

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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AS WHITE AS SNOW.

"Though your lips be as scarlet, they shall be as white as snow." Isa. 1:18.

As white as snow! Oh, can it be
That these sweet words were meant for me?
Ah, what a rapture 'tis to know
That I may be as white as snow!

Long time I wandered from my God,
In paths by none but sinners trod,
But Jesus sought me there, and oh,
His robes were all as white as snow.

He called to me; in vain I sought
To turn from Him in act or thought;
My soul was sick of sin and woe,
And longed to be as white as snow.

I followed Him—He leads me on,
The pearly gates are almost won,
Afar the heavenly mansions glow,
Where I shall dwell as white as snow.

And ye, whose erring feet have been
So low into the depths of sin,
That all your lives like scarlet show,—
Ye, too, may be as white as snow.

"As white as snow" was meant for thee,
And all who will from sin be free;
The rich, the poor, the high, the low,
Through faith may be as white as snow.

—Henry A. Smith.

GENERAL ARTICLES.

THE GREAT CONTROVERSY,

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER SIXTEEN.

Joseph in Egypt.

BY MRS. E. G. WHITE.

The Lord was with Joseph in his new home. He was in exile, not for any wrong that he had done, but through the injustice of his brothers. Yet he did not cherish a gloomy, sullen spirit, he did not yield to despondency, as many would have felt excused in doing. He was not in a position of his own choosing, and he would not make his condition worse by useless repining. With cheerful alacrity he performed the duties which were assigned him, laboring for the best interest of those to whom he then belonged. In contributing to the happiness of others he was happy.

The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle. With the divine blessing, his persevering industry, his diligence, his thoughtful care-taking were crowned with success, and won for him the highest regard of his master. This success could never have been gained, and Joseph himself could not have become what he was, without steadfast, well-directed effort. The exercise of the physical and mental powers is necessary to their full and perfect development. Without bodily exercise the laboring man's arm would lose its strength, and unless the mental powers are taxed they will become weak.

Although surrounded with idolatry, which was most repulsive to his principles, Joseph preserved his simplicity, his purity, and his God-fearing fidelity. The discordant notes of vice and revelry often fell upon his ear, but he would not allow his thoughts to linger for a moment upon forbidden

subjects. Had Joseph sacrificed principle to please the Egyptians, he would have been overcome by temptation. But he was not ashamed of the religion of his fathers, and he made no effort to conceal the fact that he loved and feared God. The Lord designed that the light and power of heavenly grace should shine forth amid the darkness of heathen superstition and idolatry; that the purity, the faithfulness, and steadfast integrity of the true believer in God should appear in contrast with the darkened characters of those who served idols.

Joseph gave the credit of his prosperity to the Lord, and his master believed that the Lord was with him, and that he caused all that he did to prosper. Thus God was glorified by the faithfulness of his servant. The confidence which Potiphar reposed in Joseph daily increased, until he promoted him to be his steward, placing him in charge of all his affairs. But fiery trials were to test still more severely the faith and integrity of Joseph. The morals of the Egyptians were very low. His master's wife was a licentious woman, and now a temptation to deviate from the path of right, to transgress the law of God, is presented before the youthful exile. His future welfare depends upon the decision of the moment. Will Satan triumph? Will principle now garrison Joseph's heart? Will he now have the fear of God before him? Will he be loyal and true to the divine law? Angels were regarding this servant of God with intense interest. The elevating power of religious principle was evidenced in his answer to his master's wife. After speaking of the great confidence which his master had reposed in him by trusting him with all he had, he exclaims, "How then can I do this great wickedness, and sin against God?"

Many will take liberties under the inspecting eyes of holy angels and of God that they would not be guilty of before their fellow men. This class are an abomination in the sight of God. Joseph's first thought was of God; "Thou 'God seest me,'" was the great truth controlling the thoughts of his mind, influencing the motives of his actions. He looked upon God, not as a tyrant watching his actions to condemn and punish him, but as a tender, loving friend, guarding his interests. He would not be persuaded by inducements or threats to deviate from the path of strictest integrity. He would not violate God's law.

Joseph's firm adherence to right brought him into a trying position. He lost his situation, his reputation, and his liberty. Crime and falsehood for a time seemed to triumph, while innocence and virtue suffered. Had Potiphar fully believed the charges of his wife, Joseph would have lost his life. But his past conduct, his modesty and firm integrity, were convincing proof of his innocence; and yet, to save the reputation of his master's house, Joseph was sacrificed, while the sinful wife was exalted in the estimation of her friends as if a model of virtue.

When the base crime was laid to the charge of Joseph, and he was covered with reproach, he stood in nobility of soul, in conscious innocence. He knew that the eye of God was upon him, and he could confide his case to his care who had hitherto supported him. He was condemned as a criminal to a gloomy prison, yet he did not become morose and look upon the discouraging features of his case. He kept his patience and his hope and faith. He did not close his heart against suffering humanity, he did not turn his attention to himself, but entered into the troubles of his fellow-prisoners, giving them his kindly sympathy. He found work to do, even in the prison. He was indeed a servant of servants. God was fitting him, in the school of affliction, for greater usefulness. He was learning to govern himself. From a position of honor and trust he had been suddenly abased to one of apparent degradation; but integrity, innocence, and virtue can never be degraded. God's will had been his ruling motive in prosperity, and he shows the same high regard for that will now that he is inclosed in prison

walls. He carried his religion with him wherever he went, and in whatever situation he was placed.

Those who love God will have an all-pervading influence shedding a grateful fragrance. If man will discharge his duties faithfully wherever he may be, he will become a power for good. God gave Joseph favor with the keeper of the prison, and to faithful Joseph was committed the charge of all the prisoners.

Here is an example to all generations who should live upon the earth. Although they may be exposed to evil influences, they should ever realize that there is a defense at hand, and it will be their own fault if they are not preserved. God will be a present help, and his Spirit a shield. Although surrounded with the severest temptations, there is a source of strength to which they can apply, and obtain grace to resist them. How fierce was the assault upon Joseph's morals. It came from one of influence, the most likely to lead astray. Yet how promptly and firmly was it resisted. He suffered for his integrity; for she who would lead him astray, revenged herself upon the virtue she could not subvert, and by her influence caused him to be cast into prison, by charging him with a foul wrong. But Joseph had placed his reputation and interests in the hands of God. And although he was suffered to be afflicted for a time, the Lord safely guarded that reputation that was blackened by a wicked accuser, and afterward, in his own good time, caused it to shine. God made even the prison the way to his elevation. Virtue will in time bring its own reward. The shield which covered Joseph's heart was the fear of God, which caused him to be faithful and just to his master, and true to God. He despised that ingratitude which would lead him to abuse the confidence of his master, although he might never learn the fact. The grace of God he called to his aid, and then fought with the tempter. He nobly says, "How then can I do this great wickedness, and sin against God?" He came off conqueror.

Amid the snares to which all are exposed, they need strong and trustworthy defenses on which to rely. Many, in this corrupt age, have so small a supply of the grace of God, that in many instances their defense is broken down by the first assault, and fierce temptations take them captive. The shield of grace can preserve all unconquered by the temptations of the enemy, though surrounded by the most corrupting influences. By firm principle and unwavering trust in God, their virtue and nobleness of character may shine; and, although surrounded with evil, no taint need be left upon them. And if, like Joseph, they suffer calumny and false accusations, Providence will overrule all the enemy's devices for good, and in his own time, exalt them as much higher, as for a while they were debased by wicked revenge.

The part which Joseph acted in connection with the scenes of the gloomy prison, was that which raised him finally to prosperity and honor. God designed that he should obtain an experience by temptations, adversity, and hardships, to prepare him to fill an exalted position.

(To be Continued.)

When an envious man is melancholy, one may ask him, in the words of Bion, what evil has befallen himself, or what good has happened to another? This last is the scale by which he principally measures his felicity, and the very smiles of his friends are so many deductions from his own happiness. The wants of others are the standard by which he rates his own enjoyments; and he estimate his riches, not so much by his own possessions, as by the necessities of others.

To the worldly-minded, anticipations approach with a fair face, warm and smiling; while retrospection, cold and wearied, returns in features of gloom or of reproach. The words of promise are kind and pleasing, but the language of performance is often rude and in seeming deficiency.

SIGNS OF THE TIMES.

BY ELD. JAMES WHITE.

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

OUR Lord asked the Pharisees and Sadducees this question at a time when they came to him tempting him for a sign from Heaven. It was a reproof to them for their unbelief in the signs mentioned in the Old-Testament writings, which they professed to believe, and which were actually being fulfilled before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say, It will be fair weather, for the sky is red; and in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

That which constitutes a sign of the times, in a scriptural sense, must be a matter of prophecy. The prophetic pencil sketches that which shall take place in the political and religious worlds. Time shows the fulfillment. The student of prophecy compares the prophetic sketch with the facts of history, and, finding a perfect agreement, he sees his position on the great highway of time. The prophets of God had spoken of the first advent of Christ; and the fulfillment of their words relative to his birth, his gospel, his miracles, his humiliation and death, were signs to the Jews that Jesus of Nazareth was the promised Messiah.

SIGNS OF THE FIRST ADVENT.

1. Christ was born of a virgin, Matt. 1:18--25, spoken of in Isa. 7:14.
2. Bethlehem was his birthplace, Matt. 2:1, mentioned in Micah 5:2.
3. The act of Herod in slaying all the children in Bethlehem, from two years old and under, Matt. 2:16, 18, prophesied of in Jer. 31:15.
4. His forerunner, John. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Isa. 40:3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. 3:1--6.
5. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, Isa. 61:1, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings." The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke 4:16--21.
6. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53:7.
7. The manner and circumstances of his death. "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me. They pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." Ps. 22:13--18. "Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69:20, 21. These prophecies had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. 27:35; John 19:28--30.
8. The fulfillment of the seventy weeks of Dan. 9:24--27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied [or taught the prophecies] that Jesus should

die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11:49--52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Spirit on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding the fulfillment of these prophecies before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done by our Lord, yet they believed not. Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But are they less guilty of the sin of unbelief than the Jews were? Do they believe in that Word which they blame the Jews for rejecting?

The Jews were looking for a temporal kingdom. They applied many of the prophecies of Christ's second appearing in power and great glory to his coming as a prince to deliver them from the Roman yoke, and exalt them to worldly glory. They were disappointed and grieved with the humility of Jesus of Nazareth, and in their pride rejected the signs of his first advent. The popular professors of our day as a body are looking for a temporal millennium, and overlook the signs of his second advent, which are much more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are held in doubt, and are rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

Can anything be known relative to the period of Christ's second coming is a question unsettled in many minds. We accept the Bible as a revelation from Heaven. What God has revealed in that book let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should no longer search for proof of his soon coming. But if prophecy, in a most clear and harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes very grave importance.

