law and make it honorable. Isa. 42:21. And the testimony of Jesus is: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18. The law of God was not changed in a single letter or the smallest point. But we were foretold in prophecy that an anti-Christian power should arise, and its rise was still future in the days of Christ and the apostles, that should think to change the times and laws of God. Dan. 7:25. The Roman church profess to have this power. It claims to be the author of the change in question—the change from the seventh to the first day of the week. It says to its disciples: "How prove you that the church hath power to command feasts and holy days?" The answer is: "By the very act of changing the Sabbath into Sunday." Again, this church testifies of herself: "Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

On the authority for the change then Christ and anti-Christian agree. Shall we not believe their united testimonies? Christ repudiates even the intention to make any change whatever; the Roman church claims that it made the change without any Scriptural authority. This prophecy of the law changing power of Dan. 7:25, is parallel with that of chapter 8:12, where it is said of this same Roman power, that "it cast down the truth to the ground." Thy law is the truth.

But still the truth shall judge us in the last day. "He cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. 96:13. "As many as have sinned in the law, shall be judged by the law, . . . in the day that God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12,

16. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

God's law is everlasting truth. It is ever the same. It is impossible that it should change. But in contradistinction from this, there have been, from time to time, truths which have been true only at a particular time. As an example: In Noah's time it was true that a flood of waters was about to overflow the earth. That is not the truth now. The truth for the time is what an apostle has called, "present truth." 2 Pet. 1:12. Present truth is that which is being done at the time present, in carrying out the plan and purpose of God. There is a present truth at the present time. In the progressive fulfillment of the plan of God as foretold in prophecy, we have come to the fulfillment of the last promised message of warning to the world, before the second coming of Christ. Rev. 14:9-12. This warning has been rising for more than a quarter of a century. It is a needed warning against following the Roman papacy, the power that should think to change times and laws, and it calls the attention of the people to the commandments of God and the faith of Jesus. It is a present truth that, in obedience to this divine call, there are people in almost every enlightened Christian nation in the world, that have lately embraced and are keeping the ancient Sabbath, the only weekly Sabbath of the Bible. The truth, long trodden by the beast, is being restored to the true hearted of every denomination and nationality. Reader, will you obey the heavenly call, and unite with us in the work of restoration? Will you take your feet off the Sabbath, and call it a delight, the holy of the Lord and honorable, no longer stigmatizing it with the dishonorable title of *Jewish*? "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." See Isa. chapters 56 and 58. Who will accept the blessing? Who will do the truth? Who will serve God by keeping his commandments? It will soon be known who are on the side of God and truth.

R. F. COTTRELL.

**Sabbath Reform in 1877.**

[The following is from the *Sabbath Memorial* of January, 1878, published in London, England, by Elder W. M. Jones:]

With devout thankfulness for all mercies of the past year, and with renewed encouragement we enter upon the duties and pleasures of the New Year. Although trials have been thickly strewn at times in our path, they have been mercifully removed. The promises of the Lord have comforted and supported us. There has been an increase of a thousand Sabbath-keepers during the year. The number of assemblies for Sabbath worship is fully 600; but there are thousands of isolated Sabbath-keepers for whom we feel a special interest and who are not forgotten. They are not alone, for God keeps holy-day with them. We all love to remember one another on the "sweet day of rest." The brethren abound in labors which speak of incessant diligence and self-denial worthy of their high calling in Christ Jesus. Preaching, lectures, tracts, periodicals, and humble, consistent living before all, are making impressions, educating and convicting the public mind, on this distinguished subject, to an extent that has hitherto been unknown. The doctrine of the Sabbath is now promulgated in a dozen different languages, in eight of which there are Sabbath publications, and plans are maturing to publish in other tongues.

The work in Britain progresses chiefly through the circulation of Sabbath literature. In Italy, there are a few indefatigable adherents who labor in hope. Dr. Ribton is a vigilant and hard worker—working much too hard, we fear, for his health. May God bless him in that sunny and classic clime, and give him many faithful associates in his new found faith. Elder Velthuysen, in Holland, travels, and preaches and reaps the harvest of his own sowing. Already more than thirty Hollanders have become commandment-keepers and the work is going forward. We solicit earnest and constant prayer for this brother and his people. To these and other workers on the Continent, to our friends in these Islands, to the multitude of covenant-keepers in the Western Land beyond the wide waters, and to the faithful little band in China, we extend a hearty good cheer and the wish of a happy New Year.

**Reports from the Field.**

(Condensed from *Review and Herald*.)

**Denmark.**

ALSTRUP.—Elder Matteson writes under date of December 17: "Yesterday our new meeting-house in Alstrup was dedicated. It can seat about two hundred persons. We held two meetings, and had a full house each time. A brother from Sulsted, who has kept the Sabbath eleven years, was present, and our Sabbath meeting was the first that he had ever attended. There were also friends present from several distant cities.

"A copy of the *Advent Tidende*, sent to Bergen, Norway, from Chicago has interested many. We have received letters from five persons who have read the paper, and other works which we have sent them. They are much interested in the truths which pertain to our time, and long to hear the message of the second coming of Christ proclaimed among them. There is more religious awakening in Norway than in Denmark, and the temperance cause has made better progress there than here; but there are also souls here who must be won over to the Lord's side and be prepared for his coming. There are many other places where the people long to hear the word of God. May the Lord send out more laborers into the harvest."

**Massachusetts.**

DANVERS.—A house of worship has been erected in this place, and a series of meetings commenced. Elder Canright writes: "After being away from Danvers about two months, except to stay over night here once in a while, we came back last week, to begin labors again. Our church is done. It was all finished, to the turn of the key, before our meetings commenced. This is the way it ought to be. It is always bad to crowd in meetings when a house is about two-thirds done. The building, the stoves, the seats, and everything complete, has cost \$2,050. Everybody admires the house. It suits me by far the best of any I have ever seen. Then it is so easy to speak in—it is just right. It is 32 by 52 feet, with 18 feet posts. Over the entry, which is seven feet wide, is a fine prayer-room, 10 by 26 feet, where the gallery usually is. I think our brethren who are building, would do well to have a pattern of this house.

"Sabbath day all were out. It was the end of the first quarter of our Sabbath-school. The secretary's report showed an average attendance of ninety scholars for the three months, thirty of whom had not missed a Sabbath. The school has been very prosperous and well conducted. We have good teachers and competent officers throughout the school. Interesting remarks were made on the occasion by several leading brethren. Sabbath afternoon nearly one hundred Sabbath-keepers were present. Nearly all belong here, as we had not invited the brethren from abroad. It was an excellent meeting. Sunday afternoon came our dedication. Before the appointed time, the house was packed till not another could get in. Scores had to go away. The Lord seemed to favor us on every hand. The weather was fine. The music was the best we have ever had. Interesting and appropriate remarks were made by Elder I. Sanborn, of Wisconsin, Elder Haines, who has lately embraced the Sabbath, Elder Mooney, another convert to the Sabbath, Brother Wood, of Boston, and Brother C. W. Stone. In the evening the house was again filled to overflowing. I have now begun another course of lectures here, to continue as long as the interest requires."

**New York.**

ROME.—Elder S. B. Whitney writes: "January 5 and 6, by the request of the president of our Conference, I was with the church in Rome, our meeting was a good one. The ordinances and business of the church were attended to with order and promptness. The Lord gave freedom in speaking the word, and all seemed encouraged. Some of our old churches can profit greatly, if they will, from the example of this young church. The members have a zeal and interest in the work, and a desire to learn the best methods of performing it, which are commendable; and if they seek humility and consecration, they may be very useful."

**Pennsylvania.**

POTTER COUNTY.—Brother A. H. Hall writes: "Here among the Alleghenies, I have found about twenty-four good people keeping the Sabbath. Eight or ten were observing the Sabbath when Brother Saunders came here to labor. They need to have our views faithfully presented to them. One good feature of the work among these people is, that nearly all who keep the Sabbath take part in the prayer and social meetings. This is an important point to be gained in new fields."

(Continued from page 27.)

he people of the saints of the most High." The stone cut out of the mountain representing the kingdom of Christ, became a great mountain and filled the whole earth.

This new heaven and a new earth, the everlasting abode of the saints is described by John in Revelation 21. The new Jerusalem which comes down from heaven, the city of beauty and glory is its grand metropolis. All tears are wiped away. There is no more death, sorrow or care. Pain never enters, and the former things are passed away. All things are made new. The Son of God and the Lamb is the light of it and the nations of the saved bring their honor and glory into it. There will be no night there! Nothing ever enters in to defile or to destroy, and they only possess it who are written in the Lamb's book of life.

Isaiah describes it as the place where the eyes of the blind shall be opened, and the ears of the deaf unstopped, and the lame man shall leap as an hart, and the tongue of the dumb shall sing; in the wilderness waters break forth and streams in the desert. The parched ground becomes a pool, the thirsty ground springs of water; and the ransomed of the Lord come to Zion with songs of everlasting joy upon their heads.

There is the river of life; that stream which make glad the city of God, and the tree of life which is for the service of the nations. Then God's original purpose concerning the earth will be carried out. His glory will fill the earth as the waves fill the sea. And then the wicked, having all been destroyed, the universal song of jubilee heard by John in vision on Patmos will rise to God, when every creature which is in heaven; and on the earth and under the earth and such as are in the sea and all that are in them will be heard saying: "Blessing and honor and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. U. S.

#### The Mind.

THE mind is the intelligent power in man which acts through the organ of the brain. The mind gains strength by exercise and is capable of infinite improvement. As the brain of the child expands and grows in size his powers of perception and memory increase. And, although, the body has attained its full growth, yet the brain may be enlarged by cultivating the intellect.

If we desire powerful minds we must think. Some people allow loose and disconnected ideas to run riot, where beautiful harmonious chains of thought should exist. Concentration of mind may be acquired by perseveringly recalling wandering thoughts and fixing them for the time being upon the subject under consideration. Our thoughts may be trained, governed and marshaled, until like a company of soldiers they stand ready to obey our slightest call.

Intellectual power is gained more by depth of thought than by extent of study. Ideas are obtained from observation and from books, but ideas are useless unless incorporated into the mind by patient thought. It has been said that the mind of man is like a farm, that to be of use "must be enriched with learning, plowed with energy, sown with virtue, and harvested with economy."

Thought always precedes action; hence if our thoughts are pure, our acts will be right. The constant presence of holy thoughts will make us spiritually minded and fit us for the society of the angels that surround the great white throne above.

Fellow-mortals: when you become wearied and faint in your minds, forget not the "Rock of your strength." Remember that the high minded, the double-minded, and the corrupt minded, will not be able to stand in the evil day; but those that mind heavenly things will be exalted far above kings and princes of earth. Yea, an everlasting kingdom, "many mansions," glittering harps and crowns and white robes are reserved for the faithful, and the promise is: "The pure in heart shall see God." ELIZA H. MORRIS.

#### "To Give Is to Live."

[There is a whole sermon on right living in this fine poem, which, stray in the newspaper world, has lost all signs of paternity.]