When the disciples inquired, "What shall be the sign of thy coming, and of the end of the world?" Jesus did not reprove them for inquiring into that which was purposely hidden from all men; but he answered that question in the most definite manner. He even stated that there should be signs of that event in the sun, in the moon, and in the stars; and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent, is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

Prophecy is history in advance. From the very nature of the case Daniel could not understand his own prophecy, which related to those kingdoms which were to exist. When the prophet inquires: "O my Lord, what shall be the end of these things," Gabriel answers: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." Dan. 12:8, 9. To this agrees the apostle who speaks of the prophets, "Unto whom it was revealed, that not unto themselves, but unto us they did minister." 1 Pet. 1:12. We will now consider the subject of the signs of our times in the light of the fulfillment of prophecy.

SIGNS OF THE SECOND ADVENT.

1. Daniel, second chapter. The second chapter of Daniel's prophecy has to do with five universal kingdoms which were to succeed each other. The first four are earthly and perishable; the fifth is immortal and will stand forever.

The first four kingdoms are represented by the several parts of the great metallic image, of gold, silver, brass and iron mixed with clay. The golden head represents the kingdom of Babylon; the silver breast and arms of the image represent Media and Persia; the brazen sides, Grecia; the iron legs, Rome; the feet and toes, part of iron and part of clay, symbolize the divided, weakened condition of Rome.

The several specifications of this line of prophecy are fulfilled, excepting the last, which is expressed in these words: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34.

2. Daniel, seventh chapter. The seventh chapter of this prophecy covers the same ground as the second. The symbols employed are a lion, a bear, a leopard, and a nameless beast with ten horns. The lion, like the golden head of the image, represents Babylon; the bear, like the silver breast and arms, Media and Persia; the leopard, like the brazen sides, Grecia; the nondescript beast, the same as the iron legs, Rome. His ten horns, the same as the ten toes of the image, the present condition of the Roman empire, divided into ten kingdoms.

This line of prophecy, however, is more definite than that of the second chapter, especially that which relates to the fourth kingdom. The Roman beast is given in a second form with three horns plucked up by a little horn. This little horn is a symbol of the papacy, through whose influence three of the ten kingdoms were subdued in its onward march up to complete supremacy, A. D. 538. The blasphemous character, cruel persecutions, and the period of the civil power of the little horn are given by the prophet in these words:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. This period is the same as the forty-two months of Rev. 13:5, and the twelve hundred and sixty prophetic days of Rev. 12:6. From 538, 1260 years would extend to 1798, when, on Feb. 10, Berthier a French general, entered the city of Rome and took it. On the 15th of the same month, the pope was taken prisoner and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus, he that led into captivity went into captivity; he that killed with the sword was killed (subdued) with the sword. Rev. 13:10.

Where are we in this prophetic line which reaches to the end of all earthly governments? We have passed the lion, Babylon; the bear, Media and Persia; the leopard, with his four wings and four heads, Grecia, has been passed. The history of the terrible beast, Rome, has been written; and the papacy, symbolized by the little horn, has fulfilled its twelve hundred and sixty years of blasphemy and terrible persecutions; and its civil power was taken away eighty-two years since.

For what do we wait? The prophet answers in these words: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:11. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

3. Daniel, chapter eight. The eighth chapter of Daniel presents a third prophetic line, embracing a ram with two horns, a symbol of the kingdom of Media and Persia; a goat with a notable horn, Grecia, with Alexander for its first king. The four horns taking the place of the one, represents the division of Alexander's kingdom after his death. And the little horn which waxed exceed-

ing great, which stood up against the Prince of princes, representing Jesus Christ at his crucifixion, is Rome. This "power" being "broken without hands," represents its destruction at the second coming of Christ, when the man of sin, a symbol of the same power, 2 Thess. 2:3-8, will be consumed by the spirit of Christ's mouth, and be destroyed by the brightness of his coming.

4. Daniel, chapter eleven. In the eleventh chapter of this prophecy, the same ground is again covered by historic prophecy, reaching down to the standing up of Michael, or the reign of Christ, the great time of trouble, the deliverance of the saints, and the resurrection of the dead. This chain of prophecy terminates with these words: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," Dan. 12:1-3, carrying us out into the boundless ocean of eternity. With this view of the subject, how forcible the words of Gabriel to Daniel, "I am come to make thee understand what shall befall thy people in the latter days." Dan. 10:14.

5. *The dark day of May 19, 1780.* "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

The tribulation here mentioned is that which was upon the church of Christ for 1260 years, during the persecuting career of the little horn of Dan. 7:25. Compare with Rev. 12:6; 13:5. Then immediately, after the tribulation of those days of papal persecution, the sun was to be darkened. Mark this: It does not say *after those days*; but after the *tribulation* of those days. The *days* reached to 1798, eighteen years this side of the dark day; but the *tribulation* of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Matt. 24:22. The reformation under Martin Luther modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. Mark 13:24, makes this point very plain: "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years should close, but after the tribulation, or martyrdom, of the church ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13:24: "But in those days, after that tribulation, the sun shall be darkened."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

"In the month of May, 1780, there was a very terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived,—'men's hearts failing them for fear' that the Judgment day was at hand. The neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society.—Life of Edwards*.

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned.—*President Dwight in (Ct.) Historical Collections*.

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time, candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks

crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great.'"—*Portsmouth Journal*, May 20, 1843.

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: "On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."

6. *The dark night of May 19, 1780.* "And the moon shall not give her light." Matt. 24:29.

"The moon shines with a borrowed light; and, therefore, if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal*, May 20, 1843.—*Extract from Stone's History of Beverly*.

Mr. Tenny, of Exeter, N. H., speaking of the dark day and dark night of May 19, 1780, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:

"At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fulfilled the day before."

7. *The falling stars of Nov. 13, 1833.* "And the stars shall fall from heaven." Matt. 24:29. We here give an extract from an article written by Henry Dana Ward, published in the *Journal of Commerce*, Nov. 15, 1833:

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days; for, truly, 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted."

"The stars fell 'even as a fig-tree casteth her untimely figs when she is shaken of a mighty

wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south—for I went out of my residence into the Park—fell toward the south. And they fell not as the *ripe* fruit falls—far from it; but they flew, they were *cast*, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude's falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Prof. Olmstead, of Yale College, says:—

"The extent of the shower of 1833 was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."

The Rockingham (Va.) *Register* called it "A rain of fire,"—thousands of stars being seen at once; some said it began with considerable noise.

We now inquire, Why has Christ given the church these signs in the luminaries of heaven of his second coming? Are they given to deceive and lead the honest Christian to look for Christ's coming, when nothing can be known of the period of that event? Preposterous! The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may *know* when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

After stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, Christ gives the parable of the fig-tree, and makes the most distinct application of it. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly strong one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, and the earth covered with her carpet of green, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have *waited* for him, and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

THE SIGNS OF THE TIMES.

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

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

OAKLAND, CAL., FIFTH-DAY, JANUARY 8, 1880.

EDITORIAL NOTICE.

The signatures to articles in volume six of the SIGNS will be as follows:—The editors will be known by their initials: J. W. for James White; J. N. A. for J. N. Andrews; and U. S. for Uriah Smith. All other articles will be signed by the full name when the author is known, except items on the last page, which may or may not be signed, according to their length and nature. The names of the writers of original articles will be in SMALL CAPITALS. Selections will be credited in *Italics*.

THE POWER OF THE PRESS.

THE men of this world understand the great power of the printing press. The politician seizes this lever to lift himself into office. Political campaigns are run principally through the press. Advertisements of this, that, and the other, posted and scattered everywhere, are evidences that the man of business understands the influence of the press.

This is a reading age. Active minds must be employed. The people will read. The masses prefer fiction to fact. The writers, publishers, and sellers of fictitious works fully comprehend the situation, and for gain flood the world with light literature. Thus the devil seizes the press to turn the minds of the people from the real facts and duties of this life, and a preparation for the life to come. The minds of the young are fevered with fiction to that degree that they lose relish for solid reading. They are so completely filled with trash that there is but little room in their minds and hearts for that which is substantial and real.

"Ye are the light of the world," said Christ in his memorable sermon on the mount. "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:14-16.

Christians should be as wise in their generation as the men of this world. They should seize upon every means, and every opportunity, to let their light shine. They should let it shine from the hill-tops. The press, which in the hands of the children of darkness is a power for evil, may, in the hands of the children of light, be a mighty power for good. All our preachers in the lecturing field should not only act as pastors in visiting and praying with the people, but as colporters to circulate our publications wherever they go. The reasons follow.

1. It has been said upon good authority that our ministers add nine-tenths to their usefulness in the active circulation of our publications in connection with their public labors as speakers, and experience proves it. Time is short, and is very precious to the true servant of Jesus Christ, in whose heart the love of souls has been planted by the Holy Spirit. He keenly feels the importance of laboring to the best advantage, and if he is wise, he will seize upon the plan by which one man can do the work of ten.

2. The changes of his three-fold work, as preacher, pastor, and colporter, will be conducive to physical and spiritual health. This course will equalize the labor and wear, and strengthen the physical, mental, and spiritual. It will give the preacher time for reading and that study necessary for the preparation of his subjects, and will also give him opportunities for physical exercise, and the cultivation of those qualifications for pastoral labors which are as important for his success as are his labors in the speaker's stand. While thus laboring in public and from house to house, his opportunities for circulating our publications will be neither few nor small.

3. Some of our preachers are rusting from inaction, and can never rise from second or third rate preachers, and become men of usefulness unless they adopt more active habits of life. There is no better exercise than walking from house to house, with a light satchel well filled with publications. Exercise increases the circulation of the blood, and stimulates thought. Coming in contact with different minds under these circumstances conduces to mental growth.

4. Others of our preachers of more studious habits read many volumes hastily, think, reason, and write carelessly and loosely, under the mistaken idea that they are accomplishing much for the Lord. These are making great mistakes. In their haste to cover so much literary ground, they cannot find time to act the pastor in visiting the people, and to cultivate those social qualities so necessary for a minister and true laborer in the Lord's vineyard. Neither can they find time to act the colporter, and thus add nine-tenths to their usefulness. And besides these evils, they read more than they can properly digest and incorporate into their labors and work. They become literary dyspeptics. Men of this stamp are wearing out too fast in accomplishing but little real good.

As writers, their productions are wordy and lean, and their reasoning loose, to the annoyance of the editor, and the weariness of the reader. If these brethren would read less, exercise more in visiting and in urging our publications upon the people, think more, reason more closely, and write less, they would do ten men's work where they now poorly do that of only one. We already have too many books, tons of which are lying idle on the shelves at our offices. Before more are written and published, let these be put into the field.

God has given us in the tract and missionary societies the best system for the circulation of reading matter known to the Christian world. This may be made more efficient and receive a new impetus by the hearty co-operation of all our ministers. They should set an example to the tract and missionary workers. This system makes all the members efficient laborers in the cause of God. A good, earnest, devoted lay-worker in this field can accomplish more than two preachers who shut themselves up to the work of preaching.