FOREVER the sun is pouring his gold  
On a hundred worlds that beg and borrow;  
His warmth he squanders on summits cold,  
His wealth on the homes of want and sorrow.  
To withhold his largess of precious light  
Is to bury himself in eternal night;  
To give  
Is to live.

The flower shines not for itself at all;  
Its joy is the joy it freely diffuses;  
Of beauty and balm it is prodigal.  
And it lives in the life it sweetly loses.  
No choice for the rose but glory or doom—  
To exhale or smother, to wither or bloom.  
To deny  
Is to die.

The seas lend silvery rain to the land,  
The land its sapphire streams to the ocean;  
The heart sends blood to the brain of command,  
The brain to the heart its lightning motion;  
And ever and ever we yield our breath,  
Till the mirror is dry, and images death.  
To live  
Is to give.

He is dead, whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his life-long ride,  
Who gives his fortunate place to another;  
And a thousand million lives are his,  
Who carries the world in his sympathies.  
To deny  
Is to die.

Throw gold to the far-dispersing wave,  
And your ships sail home with tons of treasure  
Care not for comfort, all hardships brave,  
And evening and age shall sup with pleasure;  
Fling health to the sunshine, wind, and rain,  
And roses shall come to the cheek again.  
To give  
Is to live.

What is our life? Is it wealth and strength?  
If we, for the Master's sake, will lose it,  
We shall find it a hundred-fold, at length,  
While they shall forever lose, who refuse it;  
And nations that save their union and peace  
At the cost of right, their woes shall increase.  
They save  
A grave.

#### THE HOME CIRCLE.

##### Out of the Wrong Pocket.

MR. TAGGARD frowned as he observed the pile of bills by his plate, placed there by his prudent, economical wife, not without an anxious flutter at the heart, in anticipation of the scene that invariably followed. He actually groaned as he read the sum total.

"There must be some mistake, Mary" he said, pushing back his plate, with a desperate air; "it is absolutely impossible for us to have used all these things in one month!"

"The bills are correct, John," was the meek response; "I looked them over myself."

"Then one thing is certain, provisions are either wasted, thrown out of the window, as it were, or stolen. Jane has relatives in the place, and I haven't the least doubt but that she supports them entirely out of what she steals."

"Mrs. Taggard's temper was evidently rising; there were two round crimson spots upon her cheeks, and she tapped her foot nervously upon the floor.

"I am neither wasteful, nor extravagant, John. And as for Jane, I know her to be perfectly honest and trustworthy."

"It is evident that there is a leak somewhere, Mary; and it is your duty, as a wife, to find out where it is, and stop it. Our bills are perfectly enormous; and if this sort of thing goes on much longer, I shall be a bankrupt."

Mrs. Taggard remained silent, trying to choke down the indignant feelings that struggled for utterance.

"You will have to order some coal," she said, at last; "we have hardly sufficient for the day."

"Is there anything more, Mrs. Taggard?" inquired her husband, ironically.

"Yes; neither myself nor the children are decently or comfortably clothed; all need an entire new outfit."

"Go on, madam. As I am a man of unlimited means, if you have any other wants, I hope you won't be at all backward about mentioning them."

"I don't intend to be," was the quiet, but spirited reply. "I wouldn't do for another

what I do for you, for double my board and clothing. Both the parlor and sitting-room need re-furnishing; everything looks so faded and shabby, that I am ashamed to have any one call. And the stairs need re-carpeting, the blinds and gate to be repaired, and the fence needs painting."

"That can't be all, Mrs. Taggard. Are you sure that there isn't something else?"

"I don't think of anything else just now, Mr. Taggard; though if there should be a few dollars over and above what these will cost, they won't come amiss. I should like to have a little change in my pocket, if only for the novelty of the thing. You needn't fear its being wasted."

Mr. Taggard was evidently not a little astonished at this sudden outbreak in his usually quiet and patient wife, but who, like most women of that stamp, had considerable spirit when it was aroused.

"Now that you are through, Mrs. Taggard, perhaps you will let me say a word. Here is all the money I can spare you this month; so you can make the most of it."

Laying a roll of bills on the table, Mr. Taggard walked to the door; remarking, just before he closed it, "that he should leave town on the next train, to be absent about a week."

The reverie into which Mrs. Taggard fell, as she listened to the sound of his retreating steps, was far from being a pleasant one. Aside from her natural vexation, she felt grieved and saddened by the change that had come over her once kind, indulgent husband. His mind seemed to be entirely filled with the greed of gain, the desire to amass money—not for the sake of the good that it might enable him to enjoy, or confer, but for the mere pleasure of hoarding it. And this miserly feeling grew upon him daily, until he seemed to grudge his family the common comforts of life. And yet Mrs. Taggard knew that he was not only in receipt of a comfortable income from his business, but had laid by a surplus, yearly, ever since their marriage.

She taxed her ingenuity to save in every possible way, but when the monthly bills were presented the same scene was enacted, only it grew worse and worse.

And this penuriousness extended to himself. He grudged himself, as well as wife and children, clothing suitable to his means and station, and went about looking so rusty and shabby that Mrs. Taggard often felt ashamed of him, inwardly wondering if he could be the same man who had wooed and won her.

With a heavy sigh Mrs. Taggard took up the roll of bills upon the table, hoping to find enough to pay what was already due—she did not look for more.

An ejaculation of astonishment burst from her lips as she unrolled the paper in which it was folded. It contained \$500 in bills, and a check for \$500 more.

With a look of quiet determination in her eyes, Mrs. Taggard arose to her feet. "The family should now have some of the comforts to which they were entitled, if they never did again."

First, she settled every bill; a heavy weight being lifted from her heart as she did so; besides getting a fresh supply of fuel and other comforts. Her next move was to order new furniture for the sitting-room and parlor, have the hall re-carpeted and papered, the broken door step mended, and the fence and blinds painted and repaired. She then took the children out, and got them new garments from hats to shoes. She bought herself three new dresses; a neat gingham for morning wear, a delaine for afternoons, and something nicer for best. And before going home she took the children into a toy-shop; delighted the boy with the skates he had so often asked for, and giving the girl the chief wish of her heart, a doll and doll's wardrobe—not forgetting some blocks for the baby. For like a wise, as well as kind mother, Mrs. Taggard desired to make their childhood a happy one; something to look back upon with pleasure through their whole life. Neither was John

forgotten; by the aid of some old garments, for a pattern, she got him an entire new suit, together with stuff for dressing-gown and slippers.

The day on which Mrs. Taggard expected her husband's return was a very busy one; but at last the carpets were down, the paper hung, and everything in the best of order.

He was expected on the five o'clock train, and Mrs. Taggard set the children, attired in their pretty new dresses, at the window to watch for papa, while she went below to assist Jane in preparing something extra for supper. She had just returned when Mr. Taggard was seen approaching the house.

It looked so different from what it did when he left, that he stared at it in amazement, and would have hesitated about entering, had it not been for the name on the newly burnished door-plate. But he was still more astonished when he entered.

"Am I in my own house, or somebody's else?" he ejaculated, as he looked around the bright and pleasant room.

"It is the new furniture I have been buying," said his wife, smiling. "How do you like it?"

"Have you been running me in debt, Mary?"

"Not in the least, John, it was all bought with the money you so generously left me when you went away."

Mr. Taggard clapped his hand into one of his pockets.

"My goodness!" he exclaimed, in an agitated tone and manner, "I gave it to you out of the wrong pocket!"

Mrs. Taggard did not look at all astonished or disturbed at this announcement; on the contrary, her countenance wore a very smiling and tranquil aspect.

"You don't mean to say that you've spent it?" inquired Mr. Taggard, desperately.

"Why, what else should I do with it, John? You told me to make the most of it; and I rather think I have."

"I am a ruined man!" groaned Mr. Taggard.

"Not a bit of it, my dear husband," said his wife, cheerfully; you wouldn't be ruined if you had given me twice that amount. Besides, I have saved enough for our housekeeping expenses, for three months, at least. I think you had better give me an allowance for that purpose in future; it will save us both much annoyance."

The children, who had been led to consider what their mother had bought them as "presents from papa," now crowded eagerly around him.

Mr. Taggard loved his children, and it would be difficult for any one having the kind and tender heart that he really possessed, to turn away from the innocent smiles and caresses that were lavished upon him.

It was a smiling group that gathered round the cheerful supper-table. And as Mr. Taggard glanced from the gleeful children to the smiling face of his wife, who certainly looked ten years younger, attired in her new and becoming dress, he came to the conclusion that though it might cost something to make his family comfortable, on the whole, it paid.

We do not mean to say that Mr. Taggard was entirely cured; a passion so strong is not so easily eradicated. But when the old miserly feeling came over him, and he began to dole out grudgingly the means with which to make his family comfortable, his wife would pleasantly say: "You are taking it out of the wrong pocket, John!"—words which seemed to have a magical effect upon both heart and purse-strings.

"Let us not deprive ourselves of the comforts of life," she would often say, "nor grudge our children the innocent pleasures natural to youth, for the purpose of laying up for them the wealth that is, too often, a curse rather than a blessing."—Hours at Home.

UNJUST riches curse the owner in getting, in keeping, and transmitting. They curse his children in his father's memory.



**Faithful Jimmy.**

AN eccentric old gentleman of wealth, named Morgan, invested a sum of money, the income of which he designed to be used for the liberal education of the most deserving lad in town.

He made his plan known to five gentlemen, requesting them privately to make observations and report to him in six months.

Had the boys known this, many of them might have used every means to gain his favorable opinion, but as the matter was a secret, he had an opportunity to watch them without their suspecting his motive.

At the end of six months the five gentlemen met at Mr. Morgan's and discussed the question in all its bearings. Each had his favorite whom he considered most worthy.

"There is Johnny Ingalls, who is a most exemplary lad," said one. "What fault can you find with him, Mr. Morgan?"

"I will tell you," was the reply. "I once hired him to take some important letters to the morning mail, but he met a companion on the way, and was so anxious for his own amusement that he neglected to mail the letters till it was too late, and they were delayed a day, and a gentleman overheard him say to a companion that 'he did not care much, so long as the old fellow did not find it out.' But the delay caused the loss of quite a sum of money."

"Gentlemen," continued Mr. Morgan, "I have tried in one way and another all the boys you have mentioned, but none of them satisfy me."

"Then you have to give up your project," said one; "for I think we have discussed the merits of nearly every boy in town."

"I believe Jimmy has not been mentioned," said Mr. Morgan.

"What! Jimmy, the cow-boy?" asked one, with a smile.

"Yes, I believe he drives cows to and from pasture."

"Surely, Mr. Morgan, you must be joking now."

"I never joke; and had I any disposition to, I should not take a poor little boy for a subject."

"But, Mr. Morgan, do you know any good of this boy?"

"Do you know any harm of him?"

"Nothing special; but does he amount to anything, except to drive cows?"

"He never has had an opportunity, but I intend he shall have. I am fully decided to give him the benefit of my project."

"You will tell us the reason for making him your choice?"