Our preachers should and can have a good support, without feeling that they must depend in part upon the profits of the publications they sell. And it is in their power to bring about the state of things which will give them better support than they now have. If the farmer would have his farm give him better support, he improves it. And if the miller desires more water upon his wheel, instead of closing the main channel, he opens new ones. The place for our ministers to take hold in working up a better state of things is at the great lever of the press, in the wider and more thorough circulation of our periodicals and publications.

Our offices of publication are theirs. All our ministers should work to the point to free them from embarrassment, and to build them up. In the products of our presses is light for the people. The tract and missionary societies, with the active support of all our preachers, can bring numbers and financial support to our cause, and thus replenish our empty treasuries. The action, or inaction, of our preachers, in withholding their support from our publishing houses would be cutting off the main channel that moves the machinery. The *Review*, *Signs*, *Good Health*, *Instructor*, and periodicals in other languages, should have the active support of all our preachers.

The *Review* and *Herald*, and the *Signs of the Times* should have a circulation of not less than 10,000 each. *Good Health*, and the weekly *Instructor* should be raised to 15,000 each; and now, at the very commencement of the year, is the time to do this work. With united efforts on the part of preachers and people, this can be accomplished, which will result in relieving our publishing houses from embarrassment, raising up friends to the cause, and improving our finances generally.

But the financial benefit of a united effort to circulate our reading matter, led off by the ministry, is of small consequence compared with the great good such action would accomplish in the salvation of souls. Here is the principal ground of our appeal. The people are perishing for lack of knowledge. We do the work God has given us to do in educating people in the truth of God, and not by flashy revivals. Our preachers are few in number, and cannot do a tithe of this work in preaching only. In the accomplishment of this last great work, in the brief time left for it, we must seize the great lever, the press, and avail ourselves of all its advantages.

J. W.

Good dispositions, of themselves, are of but very little benefit to their possessors, unless they are confirmed into good principles, which come only from religious instruction and cultivation of the moral temper.

CHRISTIAN UNION.

THERE is no sentiment in all the New Testament more strongly expressed than that of Christian union. While Christ was with his disciples, their leader and teacher, he secured to them unity and love. And when about to leave them without a visible leader, to go up to his Father, we should expect his great yearning heart would go out in petition for them in words expressive of true Christian union. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Verses 15-17. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Verses 20, 21.

Accepting the testimony of the apostles as expressing the mind of Christ as breathed forth in earnest petition for the unity of his church, we have in Paul's epistles to the churches at Rome and at Corinth a more complete idea of the subject: "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Paul exhorts to unity in the high "name of our Lord Jesus Christ," which means more than kindly feeling toward those who hold opposing views. It reaches almost infinitely beyond the insipid idea of modern times, that the highest type of Christian unity is expressed in the words, "We will differ in love," and embraces a oneness such as exists between the Father and the Son, expressed by the apostle as being "perfectly joined together in the same mind, and in the same judgment."

This is the unity taught by the first apostles of Christ. For this they labored, and to this they exhort Christians of each successive generation since they wrote. But, oh, unhappy church of Christ! that she passed under the shades and into the mists of the great apostasy, down into the wilderness of papal corruptions of the word, where she gathered to herself tradition and superstitions, which even the power of the great Reformation did not tear completely off. What a pity that the reformers left off reforming! The Lutherans stopped with Luther; the Calvinists, with Calvin; the Methodists, with Wesley; and so on, bringing to the present century, as represented in nearly all our cities and towns, the various denominations, presenting a grand babel of confusion of creeds, church covenants, articles of faith, and different forms of church organization and government, for which there is not a single apology in all the New Testament. But, thank God, above all this Babylonish chatter the Pauline note of more than eighteen centuries ago rings forth in all its entreating earnestness, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Nothing short of the mind of Christ, as seen in his prayer for his church and as expressed in the earnest pleadings of Paul, is the full measure of Christian unity, Christ prays for this. The New Testament pleads for this in plainest terms, and the callings and gifts placed in the Christian church were designed to secure this state of complete unity. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

Just how this complete state of unity is to be perfected, when it will be reached, and who are to be embraced in it, it is not the design of this article to set

(Continued on Page 9.)

CHRIST'S FOLLOWERS THE LIGHT OF THE WORLD.

(Continued from Vol. 5, No. 47.)

In the work of creation, when the dawn of the first day broke, and the heavens and the earth, by the call of infinite power, came out of darkness; responsive to the rising light, "the morning stars sang together, and all the sons of God shouted for joy." In the rising sun, gilding the mountains of Judah with its bright beams, Jesus saw the symbol of the gospel light to be proclaimed in the earth by his disciples, dispelling by its bright beams, superstition, error, and tradition, and ushering in truth and righteousness, bringing back to allegiance those who have been disobedient to the law of God. Christ taught that all true goodness and greatness of character, all peace and joy in the soul, must come through perfect and entire submission to his Father's will, which is the highest law of duty. The lessons connected with their great commission, which they were to put to a practical use, were given to the disciples upon this occasion. They were to carry the light of truth to the world.

The Light of the world, the "Sun of righteousness," was imparting his beams of light to his disciples, and illuminating their minds, sweeping away their traditions and man-made requirements, and enforcing the real principles of God's law upon them. He taught them lessons which they should put to a practical use in order to be the lights of the world. He taught them that they should exhibit in their character the graces of his Spirit which he pronounced blessed. The acceptance of the light he urged upon his hearers, as essential for their restoration to spiritual life. And for them to have a sound, healthful, happy experience, they must exercise the best and noblest faculties of the soul. He would have them understand that if they would make their lives pleasant, and useful to others, they must be obedient to the requirements of God. He always directs safely, and we shall not go astray while following where he leads. Said Christ, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."

Christ represents the disciples who have the attributes which characterize them as children of God, as the light of the world. Without these attributes they cannot be the light of the world, and they would not correctly represent Christ who is the Light of the world. As the sun goes forth in the heavens on its errand of mercy and love, and as the golden beams of day flood the canopy of the heavens and beautify forests and mountains, and awaken the world from their slumbers by dispelling the darkness of night, so should his followers go forth on their mission. They should gather the divine rays of light from the Light of the world, and let it shine forth in good works upon those who are in the darkness of error. Through the ministration of his ordained servants he carries forward his work through all time.

The message of light given to the assembled multitude on the mount was not alone for them, but was to be sounded in the ears of the church all along the line, through successive generations, resting with more solemn weight upon Christ's ambassadors in the last days. Sinners are to be turned from the darkness of error to the light of truth, by the foolishness of preaching. He who accepts the light is to claim no authority himself; but as God's messenger, with light reflected to him from the Source of light, he may claim the highest authority.

God might write the messages of truth upon the firmament of the heavens as easily as he placed the stars in their position. He might proclaim the truth and let it shine to the world through angel visitors, but this is not the way he ordained. He delegated power to his disciples to carry the light which he would communicate to them, to all parts of the world. Through his ambassadors God graciously infuses light to the understanding and warmth to the souls of those who acknowledge the message he sends, bearing light to those in darkness.

Paul writes to Timothy: "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." "Take heed unto thyself, and unto the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." The ambassador must be obedient and faithful in the performance of

his work as an instrument of God in the salvation of others. He cannot be saved himself if he is an unfaithful servant. He must be the light of the world. He must erect the standard of Christ in families, in villages, and cities, and in the hearts of men.

God does not select angels who have never fallen, but fallen man who has felt the redeeming power of the grace of Christ sanctifying his own life, and the bright beams of truth warming his own heart. As they have been in peril themselves, they are acquainted with the dangers and difficulties of others, and the way to reach others in like peril.

Said Paul, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." This is the reason why angels were not chosen to preach the truth. The gospel was committed to weak and erring men that God might have all the glory. The supremacy of God is to be discerned in the frail instrument chosen to proclaim the message of truth.

Our Saviour often spent all night in prayer to his Father, coming forth with the rising sun to shed his beams of light upon the world. With his heart all full of sympathy for the poor, the ignorant and afflicted, he labored that he might elevate fallen man, and dispel the moral darkness by the light reflected from himself.

E. G. WHITE.

(To be Continued.)

LETTER FROM CONSTANTINOPLE.

The following letter we take from the *Vallejo, Cal., Chronicle*. It is written by a man of education, who is a close observer of European affairs. It is more than ordinarily interesting:—

Constantinople, Nov. 28, 1879.

Under ordinary circumstances it is not probable that the politics of Constantinople would possess any very great interest for the readers of your paper at Vallejo, but events are transpiring here which would seem likely to lead, ere long, to complications which will have a world-wide interest; for sooner or later Turkey must become again the battle-field of races and religions. It is here that the first collision between the East and the West must culminate—a collision to which the Turko-Russian war was a mere prelude. For no one here is so sanguine as to imagine that the Eastern question was settled at the Congress of Berlin, or that the treaty, which was its result, was more than a temporary expedient to patch up the question for the time, and afford the Powers chiefly interested in its solution opportunities for fresh combinations. Russia was exhausted; England was not ready; Germany was afraid of socialism; France was afraid of Germany; Austria was isolated, and all desired to postpone the evil hour—for all regard the possibilities of the future with apprehension and dismay, and yet all feel that a crash is inevitable, and that it behooves each to prepare for it. So England takes Cyprus and Afghanistan. Russia meets her by advancing her legions into Central Asia, Germany and Austria strengthen themselves by a mutual alliance, and France husbands her resources and strains every nerve to increase her power for defense, and offense, if need be.

Meantime Turkey, the theater upon which the great drama is to be played, is rapidly crumbling to pieces. Her exchequer is thinned to its uttermost para, so that a week ago there was actually not enough money in the Palace to pay the butcher's bill, and that worthy, tired of remaining longer out of pocket, refused the daily supply of meat, and the Sultan thus received a most indisputable testimony of the poverty of his resources. To-day we hear that the garrison of Gallipoli is without rations, and on the point of mutiny. Officers in the army have been arrested for trying to earn an honest penny by acting as posters in the street in full uniform, and justify their conduct by the fact that their wives and children are literally starving. The clerks in the public offices are dependent for their subsistence almost entirely upon bribes, and the final catastrophe cannot be postponed much longer. The country is in fact on the verge of revolution. A wide-spread feeling of discontent exists throughout the army and the navy, neither of which service has received any pay for nearly two years. The peasantry, Moslem and Christian alike, are tired of being squeezed for taxes, which are no sooner paid than more are called for, while the sums received by the Treasury are at once appropriated by its numerous and voracious creditors.

Bankers are getting tired of advancing loans, for already every source of revenue is pledged and hypothecated, and there is no more security to be found.