"Certainly, with pleasure. You call him a cow-boy. Well, that does not signify to me one way or another. It is simply because I know him to be a good and faithful cow-boy that I give him the preference. It seems a small thing to drive cows to pasture, but he is the only one who has always done it faithfully every day, the season through, the same in my absence as when I was at home, while others loitered on the way, and allowed them to stray into other inclosures for the day, thinking it would never be known. It is evidence to me that if he is so strictly faithful in small things, he has the right spirit in him to make him trustworthy in greater things."

Jimmy, gray-shirted and barefooted, just then was driving the cows slowly down the road; he guided them into the yard, put up the bars, saw that the gate was all secure, and was about to trip away, when Mr. Morgan called him into the house, where he told him something that made him dumb with glad surprise, and sent him home the happiest lad in town.—*Ev.*

**Work and Win.**

WHATEVER you try to do in life, try with all your heart to do it well; whatever you devote yourself to, devote yourself to it completely. In great aims and small be thoroughly in earnest. Never think it possible that any natural or improved ability can claim immunity from the companionship of the steady, plain, hard working qualities, and hope to gain its end. There is no such thing as such fulfillment on the earth. Some happy talent and some fortunate opportunity may form the two happy sides of the ladder on which some men mount, but the rounds of that ladder must be made of material to stand wear and tear; and there is no substitute for thorough-going, ardent, sincere earnestness. Never put the hand to anything on which you cannot throw your whole self; never affect depreciation of your work, whatever it is.

Too low they build who build below the stars.

**Is Wine a Blessing?**

I WISH to say that the clergymen of the Church of England are positively doing more for the temperance movement than Dissenters; and the same is true of their wives. I was invited to church with a clergyman who is now bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone and had to bear the whole brunt of the battle in the Scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I, "suppose it does."

"The Bible sanctions the use of wine."

"Very well, suppose it does."

"Our Saviour made wine."

"I know he did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

"I replied, 'There are two kinds of wine spoken of in the Bible.'"

"Prove it."

"I do not know that I can, but I will tell you what it is, the wine that is spoken of as a 'blessing' is not the same that is a 'mockery,' and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that, although I cannot prove it learnedly, I know it is so."

Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me.

I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weaker-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin and bringing condemnation upon any one's souls.

Another gentleman who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: our Saviour made wine at the marriage at Cana in Galilee."

"I know he did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Then he honored and sanctified wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master."

"Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which our Saviour has honored?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No."

"And why not?"

"Because I don't like it."

"Very well, sir," said I, "Our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people with barley loaves manufactured by a miracle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that man signed the pledge three days afterwards.—*John B. Gough.*

**Drunk.**

YOUNG man, did you ever stop to think how terrible that word sounds? Did you ever think what misery and woe you brought upon your friends, when you degraded your manhood by getting drunk? Oh, it is a fearful thing to trample under foot the high claims that God and man have upon you. Drunk! how it rings in the ear of a loving wife! How it makes the heart of a fond mother bleed! How it crushes out the hopes of dotting fathers, and brings reproach and shame upon loving sisters. Drunk! See him as he leans against some friendly house. He stands ready to fall in the open jaws of hell, unconscious as to his approaching fate. The wife with tearful eyes and aching heart, sits at the window to hear her husband's footsteps, but alas, they come not! He is drunk, spending his time and money, when he should be at home enjoying the pleasures and comforts of the family circle. Drunk! He is spending the means of support for liquor, while his family is starving for bread, his children suffering for clothing. Drunk! His reputation is going, gone? His friends, one by one, are reluctantly leaving him to his miserable fate. He goes down to his grave "unhonored and unsung." Drunk!—*Sel.*

Nothing is thriving in the soul unless it is growing.

**GOOD HEALTH.**

**Bad Air vs. Religion.**

MANY a farmer and housekeeper wonders why it is that they must needs take a nap every Sabbath in sermon-time. When the parson gets comfortably into the second or third head of his discourse, and his congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seemed when prepared in the solitude of his study. At home, the busy matron never thinks of eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question, should a friend propose a half hour's nap at that hour of the day. Nevertheless, they both sleep like kittens in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies,

"My drowsy powers, why sleep ye so!"—

is exactly in point, and we propose as an answer, Because we are all breathing carbonic acid gas—deadly poison; because the sexton didn't let the foul air of last Sabbath's congregation out of the doors and windows, and let the fresh, pure air of heaven in.

Look around at the audience; that feverish flush isn't heat, it is poison. The lady nodding over there, her nose and cheeks like a scarlet rose, is not too warm, for the thermometer doesn't stand over 70 degrees; she is partially suffocated; what she wants is fresh air. The hard working mechanic and farmer doesn't sleep because he watched with a sick child last night, but simply for the want of oxygen to keep the flame of intellectual and physical activity brightly burning.

Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws, while in open violation of the physical.

Is your sexton a man of intelligence sufficient to understand the necessity and reason of ample ventilation? Does he know that every human being vitiate, at the least estimate, four cubic feet of air every minute? Linger when the congregation leaves, and see if he shuts every door and window tight to keep in all the heat till evening service; then see how thin the lamps burn in the vitiated air; how hard the minister tries to raise himself and listeners to the height of some argument, and how stupid they are—nothing but bad air.

Now for the remedy, which costs labor and money; for ventilation is a question of dollars and cents. The sexton should be instructed to open all the doors and windows a few hours before meeting to let out all the dead and foul air, and let in such as is fresh. It takes no more coal to heat the church to 70 degrees because of this purification. After meeting let the opening of the church be again thrown wide—warmth and bad air will alike disappear, and though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the sacred word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—*Educational Monthly.*

THE use of strong tea is a great injury to health. It stimulates the nervous system without providing nourishment. Any portion of the human body continuously excited will speedily wear out. "I'm so nervous," is an expression often heard, and the starts and screams which trifling incidents occasion in a company of ladies prove the assertion to be true. The "nervous" would do well to study the care of their nerves more and talk about them less.—*Christian Weekly.*

**RELIGIOUS NEWS.**

—Warsaw contains 90,000 Jewish residents.