Meantime the Sultan has come under solemn engagements to reform his administration, but there is no money with which to inaugurate such reforms. There is one active insurrection going on in Kurdistan, which the Government is powerless to repress. The whole of Armenia is a prey to brigandage and violence, which renders existence there almost insupportable. In Europe a border warfare is perpetually going on upon the Greek frontier. The Albanians have formed a league for their independence, and only remain quiet because the Turkish Government refrains from exercising its authority, and allows the people to be as lawless as they please. The foreign consuls at Pristina, the chief town in Albania, have for weeks past been prisoners in their own houses, and are unable even to venture into the streets, having been threatened with assassination should they dare to do so. In all parts of the Empire the elements of disturbance are seething, and when the explosion comes, the Foreign Powers will be compelled to interpose. Then will come the struggle for the fragments. Servia, Bulgaria and Montenegro already threaten to form a league, in defiance of the Treaty of Berlin, to resist the advance of Austria. Austria will push forward for Salonica and the Aegean, possibly for Constantinople itself. Albania and Eastern Roumania will make a strike for their independence; Greece will overflow its borders into Thessaly and Epirus, where it will find itself in collision with Albania. The Slavs, the Greeks and the Latins, all antagonistic, will struggle for the supremacy, while the Moslems will find themselves opposed to all three, and driven to a war of desperation for existence. Thus the whole of Turkey in Europe will be turned into a battle-field, on which it is impossible now to predict how the opposing parties will range themselves, or what will be the result.

One thing alone seems certain, and that is that the Moslem rule in Europe will terminate. In Asiatic Turkey matters will not be much better. Prussia geographically barred from interference in the affairs of European Turkey, and politically unable to meet the combinations formed by the Treaty of Berlin against her there, will direct her attention to resist the advance of England in Asia Minor, and endeavor to occupy Syria and Palestine, thereby securing a seaport on the Mediterranean and threatening Egypt and the highway to India. England will meet it by the expedition of troops to Cyprus and by the creation of an army composed of the warlike population of Syria and Asia Minor organized under British officers. It is probable too that France, finding her interests in Syria threatened, will ally herself with England in this region, or she may seek to obtain guarantees for them from Russia by peaceable means, on condition of her abstaining from the quarrel. The future battle-field between England and Russia will be the plains and highlands of Syria and all things tend to show that the day of the conflict cannot be very remote.

It is probable that Germany will take advantage of the moment when Russia has her hands full in the East to obtain possession of the German provinces on the Baltic, which still remain outside of German unity, and upon which Prince Bismarck has long cast covetous eyes. We are now in the lull before the storm. The traveler arriving here, and finding in Constantinople the quintessence of all that is dull, dirty, monotonous and disagreeable, can with difficulty realize that it may before long become the center of the ponderous struggle which is destined to shake the old world to its foundation.

False View of the Divine Sovereignty.—There have been—alas! there are men who trace non-conversion up to some mysterious decree of almighty God. The solution of all the problems of human impotence is to be found, not in the moral agency of the creature, but in the sovereign purposes of the Creator—in some mystic and immutable plan, far back in the fathomless eternity. Perish these unscriptural and blasphemous ideas! They are the miserable dreams of a barbarous theology. They find no record on the bright book of God. Here, in this revelation of paternal love, we learn that, instead of sovereignty forming a single hindrance, it is its prerogative—its delight, to remove whatever obstructions stand in the way of human salvation.

MISSIONARY WORK IN OAKLAND.

ALL who are interested in the Tract and Missionary work on this coast and elsewhere, will be pleased to learn of the effort now being put forth in Oakland to bring present truth before the people of this city. Believing that the time has arrived when we should make a special effort in this direction, our people have shaken off the robes of slumber which have so long enwrapped them, have awakened to the dangers and necessities of the hour, and are now moving out burdened with the consciousness of the great work which they are called to do; and it is but just to say that the zeal and activity manifested by these workers in the Lord's harvest field is highly commendable, and upon which, we believe, rests the approving smile of the Lord.

The field of labor is large and ever increasing. Here we have a city, with its suburbs, including Alameda, of over fifty thousand inhabitants, while just across the bay is the great city of San Francisco, with its three hundred thousand inhabitants; and the great mass of these people are yet blinded by the errors of the "man of sin." But the light of God's truth must be presented to these people. All must have an opportunity to accept or reject it; and who is going to do this great work? Even that people whom the Lord has placed in their midst to be light-bearers to the world. And this is the work which the Oakland T. and M. Society have now entered upon, and in which we hope to be soon reinforced by our brethren across the bay. But in order that our friends may have an idea of the work we are doing, we extract a few items of interest from the report of the quarter just closed. Here it is:—

No. pp. tracts and pamphlets loaned.....	56,829.
" " " " " given away.....	65,578.
Total.....	122,407.
" periodicals distributed.....	5,356.
" Annuls ".....	651.

In comparison with this report we wish to state that the whole amount of work done in the entire district during the quarter ending Oct. 1, was only about one fourth this amount, which shows a great increase over last quarter. Next quarter, the Lord blessing, we expect to see this work doubled.

The good results accruing from this effort in the missionary work are at present beyond computation. Already many interested readers are upon our list, and a spirit of inquiry is being aroused upon all sides. People are beginning to inquire, Are these things so? and the honest hearted will no doubt receive the light and take their stand upon present truth. Many items of interest could be given, had we space, showing the effect the truth has upon the minds of the reader. I will cite two: One lady who had received the "Three Angel's Messages," became so much interested that she set up until two o'clock in the morning to read it. Another, an old gentleman, who had read "Vindication of the Sabbath," remained at home from his business almost the whole afternoon waiting for the missionary to come, upon the day appointed, that he might get another book. And so it goes. The seed is being sown diligently, perseveringly, and unitedly, and we firmly believe that the Lord will water it with his Spirit, and that it will bring forth a bountiful harvest of souls to his glory.

W. J. BOSTWICK,
Director, Dist. No. 7.

OAKLAND V. M. SOCIETY.

JESUS says, "Go work in my vineyard." This we as members of the Vigilant Missionary Society are trying to do, and we feel more and more encouraged as we see some fruit resulting from our labor.

The following extracts from letters received will give some idea of the interest manifested in reading the *Signs*. A gentleman in Colorado writes: "Your note of the 6th is at hand, and in reply I would say, the *Signs* you sent I received, and they are the best papers I ever saw or read. In regard to the Bible teachings they suit me perfectly in every form; the immortality doctrine is just what I am studying, and the *Signs* are a great help. I will say here I do not believe in the immortality of man, only as a reward—something that is given in reward for well doing. The *Signs* is the first paper I have found to give me every help. When I began reading I was a Methodist, and I supposed I had an immortal soul, but I found no such thing in the Bible, or nothing to lead me to think I had, and so I found I was wrong. You can rest assured you conferred a great favor in sending me the *Signs*,

and I hope in a short time to add my name to the list of subscribers and become a constant reader of that valuable paper."

A lady in Scotland says: "I received your kind and welcome letter, also your very nice copies of the *Signs of the Times*, which I must say I had great pleasure in reading, and am happy to learn that there are faithful workers abroad as well as at home here."

A lady writes from New Jersey: "The *Signs* are valuable; I like them. I have been well posted on all the Advent truths since 1843, except the Sabbath question. In this I have become satisfied you are correct. I try to keep the seventh day as well as I can alone; do no work, but spend it in reading God's word, and the *Signs*. I have enjoyed the reading and the letters of the sisters. I have enjoyed dear Sr. White's communications. God bless her; may she long live to sound the gospel trumpet. My age and feebleness of body say to me, time is short. One thing is very surprising: the conformity to the world in these last days; nothing is more detrimental to a life of Bible holiness, yet we see it everywhere, and but little said about it. May the ambassadors of Christ receive a fresh anointing. It is very uncertain whether I live through the winter; the twenty-sixth day of this month closes my eighty-seventh year. Friends and kindred are most all sleeping. The joy of my heart is, my treasure is where it cannot be got by thieves, and my heart is there also."

A gentleman in Colorado writes: "Yours of Oct. 25th came duly to hand as I learned to-day. I have been away from home for the last three months and I am sorry to say that I have not had the pleasure of reading but a very few of the papers that you sent me. I have just been reading one; it is quite interesting. Religion is a subject that I am studying and am not satisfied as yet. I will thank you very much for any light that you can throw on the subject."

A lady in Jamaica says: "I beg now to acknowledge the receipt of your kind favor and also four numbers of the *Signs of the Times*. I thank you very much. In answer to your question whether I am pleased with them I can assure you that I am delighted with them; they contain the great essential truths taken from Holy Writ. I have read them prayerfully, cordially, and shall never be tired to read them over. I have also lent them to my pastor and other Christian friends, and they are all pleased. May I venture to ask you to continue your kindness in sending them to me? I am happy to see the advanced state of Christianity in California."

The same lady still later writes: "I must now apologize for my seeming neglect in not answering your kind note ere this. My sole reason is that I have been very sick with fever; could not leave my bed for some time. I must now return you my many thanks for the papers, tracts, and book sent me; they have indeed been blest to me. More especially the book, *Redemption*; it is a treasure; it has made me love my Saviour more, and given me a more earnest desire to be like the spotless Lamb of God. Oh, for that lamblike spirit, even to his enemies, Lord, give me that sinless spirit. My friends are of the same mind that it is very profitable. I do thank you and shall feel sorry when I cannot get them, but I shall never be tired of reading them over. You very kindly asked me to name the parts that have struck me most. I answer the first line on the paper, "Signs of the Times." I do pray that the many signs that are visible as to the second coming of Christ may stir up believers and alarm the unconverted. Accept, dear friend, my prayer and earnest wish for the prosperity of this missionary work."

Let us as missionary workers improve every opportunity to spread the truth, that when Christ comes to reward every one according to his works we may be found among the faithful.

MRS. H. S. TAY, Secretary.

MORE ABOUT ANNUALS.

We are sorry to report a failure in disposing of all the Annuals that the Missionary Society voted to take at its yearly meeting; and it arises in this manner; over six thousand were ordered by individuals at our camp-meeting, and these have been sent. Then an estimate was made that Oakland could take four thousand, and that of course San Francisco could take fully as many; but they have not been able to come up to these figures, about one half of this number has been taken by these places. We do not want to send to the districts unless ordered; so those remaining over will be a

dead loss to the Society. In this case it will be looked upon as a favor and in fact a donation to our State Society, for those to order what can be disposed of in their vicinity.

The price, 1,50 per hundred, is very reasonable and much good may be accomplished with them in bringing us into notice as a people. It is not yet too late as they will be useful for a year to come.

The following notice from *The Weekly Rescue* of Los Angeles, a temperance paper, to whom a few copies had been sent, shows the favorable impression made by them:—

"The California Health and Temperance Association, of Oakland, has just issued 'The Family Health and Temperance Annual,' a pamphlet telling what to eat and drink, what to avoid eating and drinking, and how to live in order to enjoy good health. These are things worth knowing, and everybody ought to feel an interest. For particulars address Barbara C. Stickney, Sec. H. and T. Association, Oakland, Cal."