—Rev. G. Herbert, of Bergen, Norway, has been fined \$65 for administering baptism.

—Bishop Merrill recently sailed for Vera Cruz to visit the Methodist missions in Mexico.

—The Missouri Lutherans have appointed their first missionary for work among the Southern negroes.

—Petitions are circulating in New Hampshire for a restoration of Bible reading, or some religious service in the public schools.

—Slade, the Spiritualist, has been expelled from Vienna, because he was unable to describe his avocation satisfactorily to the police.

—Just at the time when America is thinking of taking the Bible out of the schools, England is issuing, in detached parts, an annotated edition of the Bible for the use of schools.

—The Wesleyan Female College of Cincinnati, an old institution which dates back nearly half a century, is compelled to close its doors for lack of funds. Its debts amount to \$80,000. Among its prominent graduates is Mrs. President Hayes.

**SECULAR NEWS.**

—The debt of Boston is \$43,354,444.

—The number of deaths in Chicago during 1877 was 8,026, or 546 less than in 1876.

—Henry M. Stanley, the African explorer, has been presented with a gold medal, the gift of the late King Victor Emmanuel.

—The funded debt of the State of New York has been reduced \$12,000,000 during the past year, and is now a little more than \$10,000,000.

—There are now 854 manufacturing establishments in San Francisco, whose aggregate products amount to \$62,338,000. They employ over 26,000 persons.

—Egypt has 765 non-navigable canals used solely for irrigation and traffic. Of these canals over one hundred have been opened during the reign of the Khedive.

—The State Department has received letters from China, showing that university education there, under American and other foreign professors, is making good progress.

—Jamaica began quinine planting in 1860, and now has eighty thousand trees, of which experienced chemists report most favorably. The experiment made by the government, is regarded as a complete success.

—The boring of the Channel tunnel between France and England is to be done by the French railway company, the Chemin de Fer du Nord, and the Southeastern and Chatham railway companies of England.

—Great loss of property, and damage to shipping is reported from the heavy gales of January 10, in Maine. Trees and fences were prostrated, barns blown down, and houses unroofed. Total loss estimated to be \$20,000.

—Postmaster-General Key says business has so increased in the South that over 200 postoffices have been made presidential offices, namely: such as receive appointment from the president, and confirmation by the senate. This indicates prosperity.

—While a Chicago north-western box car was being loaded with nitro glycerine at the Jackson mine, near Negaunee, on the 2d inst., the mass exploded, instantly killing seven men, and demolishing the car. The locomotive was lifted into the air and thrown fifty feet and landed a confused heap of wood and iron.

—Heavy rains in Richmond, Va., caused another rise in the rivers. The bridge over the Staunton river, on the Richmond and Danville road, just completed, was again swept away—the third time inside of two months. The iron bridge over the same river on the Midland road, between Lynchburg and Danville, was also washed away. This bridge was destroyed during the great flood in November, and but recently replaced.

—Annually, for the last decade, there has been paid to the British Government by the Bank of England a sum slightly in excess of \$17,500,000, representing the unclaimed dividends on consols. In other words, \$580,000,000 of the English National Debt will never have to be redeemed. These hard times a little trifle of five or six hundred millions do not come amiss to any of us. It is a period in the financial history of the world when the smallest favors are thankfully received.

—In consequence of extraordinary depression in trade and manufacture in England, in iron establishments and the mines, especially, many thousands of working people—men, women and children—are out of employment, and suffering fearfully for want of clothing, food and shelter. A large number are begging in the streets and highways, and some driven to desperation, rob and plunder where they can. Memorials have been addressed to the Government to appropriate a sum of money to cover expense of work that shall be done on public roads by which to furnish employment to these destitute people. They must have help, or they will perish.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JAN. 24, 1878.

Returned.

SEVERAL packages of No. 1 of present volume of the SIGNS have been returned for direction. If notified, we will forward the papers to all who did not receive them.

Healdsburg.

In a private letter from Sister White, written January 20, she says:—

"Last Sabbath we met with the church in this place. I spoke upon the subject of the unruly member, the tongue. I think our meeting the most profitable one we have had in Healdsburg."

District No. 3.

SINCE last report my labors have been with the companies of Sabbath-keepers at Middletown, St. Helena, Napa, and Vallejo, constituting district No. 3. These churches have pledged s. b. for 1878 to the amount of \$520.08, and \$166.72 to the one-third missionary fund. This is doing well considering that two of their companies are small, some are paying large pledges on other matters, and the most of those in the district are in moderate circumstances.

At Middletown I found some had moved away, so that less than a dozen now meet for worship. These were much encouraged by the meetings.

At St. Helena all were firm in the truth. A marked feature of the work here, has been a steady advance from the very first of their accepting the truth. May God bless these substantial souls.

At Napa, I found the church of special good cheer. Our meetings, business and preaching, were truly blessed seasons. Since completing their church, several years since, there has been a debt hanging over it. At one time their s. b. almost entirely run down with the excuse that they owed for their church, and for one year they neither paid their church debt nor much s. b. Something over a year since they rallied to take hold again on finances with the rest of the State. At this meeting they stated that their church was now free from debt, s. b. and missionary one-third paid up, with a small exception, and they were happy over the new state of affairs in the cause there; not that the gift of God is bought with money, but as Paul said it is "first that abounds to their account." Another evidence is seen here, as in other cases, that the Lord's people share his blessings both spiritual and temporal in proportion to the sacrifice they make for the advancement of the cause.