Send your orders accompanied with directions how they shall be sent. It is not necessary to send the money when the business can be done through the missionary officers.

BARBARA C. STICKNEY.

TEMPERANCE RALLY.

The temperance work in this State should receive more attention from all, especially those who were appointed to act as solicitors and agents. If these are not all supplied with pledge papers, certificates etc., they should send immediately for them.

The winter, the best time for holding such meetings is passing away, there are as yet but nine clubs formed. We have about thirty churches in this State, and clubs should be formed in all those places where we have a church at least.

When new clubs are formed reports should be sent in giving the names of those who belong, which pledge has been signed, and who have paid the initiation fee and become full members. If any have signed before organization please give the date and place, and state if they are full members. Officers of clubs should ascertain who have been benefitted by signing the pledge and what injurious habits have been overcome by each; so that in reporting all necessary information can be given.

Notice has been sent to the secretaries of clubs that a meeting should be held Jan. 4 for the annual election of officers, and after this date the meetings should be monthly. Those who join after this will be required to pay 35 cts. as the annual dues are to be paid at or after that time. Below is a notice given in No. 2. of *The Health and Temperance Quarterly*. We hope that this will be quite generally responded to, and that many of those who are not already subscribers for *Good Health* will become so before the close of the present month.

A Generous Offer.—The publishers of *Good Health* have generously offered to print the new temperance quarterly as a department in this journal and send it free of charge to all full members of the Association who are also subscribers to *Good Health*. Those members of the Association who are not now subscribers to the journal can easily become so, and when sending in their names if they will mention the fact that they hold certificates of membership in the Association the new department will be added to the copy of the journal sent to them.

We wish to see this matter taken hold of by our people and our State H. and T. Society second to none in point of interest and efficiency.

BARBARA C. STICKNEY.

REPORT FROM SWITZERLAND.

We have just closed our sixth annual Conference, our first being held a few weeks after my arrival in this country five years ago. Our Conference this year convened at Locle, Sabbath evening, Nov. 14, and terminated on first-day, Nov. 16. It was in several respects the best Conference we have ever had in this country. Our brethren have been slow to learn the things necessary for the advancement of the cause of Christ, and have not always been as ready as they should be to co-operate in the work. At this Conference all seemed desirous to engage in the work with zeal and consecration.

Some of our brethren have greatly hindered

the work of the tract society by constantly saying that no one is benefited by receiving the tracts, and that the labor and expense of tract distribution are thrown away. At this Conference several persons were present who had been converted by reading tracts. This was an argument in behalf of tract work which entirely changed the feeling on the subject. The brethren voted to make renewed and persevering effort in the tract and missionary work. I shall use my best endeavors to see that this resolution is carried into effect.

They also voted in favor of a more perfect organization of our churches and our Conference. This will be immediately acted upon. The subject of Sabbath-schools was considered, and it was decided to adopt the system of our American brethren in place of the less efficient system now in use in Switzerland. The duty of giving one-tenth of our income to the cause of God was made clear to the mind of every person present, and so far as I know, every individual connected with our cause intends to carry it into effect.

Two persons received credentials at this Conference, and seven received licenses. Instruction was given with respect to the duty of licentiates, and in what manner they should give proof that they are called of God to take part in this work. I have never before seen so much of a disposition to receive instruction of this kind. Sixty Sabbath-keepers took part in this Conference. In Switzerland there are 137 members; in Germany, 37; in Turkey, 20; and in France, Italy, and Egypt, the other countries connected with this mission, there are enough to make our entire number 225. This, of course, includes none that are connected with the mission of Eld. Matteson or with that of Eld. Loughborough.

I have recently succeeded in obtaining a large number of addresses of Protestants in France, and to these we propose to send our French paper for a certain period. If any of the tract societies in America desire to aid us in this work we will thankfully accept their assistance. We will do all the work ourselves, in the same manner that it is done by the tract societies in America, and only ask those who are willing to do so to aid us by paying for such a number of copies to be sent into France as they shall feel able to pay for.

Bro. Ertzenberger has labored faithfully in Switzerland during the past year. Our statistics show an increase of twenty-five members in Switzerland during this time. For the present he will labor with me in carrying out the action of the Conference in regard to organization and tract, missionary, and Sabbath-school work. I may then visit Bro. Ribton in Egypt, calling on the way on our friends at Valence in France, and at Torre, Pellice, and Naples in Italy. During my absence, Bro. Ertzenberger will probably visit our friends in Germany.

We hope very soon to have the assistance of Bro. Albert Vuilleumier in our work. He has been hindered hitherto by his embarrassments. His help will make a very great addition to our strength.

Our paper, during the whole period of its publication, has borne a faithful testimony on the subject of temperance, and it has wrought a marked change in the practice of its readers. I sent a very full report to the General Conference of all things relating to this mission. I trust it arrived in season.

I have known for many years that there is a denomination of Christians in Eastern Russia, called Malakani, who believe in the near advent of Christ. A recent writer in *Mac Millan's Magazine*, London, gives a very interesting account of this people. Many thousands of them keep the seventh day. They received their light on Christ's near advent from the writings of Bengel, of Germany, who thought Christ would come about 1836. The Malakani are not the only Sabbath-keepers in Russia. There is an older denomination, numbering several hundred thousands, if we may credit the reports that have reached us from several apparently reliable sources.

Bale, Nov. 27, 1879.

J. N. ANDREWS.

SOUTHAMPTON, ENGLAND.

Our cause, in this mission, is advancing in its various branches not only here in Southampton, but in other parts of the kingdom where we are making efforts by distribution of reading matter and correspondence.

Another sister took her stand last week to keep the Sabbath with us, and some who have ability

to defend the truth have written favorably, and think of taking their stand with us soon.

The work of placing our publications on ships has been increasing in interest and importance every week. England is an important point from which to distribute reading matter all over the world; being the mother country, or home port, of a kingdom "on whose soil the sun never sets." As one English writer says; "Before the sun's evening rays leave the spires of Quebec, his morning beams have shone three hours on Port Jackson, (Port Jackson, near Sidney, New South Wales, Australia.) and while sinking from the waters of Lake Superior, his eyes open upon those of the Ganges. (Ganges, in India.)"

There is a constant passing and repassing of ships from England to all the numerous branches of this vast kingdom, which embraces possessions in Europe, Asia, and Africa, as well as America and numerous islands of the sea.

Since the completion of the Suez canal, connecting the Mediterranean and Red Seas, transit is rapid and more frequent to the East Indies, Bombay, Calcutta, etc. Before me is a table making a comparison of the ships of all nations that passed through the canal from May 1, 1878 to April 30, 1879. In that time there was just one solitary American vessel of two thousand tons burden passed through the canal while of English vessels there were 1,173 bearing 1,686,239 tons of freight. The highest number from any other nation was France, which passed through only ninety-two vessels. It is true Southampton is not the best port in England from which to reach all parts of the dominion by sea, but it is second only in importance—standing next to London and Liverpool.

We could have done more in ship-work than has already been done, but we have lacked material in the different languages with which to work.

Just at present there is a great German emigration to the United States. The North German Lloyd Line of steamers from Bremen to New York stop at Southampton several hours every Tuesday. Of late they have had from two to four hundred passengers each week going to all parts of the United States. What an excellent chance to introduce *Stimme der Wahrheit* into the various German communities in the United States. Then again on returning steamers to send some copies into all parts of Germany. We have ten copies of the paper that Bro. Ings paid for, and have been obliged to make up the rest of the scanty meal for the hungry passengers with a few copies of German tracts. If some who are interested to spread the German paper could furnish us clubs to the amount of 50 or 60 papers post prepaid at the rate of two cents a number, we will see that they are judiciously distributed.

Again there are a great many ships from Norway, Denmark, and Sweden, that come into this port, some return to various parts of their native country, some go to the United States for grain, and some have sailed to Russia. To supply these clear headed sailors that come into port we have had five copies of *Tiderness Tegn*, and a few Danish and Swedish tracts. Bro. Ings came across one man the other day who had read, in Norway, the false reports against Bro. Matteson. He was much pleased to learn that Bro. Ings was acquainted with him. Conversation removed prejudice. He read tracts and papers, and is now reading with interest Bro. Matteson's "Sabbath in the New Testament," which he purchased. We must have more papers in Danish and Swedish from some source to help in that work from this port.

The branch in which most has been done here is with our American *Signs of the Times*, and as the time for the subscription of many of these clubs has nearly expired I would say, we know the *Signs* distributed by sea and land have done a great work, not only in calling attention to our work, but in deciding many on the truth. We hope our friends in America, who so kindly sent us clubs last year, will see fit to continue them, and that others who have clean papers; either *Signs*, German, Swedish, or Danish, that they would like distributed, to please mail them to J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, prepaying postage at the rate of two cents for each and every number, we promise you on our part, that they shall be judiciously distributed.

Our ship work has been in operation long enough for many of the ships to return a second and third time. They not only report that the periodicals and books in the various languages

are read with interest on the ships, but after being thus read have been scattered at the various ports where the vessels called. In some instances, stewards and captains have themselves become so interested as to purchase our large works. One steward of a steamer, last week, bought six of our \$1.00 volumes to put on his own table at his home after he had read them.

These ship-officers not only request more reading matter, but kindly offer to do all they can to help us in distributing our publications. One who had read our works said to another ship's crew who had just received the papers and tracts for the first time, "Now you have some reading matter that amounts to something."

We were never of better courage to labor in all these branches of the work. While we work, we are praying, hoping, and waiting to see the salvation of God.

J. N. LOUGHBOROUGH.

REPORT FROM EGYPT.

A long and severe illness deprived me of the power of working for two months; but God has mercifully raised me up, and I hope again to labor diligently in his service. Meantime our brethren in the Sabbath, both here and in Italy, continue steadfast in their faith and hope. To do so in Italy in the midst of great persecution, requires much firmness; yet the little churches both at Naples and at Bari announce an increase in their numbers. Our church here have passed through a severe trial, several having left us on the question of implicit and unqualified obedience to the commandments. They went out from us because they were not of us. But the faithful ones who remained firm continue to meet for the observance of the day that the Lord has sanctified, as they do also on other days of the week for the study of his holy word.

We have done much work in correspondence and tract distribution during the past month. Indeed, Bro. Rupp has been indefatigable. He has written and sent tracts to a great number of Baptist ministers, in addition to distributing tracts here; which, as well as copies of *Les Signes des Temps*, have been read with much interest by those to whom he has given them. This month we have sent sixteen new addresses to Bro. Andrews for *Les Signes des Temps*, and about thirty to Bro. Drew in California for the *Signs of the Times*.