At Vallejo the few are still firm in the truth. These renewed their s. b. pledges and entered into the missionary one-third pledge. Our opponents have reported that "the cause was dead in Vallejo." The facts are that not a soul has ever given up faith in the truth that embraced it there. One is now in Washington, D. C., one in Michigan, two in Napa, two in San Francisco, and two new ones have accepted the Sabbath and united with those that remain in Vallejo, since I last met with them. When active members move from one place to another, to live out and to spread the truth, this is not the death of the cause. The Lord met with and blessed the few in Vallejo. We enjoyed a precious season with them in speaking Bible truth to them and their neighbors.

J. N. LOUGHBOROUGH.

Vacaville.

THE debate here has resulted in more good than we at first supposed. We are frequently hearing of those who attended and became interested in our views. Our people were greatly strengthened. Friday two went forward in the ordinance of baptism. Five have signed the covenant since the debate.

The dragon spirit has been manifested here to a fearful extent. For example, a gentleman died here last week who did not belong to any church, but his wife had been a Methodist till a few weeks ago, when she commenced the observance of all the ten commandments. After her husband's death she asked me to preach the funeral sermon. The Methodists persisted that she should have their minister, and when they saw she was decided in having an Adventist, they refused to attend the service, even when especially invited. Can it be that these persons think they are showing a Christian spirit? If they do, the words of Paul in 2 Thess. 2:10-12 is fulfilled in them, for they have "strong delusion."

W. M. HEALEY.

Lone Oak, Cal.

THE Lord met with us in our quarterly meeting with the church in this place.

This company now numbers over fifty names on the covenant, whereas, less than a year ago, there were only two Sabbath-keepers in this part of the county. On Sabbath all were present, or their names responded to by others.

Our business meeting on first-day was also quite largely attended. At this meeting s. b. figures were raised from \$170 per year to \$212. The people are laboring under financial embarrassments, as this is the second dry year they have had in succession. But they are learning to bear burdens and make sacrifices to support the cause of truth. Monday was also a day long to be remembered, on account of the presence of the Lord by his Spirit. Three willing souls followed their Master in the ordinance of baptism. I now leave this company for a while, but I will not forget to pray for them, that they may learn and do their duty, and finally, with all the faithful, be gathered into the kingdom of God.

J. L. WOOD.

Eureka.

I HAVE spoken here four times, with good interest. Quite a number are convinced of the truth by reading tracts I have sold and given them. They invited me to speak in a school-house about five miles from Hanford.

E. L. McCAPES, Colporteur.

State Quarterly Meeting.

THE State Quarterly Meeting of the California Tract and Missionary Society convened in Oakland, the evening of January, 19, 1878 as per appointment. Of the eight directors, four were present, namely, Wm. Harmon, John Mavity, E. R. Gillett and Chas. Chittenden. District No. 7 was well represented by a majority of its members, as was also No. 8.

After the usual opening exercises the minutes were called for, read and approved. The secretary's report containing the workings of the society for the last quarter, was also read. The report is as follows:—

Table with 4 columns: Item, 1877, 1878, Total. Rows include: Ships visited, Other periodicals distributed, Signs distributed, New subscribers for other periodicals, New subscribers for Signs, No. pp. Tracts, etc., loaned, No. pp. Tracts, etc., given away, Widows and Orphans, Book sales, Donations, New Members, Letters written, Families visited, No. of Reports, Memberships, District.

It was ascertained that after selling to the society 10,200 copies of the Health Annual there still remained in the SIGNS Office about 1,800 copies unsold. It was

Voted, That these copies be placed in the hands of the members of the Vigilant Missionary society of Oakland, to be disposed of as thought best, and that Elder Loughborough be empowered to raise the means necessary to make the purchase and to meet the expense of mailing, etc. It was also

Voted, That we as a society take 1,500 copies of a quarterly supplement devoted to the interests of the T. and M. work, to be published at Battle Creek, Mich., and that we forward to its managers any items of progress that would tend to increase the interest of the paper.

J. N. LOUGHBOROUGH, President.

MRS. A. M. LOUGHBOROUGH, Secretary.

Bound "Signs."

WE have now on hand a limited supply of Vols. 1, 2 and 3 of THE SIGNS OF THE TIMES, substantially bound. These are invaluable files, containing much of the best literature of the Seventh-day Adventist denomination, and first-class miscellaneous matter worth preserving; besides being a complete history of the progress of the church on this coast. Price, \$4 per volume; or \$10.50 for the set of three volumes.

WE never need prayer so much as when we are indisposed to it.

APPOINTMENTS.

OAKLAND—Services at the new church, on the corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30. Prayer meeting every Tuesday evening at 7:30. Sabbath-school at 9 o'clock Sabbath morning.

SAN FRANCISCO—Services at the house of worship, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and first-day evening at 7:45. Prayer-meeting every Tuesday evening at 7:45. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central R. R. cross Laguna street near the church.

PROVIDENCE permitting, Elder W. M. Healey will preach in the church at San Francisco Sabbath, 26th instant, at 11 o'clock, A. M., and Sunday evening, the 27th, at 7:30.

PROVIDENCE permitting I will hold meetings as follows:—

TEHAMA Co., where Brother Broysen may appoint, January 26 and 27.

ST. CLAIR, Nevada, February 2 and 3, and as long as the interest may demand.