I have, during the past month, availed myself of my profession as a means of carrying the word into many places where it would otherwise be impossible to gain access. I have thus been enabled to make many new acquaintances, to whom I have announced the near coming of our Lord, and the necessity of obedience to his commandments in order to enter into his new kingdom.

I am still seeking for some means of printing tracts in Greek and Arabic. An Arab friend has already translated into his language the tract, "Can we Know?" I have seen specimens of work of two newly invented copying machines, that profess to take off one hundred copies of a given manuscript; also the electric pen of the celebrated Dr. Edison, but none seem sufficiently accurate to be safely depended upon.

Our dear Bro. Bertola writes very pleasing news from Pitesti, near Bucharest, in European Turkey. A little church of twenty Sabbath-keepers has been formed there; it is increasing in numbers, and he baptized several new members during his visit. He relates especially how they put to shame the Jews around them, by closing their shops on the Sabbath; while the latter, who ought to know better, keep theirs open. This rising church owes its origin principally to the reading of *Les Signes des Temps*. Bro. Bertola has now gone to Odessa, in Russia, on commercial business, where he hopes to gain more fruit.

Thus is spreading the announcement of the coming of our Lord's kingdom. So may the number of his people soon be made up, and so may he come quickly and give rest to his waiting and watching servants.

Alexandria, Nov. 1, 1879

H. P. RIBTON

VAN WERT, OHIO.

Three have united with the church here, one was baptized, a few others have commenced the observance of the Lord's Sabbath, and nine have joined the tract society. S. S. and T. and M. record books have been purchased. The brethren will engage more earnestly in this part of the work than they have done in the past.

G. G. RUPERT.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, JANUARY 8, 1880.

Testimony to the Church No. 29 will contain about two hundred pages of the most important matter for our people at this time, including the recent wonderful description of the Judgment. Price, postage paid, 25 cents.

THE SIGNS FOR 1880.

We have finally decided to take the general oversight of the Signs of the Times. Mrs W. will furnish a page or more for each number.

We design to give a series of sermons for the entire volume, besides furnishing a leader for each number on some part of the great field of thought we have been exploring with great delight for some time past, Redemption through Jesus Christ.

We shall labor to secure expositions of various subjects applicable to our work, to be given in consecutive order in the volume for 1880.

We would suggest to those who have relatives and friends they are anxious should understand the reasons of our faith and hope, that the volume of the Signs of the Times for 1880 may well meet the case. The regular price of the Signs, postage paid, is \$2.00 a year.

S. D. BAPTIST MISSIONARIES TO CHINA.

On the 27th of December, Eld. D. H. Davis, of New Jersey, with wife and child, accompanied by Miss Lizzie Nelson, of East Otto, N. Y., left San Francisco on the steamship City of Tokio, for Shanghai, China, as missionaries of the Seventh-day Baptists. We were exceedingly glad to receive a visit from Sister Nelson at the Office in Oakland. We found Bro. Davis temporarily ill from his overland trip, and regretted that his time was so occupied that he could not accept our invitation to rest with us and receive the care which we would have been pleased to give him.

J. H. WAGGONER.

MISSIONARY WORK.

A new year has dawned upon us with all its duties and responsibilities; and the most important season for missionary work is passing away without much being accomplished. Our president is not with us to urge forward the work; but it leaves us just so much more to do that his absence may not be so great a detriment to the cause here. Let us not allow the present opportunity to pass by and the golden moments be wasted, but with united action come up to the help of the Lord against the mighty.

Every branch of this work should receive more attention from us as a people. Our periodicals are to be canvassed for, and there should be some one in the field from each church engaged in this work. Special inducements are offered to canvassers and agents, and missionary officers have been supplied with The Agents' Quarterly, which gives much necessary information concerning this part of the work, which should be carefully studied.

The Signs will now be issued in an eight and a twelve page edition; the former for missionary work, at \$1.00 per year where ten or more copies are taken. This will enable us to greatly increase the number used by our V. M. Societies. All orders should specify which edition is called for.

We will give the offer made by the publishers of Good Health, and it is very desirable that a special move be made in this direction the coming quarter.

GOOD HEALTH TRIAL TRIP.

With the January number Good Health will begin a trial trip for four months, at twenty cents.

This will afford our friends an opportunity to send the journal to their friends for a sufficient length of time to enable them to test its merits. Many persons can be induced to pay twenty cents for a dollar journal for four months; and who cannot afford to pay a dollar for five copies of the journal to be sent to friends for four months? We want at least fifteen thousand names. Let them come in at once. If every one will help a little, we shall meet with a grand success.

We are required to improve the time and talents that God has given us, and the reward which the faithful will receive will far more than compensate for all the efforts we may put forth. Let us come right up in every department of the work, and be active, earnest workers in our Master's vineyard.

BARBARA C. STICKNEY.

For the information of any Sabbath-keepers passing through Portland, Oregon, I would state that meeting is held every Sabbath at 1 o'clock, P. M., at Nonpareil Hall, corner First and Taylor streets. All are invited to attend.

ALONZO T. JONES.

AN AIMLESS LIFE.

I committed one fatal error in my youth, and dearly have I abided it. I started in life without an object, even without an ambition. My temperament disposed me to ease, and to the full I indulged the disposition. I said to myself, "I have all that I see others contending for—why should I struggle?" I knew not the curse that lights on those who have never to struggle for anything. Had I created for myself a definite pursuit—literary, scientific, artistic, social, political, no matter what, so there was something to labor for and to overcome—I might have been happy. I feel this now—too late! The power is gone. Habits have become chains. Through all the profitless years gone by, I seek vainly for something to remember with pride, or even to dwell on with satisfaction. I have thrown away a life. I feel, sometimes as if there were nothing remaining to me worth living for. I am an unhappy man.—Beyond the Breakers, by Robert Dale Owen.

ITEMS OF NEWS.

—Gen. Grant has received enthusiastic receptions in the South.

—The thermometer marked 40 degrees below zero in Minnesota on Christmas.

—The Principal part of the city of Paducah, Kentucky, was recently destroyed by fire.

—During the recent cold wave the thermometer fell to 58 degrees below zero at St. Vincent, Minn.

A fire on Buchanan's Wharf, Baltimore, on Jan. 2d, did damage to the amount of more than \$100,000.

—Oregon is moving in the matter of inducing colored people to immigrate from the South to that State.

—The Seine and the Danube are bank full, and portions of Paris and Vienna are in danger of inundation.

—Correspondence has been discovered proving an alliance between the German Socialists and Russian Nihilists.

—De Lesseps has arrived at Panama, and at the end of this month will commence the definite survey of a sea-level canal.

—The railroad and turnpike bridges at Millersburg, Ky., on the Kentucky Central, were burned the 4th inst., at a loss of \$250,000.

—Paris has had 30 days of frost, and the thermometer went down to 8 degrees below zero; the coldest weather on record there.

—Two shots were fired at the king of Spain on the evening of December 3d, but without effect. The would-be assassin was arrested.

—Bishop Gilbert Haven died in Malden, Mass., Jan. 3, after an illness of several weeks. Bishop Haven was a man of rare ability, and an independent thinker.

—A Scottish lord has sent to Dr. Talmage a shepherd's crook, as an emblem of his calling. A secular paper suggests that a pair of bellows would be more appropriate.

—Gov. Wm. A. Howard, of Dakota, was stricken with neuralgia of the heart, Dec. 29, and his recovery is considered doubtful. Gov. Howard was appointed from Michigan.

—The suit long pending of the Alton and Terre Haute railroad against Samuel J. Tilden and others, has been compromised, the defendants paying the road a large sum of money.

—The Vallejo (Cal.) Chronicle says some boys were fortunate enough to possess "eastern skates," and skating was done in the neighborhood of that city this winter for the first time.

—The political muddle in Maine which has excited the country for some time is supposed to be settled, the Supreme Court of the State having decided against the action of Gov. Garcelon and the Council.

—Mrs. Meeker, through the Pueblo Chieftain has made known the fact that herself, daughter, and Mrs. Preece were outraged by the Utes during their captivity, and the Colorado papers are clamoring for summary vengeance upon the guilty Utes.

—Bishop Corrigan of New Jersey tells his parishioners that he is not a banker, and that hereafter he will pay no interest on any deposits they may please to leave with him. He will avoid the evil which befell the Archbishop of Cincinnati.

—It is announced with confidence that Edison has succeeded in perfecting his electric light to his own satisfaction, and that of all who have beheld it. No one who knew Edison could doubt his ultimate success. Already his stock is selling very high.

—A fire on Federal and Devonshire streets, Boston, on the night of December 28th, did damage to the amount of about \$2,500,000. The printing and publishing houses of Houghton, Osgood and Co., and Rand, Avery and Co., were among those destroyed.

—The large force of Afghans which had occupied Cabul and invested the English cantonments at Shirpur, were crushingly defeated on the 23d ult., by Gen. Roberts. The English have been reinforced by Gen. Gough, and again occupy the Bala Hissar and Cabul.

—Of all railroad disasters, the worst probably is that of the fall of a bridge across the River Tay in Scotland. A gale was blowing. The bridge and the Edinburgh train went down; the number of passengers is not known, but the loss is large. The bed of the river is quicksand, and it is quite possible that the actual number of the lost will never be known.

—Delegate Cannon, of Utah, fears the action of Congress, and acknowledges that, "without special divine interposition," polygamy is doomed. The departure of an apostle from Salt Lake to Mexico is supposed to look toward a settlement beyond the jurisdiction of the United States. It is, however, considered certain that Mexico will not permit polygamy in her territory.

—An English paper says the Duke of Armaale celebrated the feast of St. Humbert at Chantilly, by having his dogs blessed at the parish church. The "senior member" of the pack was chosen to represent them, and the priest poured holy water on the hound, and decorated him with the Orleans cockade. Probably "the church" might be induced to "canonize" the dog for money.

BUSINESS DEPARTMENT.

\$2.00 EACH. People's Library Newport R I 6-48, Mrs Betsey G Allen 7-1, R E Segrave 6-37, Mrs Eliza Wadsworth 7-1, Almira M Preston 7-1, J A Baughby 7-1, James Garson 7-1, Mrs Harriett Gibson 7-1, Laura A Humphrey 6-45, James Hackett 7-1, Mrs M A P Wheelock 7-1, J D Bandy 7-1, Mattie J Childs 7-1, Alex C Bonson 7-1, John Donaldson 6-37, Wm Leavitt 7-1, Betsey Healey 7-1, W A Williamson 7-4, Levina Skinner 7-1, Sarah Calder 7-2, Mrs Eliza Hardin 7-1, B M Osgood 7-1, Mary Husted 7-2, James Crawford 7-1, Mrs D Sterling 7-1, Miss Carrie Hendrickson 7-1, Mrs Luke Waite 7-1, Lydia Y Heller 7-8, Mrs Wm White 7-1, J T Alverson 7-25, Mrs E J Jolly 7-1, N B Osborn 7-1, Harriette Evans 7-1, D S Dye 7-1, T H Starbuck 6-48, Mrs A B Manor 7-1, W B Goodfellow 7-1, J D Rice 6-25, Emily Bush 7-4, A M Mann 7-1, D W B M Andrews 7-4, B H Melendy 7-1, E J Bane 7-1, Henry Mack 7-2, Mrs L D A Stuttle (2 copies) 7-1, A C Lee 7-7, J A Ashbaugh (2 copies) 7-1, J H S Crawford 7-1, Anna H Smith 7-1, M E George 7-1, R W Hullock 7-1, Albert Cash 7-1, Elmer Cash 7-1, Joseph Clark 7-1, D C Hunter 7-1, S K Putnam 7-1, E J Church 7-1, Jas Creamer 7-1, Samuel W Sedore 7-1, James Harrington 7-4, Frank Lamb 7-1, B Robb 7-1, Mrs B (nee) Landon 7-1, Frank D Starr 7-1, Mrs E J Holt 7-1, Mrs P I Stripplin 7-1, Mrs G B Kinchloe 7-1, N Grayson 7-1, S E Crandall 7-1.

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(Continued from Page 4.)

forth. But the writer may be allowed to state that one of the happiest hopes that has cheered him on in battling for Bible truth for more than a quarter of a century, has been this, that pure truth that can be read out of the Bible will call forth a people who shall be keeping the commandments of God and the faith of Jesus Christ, looking for the coming of the Son of man. Then will the two ends of the Christian age be brought round to meet, when our adorable Redeemer shall come the second time and find his waiting people standing in unity and in power, such as was the crown of glory that adorned the church at his ascension.

We hold it to be wrong to differ with others where there are no good reasons to differ. Once an earnest sister asked the writer's opinion as to the importance of all the church coming to the unity of the faith. Being apprised of the fact that this good woman was dealing in small matters which could be no test of Christian character, we answered, that on all important questions, such as keeping the commandments of God, we thought it very necessary that the church should stand in unity; but in such matters as whether our brethren should plant white beans or striped beans in their gardens we did not regard unity important.

Paul, standing at a period when outward circumcision had ceased, meets the mistaken zeal of those who would still urge it upon the church, with these words "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something." Whiting's translation of 1 Cor. 7:19: "If thou wilt enter into life," says the Son of God, "keep the commandments." In the divine law, and in the gospel of the divine Son, are the tests of Christian character. And it is with an ill grace that those who have been splitting up into petty sects during the nineteenth century over forms of church government, matters of expediency, free and restricted salvation, trinity and unity, whether we may sing any good hymn in church or only the Psalms of David, and other matters which constitute no test of fitness for Heaven, now pounce upon us, and display any amount of religious horror, simply because we regard strict conformity to the commandments of God and the faith of Jesus the only true test of Christian character. J. W.

THE LIVING SOUL.

In the last number of our journal we called attention to some of the consequences that follow from the doctrine that man possesses an immortal nature. The first grand consequence is that every member of the human family must live to all eternity. But the greater part of mankind live and die in sin. If therefore men are now immortal one of three things must be true: 1. All men will be saved without respect to character; or, 2. God has some method of saving men from their sins after death; or, 3. All who die in sin enter at death upon a life of misery and wickedness that will never end.

But we well know that wicked men will never enter the holy city, and we also know that there is no purgatory in which to purify those who die in sin. We must therefore say that if man is immortal by nature the greater part of all the dead have entered upon an endless life of misery and sin. The foundation of this doctrine of endless misery is the theory that God gave to Adam at his creation an immortal soul, and that all who are descended from him inherit this immortal nature. Moses gives us the record of the creation of Adam in these words:—

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

This passage is very remarkable. Moses does not say that the breath of life became a living soul in the body of the man, but he says that the man formed of the dust of the ground became a living soul. The living soul was the entire man. The breath of life was not an immortal being sent from God to dwell in the body of Adam, but it was the principle of life by which God made man a living being.

But does not the term living soul (Hebrew, *neh-phesh khay-yah*) which is here applied to man indicate that God gave to Adam an immortal nature? Those who think thus are not aware that this Hebrew term is used by Moses three times with respect to all the lower creatures before he applies it to man. In the first two cases it is used with respect to all creatures that live in the water. In the third it is applied to every beast, bird, and reptile that lives upon the dry land. In the

fourth case it is applied to man when he became a living being. Here are the four instances in which this term is used.

1. "And God said, Let the waters bring forth abundantly the moving creature that hath life." (Hebrew *neh-phesh khay-yah*.) Gen. 1:20.

2. "And God created great whales, and every living creature [*neh-phesh khay-yah*] that moveth, which the waters brought forth abundantly." Gen. 1:21.

3. "And to every beast of the earth, and to every fowl of the air and to everything that creepeth upon the earth wherein there is life, [*Hebrew neh-phesh khay-yah*] I have given every green herb for meat." Gen. 1:30.

4. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. *Neh-phesh khay-yah*.

Thus it is seen that the term *neh-phesh khay-yah* is applied to every creature that lives upon the earth. It cannot therefore be said that man possesses an immortal nature merely because the term *neh-phesh khay-yah* is applied to him. In this respect he has no pre-eminence above the other creatures that God has made. God made man capable of loving and fearing him and withheld this power from all other creatures upon earth. Man therefore has the high pre-eminence of being alone accountable to God. But God did not give to him immortal life. On the contrary he said to him at his creation that he should live if he obeyed and that he must die if he transgressed. Gen. 2:15-17. And when he had transgressed God said to him, Dust thou art and unto dust thou shalt return. Gen. 3:19.

This shows that God gave life to Adam which he might preserve or might destroy as he himself should chose. If he walked in obedience his life would be perpetuated, and death would never have power over him, but if he transgressed, the sentence of death must be passed upon him at once and the penalty of death inflicted in due time. He had what may be termed conditional immortality. He had no reason to fear death as long as he walked in his uprightness.

If he had been faithful to God during the whole period of his probation he would then have received unconditional immortality even as all the people of God will receive it at the sound of the last trumpet.

The words spoken by God when he bade the angel drive Adam out of Paradise make this subject very clear. "And now lest he put forth his hand and take also of the tree of life and eat and live forever, therefore the Lord God sent him forth from the garden of Eden." Gen. 3:22-24. Adam would have lived forever had he not lost access to the tree of life. He certainly could not live forever when shut away from that tree if the judgment of his Creator is worthy of our acceptance. When man had rebelled against God he was shut away from the tree of life lest he should live forever, and now man in his pride believes that he can live forever without ever tasting of that tree, because, as he asserts, he possesses an immortal nature. Those who overcome will have access to the tree of life. Rev. 2:7; 22:14. Those whose names are not written in the book of life will be cast into the lake of fire which is the second death. Rev. 20:14, 15. J. N. A.

Bale, Oct. 31, 1879.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER ONE.

THERE are many truths which maintain a uniform importance through every age of the world; there are others which are important, comparatively, only at particular periods. Some run parallel with the course of time; others are developed by the course of time. Some relating to our fallen condition, our relations to God and our fellowmen, our duty, and our destiny, concerned the first man of the human race, as much as they will concern the latest born; others are dependent upon the events of particular eras, and chiefly concern the generations that witness them. Of this latter class we must certainly understand the apostle to speak, when he says, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." 2 Peter 1:12.

Every age of the world has had its present truth. Many different nations and localities have at times had a present truth. Ask Noah how this was in his day, when he was preparing the ark. Ask Lot. Ask

the Hebrews in Babylonish captivity. Ask the disciples at the first advent of Christ. To the last generation of the antediluvians, the preaching of a soon coming flood, a flood to come upon them, was emphatically present truth. To flee from their fire-doomed city, was once an urgent present truth to the Sodomites. So the Hebrews in captivity learned that the preaching of Jeremiah was a present truth which they had not very well heeded. And in the years that immediately preceded the appearing of the Son of man upon the earth, the proclamation of a soon coming Messiah, was present truth; and afterward it was present truth to proclaim that the Messiah had come, had been crucified, had risen from the dead, and had ascended to Heaven to be man's mediator.

The present age can certainly be no exception to this general rule; this also has its present truth. The whole world is concerned in this, whatever it may be; and all should have sufficient interest in it to inquire what it is. We believe that the present truth for this age is the concentration, and culmination of all by-gone truth. Here the chains of prophecy all center and terminate. It is this generation that is filling up at the same time its cup of iniquity, and the last outlines of probationary time as drawn by the pencil of inspiration; and the prophetic finger points to a work of decision and judgment now being accomplished in the courts of Heaven.

Those who have not examined the subjects which are now in outline to claim our attention, and to whom, therefore, this language may seem unwarrantable, are requested to suspend judgment till they shall have examined, at least briefly, the evidences upon which these declarations rest. In view of the eternity before us, and the fact that the truth alone will avail us when the decisions of the great day shall fix our destiny forever, no one can afford to invent a theory, and try to bend the word of God to its support; nor can we any better afford to pass by those things which may affect our eternal salvation.

What then is the present truth for this time, and how can it be shown? The present truth of any age is simply the prophecies which are fulfilling in that age, or the fulfillment of which is immediately impending. Events, unless they are themselves foretold, or unless they have a bearing on some that are foretold, however imposing or seemingly important they may be, have no significance as pertaining to those things which it is essential for the people of that time to know. But the leading prophecies of the Bible are not detached and isolated declarations; they are rather revelations of long series of consecutive events. The later events have a definite relation to those that go before; the present has a close connection with the past.

This thought suggests a look into the ages that have passed away, and imposes upon us the task of tracing the more prominent events as noted in prophecy, and recorded in history, down to the present, if we would read this present aright.

Looking back upon the centuries that are past, we can trace with an accuracy that defies the cavilings of skepticism and infidelity, the hand of God, in the fulfillment of prophecy. Bancroft in his "History Discourses," thus eloquently speaks: "The prayer of the patriarch, when he desired to behold the Divinity face to face, was denied; but he was able to catch a glimpse of Jehovah, after he had passed by; and so it fares with our search for him in the wrestlings of the world. It is when the hour of conflict is over, that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo! God is here, and we knew it not.'" At the foot of every page in the annals of nations may be written, 'God reigns.' Events as they pass away 'proclaim their original;' and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distances of departed time, perpetually chanting 'TE DEUM LAUDAMUS,' with all the choral voices of the countless congregation of the age."

None should take any less interest in fulfillments of prophecy because they lie in the past; for the same God that sees the end from the beginning, and inspired his prophets to write concerning the events of the present, and the near future, moved them also to write concerning those. The stream is the same wherever we may take our stand along its course; and every prophecy that has been accomplished is a living pledge that that which is yet future will as surely be fulfilled.

(Continued on Page 12.)

WHITE ROBES.