J. N. LOUGHBOROUGH.

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2.00 EACH. Mrs Susan Washburn 5-1, J M Cole 5-1, Mary Willard 5-1, T M Chapman 5-1, E Moore 5-1, Miss W Ayers 5-1, H M Wallace 5-1, C Bartlett 4-38, Rebecca Rucker 5-1, M A Anderson 5-1, Sarah Eldridge 5-1, A LaRue 5-1, J A McCulloch 5-1, John Richardson 5-13, J A Cathy 5-1, Fred Perkins 5-1, N E Perkins 5-1, J Creamer 5-1, A B Atwood 5-1, E J Church 5-1, Joseph Eggleston 5-1, John Custer 5-1, W A Pratt 5-1, Mrs S B Hammond 5-11, H W Gottfredson 5-1, F D Starr 5-1, Mrs Betsy Landon 5-1, T L Waters 5-1, Mrs H E Richardson 5-1, Mrs C F Melendy 5-1, W M Harmon 5-1, Miss M A Pichard 4-40, Olive B Oakes 5-1, Tyler E Walker 5-9, Sarah E Barrett 5-1, J W Palmer 5-1, D H Bockman 5-1, Sorin Martensen 5-1, J L Voris 5-1, Carol Clark 5-1, E J Bane 5-1, L G Tracy 5-1, Carrie Beaumont 5-1, Jane Rowland 5-1, J B E Young 5-25, Lathrop Drew 5-1.

\$1.50 EACH. Theophilus Perreault 5-1, G W Allen 5-1, Mary E Cole 5-1, F M Grainger 5-1, E E Bush 5-1, Amos Young 5-1, Allen Young 5-1, Mrs N Irish 5-1, Mrs J K Drury 5-1, H C Cutler 5-1, Hiland Stimpson 4-24, Geo J Colby 5-1, Wm Drummond 5-1, Mrs J W Gates 5-1, Chas J Smith 5-1, Mrs Abe Hamilton 5-1, A G Rindock 4-45, Wm Prather 4-45, Mr Tobias 5-1, W A Long 5-1, Geo Eaton 5-1, Robert Brown 5-1, L J Young 5-1, Mrs M J Jones 5-1, C P Whitman 5-1, Mrs C M Blancher 5-1, Ezekiel Boylan 5-1, C B Hoard 5-1, A W Larrabee 5-1, A H Dennison 5-1, Mrs Almada Pashley 5-1, H A Willard 5-1, Mrs Alice Rumery 5-1, Thomas McPherson 5-1, Sarah A Battye 5-15, Mrs Sarah Osborn 4-19, Emanuel Eldridge 5-1, A La Rue 5-1, E Turner 5-1, E Davis 5-1, John Coffield 5-1, Mrs C E Burdick 5-1, Ira Craw 5-1, Loren Negus 5-1, Julia Klopfenstein 5-1, Eliza Brakeman 5-1, Frank Sealy 5-1, Mrs W B Goodfellow 5-1.

\$1.00 EACH. Addie Hebard 3-25, Milton D Potter 4-25, A S Gobin 4-41, Hannah Ferguson 4-32, D P Whitney 5-1, H C Mitchell 4-9, Mary Legro 4-24, Jane McAlpin 4-16, Mrs F S Harrison 4-26, A W Smith 4-24.

75 CTS EACH. Samuel Bell 4-24, W W Palmer 4-24, J Bean 4-25, Mary Goff 4-25, B F Corey 4-24, H Philbert 4-24, Ella Grantham 4-24, J L Clarke 4-24, Russel Maxson 4-24, Wm Bowling 4-24, Elnu Armitage 4-24.

50 CTS EACH. Lavina E Gartside 4-16, H C Miller 4-11, Mrs Mary F Berrage 4-16, Mrs Sarah A Banks 4-16, Mrs Sarah W Rawson 4-16, Mrs E R McPherson 4-16, Harmon Gregg 4-16, Mrs Sarah V Denise 4-12, Lottie Ranney 4-12.

38 CTS EACH. Joseph Smith 4-12, Israel Smith 4-12, Hannah J Ladson 4-12, Hester Canser 4-12, E J Inman 4-12, Robert McKay 4-12, A W Hays 4-12.

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California Conference Fund.

Santa Rosa \$162.23, Petaluma 92.70, Bloomfield 15.85, Green Valley 1.00, Christine 10.80, Healdsburg 50.20, Middletown 9.50, St Helena 45.85, Napa 52.40, Vallejo 1.50, Woodland 86.45, Yuba Co per Olive B Oakes 2.50.

Received on Account.

N P T and M Society pr J N L \$10.00, Cal T and M Society \$32.29.

California Tent Fund.

Christine \$9.75, Petaluma 21.50, Bloomfield 3.45, Green Valley 20c, Santa Rosa 15.90, Healdsburg 7.15, St Helena 10.30, Woodland 2.00, San Francisco 2.00.

California Publishing Fund.

John Morrison \$3.00, Hannah Ferguson 5.00, Mrs R E Moore 50.00, Mrs Georgia Wall 50.00, Mrs E High 20.00.

California S. S. Fund.

Woodland \$7.20, Vacaville 2.70.

Donations to the Signs.

W Hicks \$1.50, J L Voris 5.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid. Dictionary of Bible. \$1.75, post-paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Progressive Bible Lessons. 50 cts. " " for Children. 35 cts. The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00. The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.25. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid. Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts. Thoughts on the Revelation. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts. Life of William Miller, with likeness. \$1.00. Life of Joseph Bates, with Likeness. Revised. Edited by James White. \$1.00. The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00. Paper, 40 cts. The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." 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