BY ELD. JAMES WHITE.

TEXT: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7:14.

THE terms employed in the text are white robes, washed their robes, great tribulation, and the Lamb. These form natural divisions of the subject.

1. The white robes. The character of the truly righteous, both in the life that now is, and in that which is to come, is illustrated by white robes and garments of purity. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath covered me with the robe of righteousness." Isa. 61:10. The true Witness, Jesus Christ, counsels his people, to buy of him "white raiment," that they may be clothed, and that the shame of their nakedness do not appear. Rev. 3:18. And the great multitude which no man could number "of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes." Rev. 7:9. In the passage from the prophet Isaiah, we have the phrase, "robe of righteousness," and in Rev. 19:8, the inspired definition of the figure is given. "The fine linen is the righteousness of saints."

Warp, woof, and weft, are words applicable to a piece of cloth. The threads running lengthwise are the warp, those running crosswise are the woof, and the woven piece of cloth is the weft. Webster and Lev. 13:48, 49. From cloth are made garments, whether they be called robes, or by any other name. Robes, apparel, garments, and fine linen, are terms used in the Scriptures to represent character. The two men in white apparel who appeared on the mount of ascension, Acts 1:10, were two sinless angels. The pure and white linen of the seven angels of Rev. 15:6, represents their holy character. And the same is illustrated by the long white garment of the youthful figure at the resurrection of Christ.

The clean white robe represents purity of character. This lost in Adam, is found in Christ. The Captain of our salvation met and overcame Satan in the wilderness of temptation in our behalf. He wrought out a righteous character for all who will believe in him and overcome in his name. Here comes the work and the battle. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. And here comes in the running of the race, the enduring hardness as good soldiers, the fighting of the good fight of faith, and the laying hold on eternal life.

The heavenly white linen is composed, first, of the righteous character wrought out by the Son of God through suffering in our behalf, as the warp; and, second, righteous works of those who take hold of the righteousness of Christ by faith, as the woof, or the filling. The warp is laid in perfection by our triumphant Head, who endured a fast of forty days, and overcame Satan on our account. He stood firm just where Adam fell. He perfected a character which Adam failed to maintain. Here is the warp of the heavenly garment, waiting for the Christian, to weave in the woof of an obedient, godly life of faith. The righteous character manifested in Jesus Christ may be ours, if in obedience and faith we take hold of it. In this way, the righteousness of Jesus Christ may be imputed to us. Mark well the conditions of reigning with Christ: "To him that overcometh will I grant to sit with me in my throne." This is the weaving time. Fill up your life with cheerful works of obedience and love. Do all in faith. Keep out of the heavenly fabric everything like "shoddy," and weave earnestly the weft with pure material.

2. They washed their robes. Here is a beautiful figure of that righteousness that will clothe the redeemed. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. "Unto Him that loved us, and washed us from our sins in his own blood." Rev. 1:5. The sinner washes, and Christ washes. Or, Christ provides the fountain in which the sinner washes by faith in the cleansing blood of the Redeemer. By his acts of obedience he shows his faith in the

blood of Christ, and thus his faith is made perfect, and he exchanges his sins for an indwelling Saviour.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunge beneath that flood
And lose their guilty stains.

"E'er since by faith I saw the stream
Thy flowing wounds did give,
Redeeming love has been my theme,
And shall be while I live.

"Dear, dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more."

The robes of the righteous are not washed by the angels and sent down to the saints all glistening in the whiteness of Heaven's purity. No, the washing is done by probationers in this world. Washing is not only work, but hard work. The redeemed had washed. They had washed their robes of character. And they had done this by faith in the blood of the Lamb. Or, to return to the figure of weaving, faith in the all-cleansing power of the blood of the Lamb is the spring that sends the old-fashioned gospel shuttle, bearing the woof of good works, across the holy threads of the heavenly warp.

Some men talk of the imputed righteousness of Christ and the utter worthlessness of all we can do, in a manner to give the idea that we may as well sit down and wait for the Lord to send a spotless robe down from Heaven to cover all our imperfections, unworthiness, and sins. One of this class, in making a dry speech in opposition to the doctrine we had presented that men would be judged and rewarded according to their works, said that Paul declared that all our righteousness is but filthy rags. We informed the people that Paul had said no such thing; and that the expression occurred but once in all the Bible, where the prophet contrasts apostates in Israel with those that work righteousness.

"Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways. Behold, thou art wroth; for we have sinned; in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:5, 6. The application of these fearful words of the prophet of God to the obedient, trusting followers of Christ, is but little short of an insult to our divine Lord and his dear people.

This class seem willing to rest down upon a faith that is "dead as a door nail," and do nothing for God or for humanity. They live for self all the days of their lives, expecting a spotless robe in some way to come down from Heaven, warp, woof, and all, to cover their sins so that they can stand the test of the last Judgment. On the other hand, there are those who think this robe can be gotten up in this world, quite independent of the Saviour of sinners. These are as wide of the truth as the others. If men could gain eternal life by good works alone, Christ need not have died for our sins. But it is said of the redeemed, that they had washed their robes, and made them white in the blood of the Lamb. They overcome by the blood of the Lamb and the word of their testimony. The blessings of salvation and eternal redemption are promised to those who have an active faith, which is the main-spring of good works.

Paul recommends an active faith that works by love. Gal. 5:6. Another apostle inquires, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2:14. He answers, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Verses 15-18.

The principles of a living, working faith were implanted in the minds and hearts of the victorious worthies of past ages, sketches of whose history Paul gives in his epistle to the Hebrews. They

worked by faith. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Verse 7.

"By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Verse 8.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Verses 24-26. And by faith others "quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Verse 34.

Faith and works are inseparable. A man is justified by faith when he is justified by works. The apostle speaks of the works and faith of the father of the faithful in these words: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." "For as the body without the spirit is dead, so faith without works is dead also." James 2:21-24, 26.

The good works of the Christian are the measure of his faith. The white-robed multitude were all workers. They washed their robes and made them white in the blood of the Lamb. Good works are exalted in the Scriptures of both the Old and the New Testament fully equal to good faith. The promises to Israel on conditions of obedience are rich in blessings.

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26.

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God." Deut. 11:26-28.

"If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Lev. 26:3, 4.

"Unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." Ps. 62:12.

"If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24:12.

"I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10.

"The Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings." Jer. 32:18, 19.

"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." Isa. 56:2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord,

honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

"Wash you, make you clean. Put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow." Isa. 1:16-18.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Ps. 103:17, 18.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

The promises to the obedient in the New Testament are quite as full as those of the Old. Christ identifies himself with his suffering people, whom he calls brethren. Acts of mercy and of love done to the least of his brethren are done to him. Christ our King will say,—

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25:34-36. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

"Who will render to every man according to his deeds: to them by who patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7.

"He that planteth and he that watereth are one. And every man shall receive his own reward according to his own labor." 1 Cor. 3:8.

"Wherefore we labor, that, whether present or absent, we may be accepted of him; for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:9, 10.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9, 10.

" whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. 6:8.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3:23, 24.

"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.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. 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. 22:12-14.

3. The great tribulation. The white-robed ones embrace the saved during the entire period of human probation, reaching across the dispensations. The redeemed from the Patriarchal, Jew-

ish and Christian ages all come out of great tribulation. The transgression and fall plunged the representatives of the race in ruin, and made their posterity the lawful prey of Satan. And from the very commencement of the controversy between Christ and his angels and Satan and his angels to the end of probation, the struggle on the part of those who escape the pollutions of this world and rise to a life of obedience, justification, and eternal life, is a fearful one.

Abel, the first martyr, fell by the murderous hand of Cain, because his works were righteous, and his brother's evil. With these first sons of Adam the great controversy commenced, and the conflict between good and evil, led on by Christ and Satan, has continued all along the ages down to our day.

God said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen. 7:1. As a preacher of righteousness he condemned the ungodly of his time.

It is said of just Lot, that his righteous soul was vexed from day to day with the filthy conversation of the wicked. 2 Pet. 2:7, 8. Satan has ever held the masses under his destructive power, while those left to Jesus Christ have been few. As in the days of Noah, so in Lot's time, those who feared God were very few. Abraham pleads for doomed Sodom in these pathetic words:—

"Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it forty's sake. And he said unto him, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." Gen. 18:24-32. But for want of ten righteous men in Sodom, it was destroyed by the fire of the Almighty, after righteous Lot made his escape.

Abraham, Isaac, and Jacob dwelt in tabernacles, pilgrims and strangers in a strange country, in faith of an eternal inheritance. Abraham looked for a city which hath foundations, whose builder and maker is God. No man has been as severely tried and tempted as was Abraham in reference to his son. Paul speaks of the faithful patriarchs in these words: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

The life of Moses was one of sacrifice, care, and sorrow. Paul says: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11:24-26.

The apostle continues his brief sketch of the tribulations of the ancient worthies: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not

worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 36-40.

There were but few righteous men from Adam to Moses, and the numbers of the just in the Jewish age, compared with the multitudes of the unjust, were very small. These bent their lonely footsteps in the path of self-denials, sacrifices, trials, tears, and tribulations, up to life.

When one asked Jesus, "Are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24. Again he says: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. Our Lord stated a great fact in these passages, which existed when spoken, ever had existed, and which would exist until the close of probation. The way to destruction is broad, and many popular seekers crowd their way in it down to death. The way to life is narrow, and the few earnest strivers press their way up to life in it, glorying in tribulation, rejoicing in hope of standing with the white-robed ones on the plains of eternal redemption.

These good words that follow from the sweet singer of Israel, also have a general application in all the ages of human probation, and are to the point. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." Ps. 34:17-22.

The Lord appeals to his people, through the prophet, in these precious words, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. 48:9-11.

The Redeemer of the world in his ministry and mission here to save lost men, drank the cup of suffering to the very dregs. He appeals to his disciples to strengthen their souls in tribulation, in these forcible words: "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. 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." John 15:18-21.

Paul gives his experience, in harmony with that of his Master as follows: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." 1 Cor. 4:11-14. The apostle declares that it is through much tribulation that we must enter into the kingdom of God. Acts 14:22. And in his address to his son in the gospel he speaks of his persecutions and afflictions at Antioch, Iconium, and Lystra, out of which the Lord delivered him, and adds: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

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ADVENT REVIEW.

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SYNOPSIS OF THE PRESENT TRUTH.

(Continued from Page 9.)

Prophecy is as old as the plan of redemption. The promise, The seed of the woman shall bruise the serpent's head, is synchronous with the sad departure of Adam and Eve from the gate of paradise, sinners, needing redemption. For long ages the Bible gives us all we have of either prophecy or history. We pass over these to the time when the authentic records of uninspired historians commence; for we are chiefly concerned to learn how man has recorded the fulfillments of God's word.

In the second chapter of Daniel is given us a remarkable prophecy under the symbol of a great metallic image. This image is described as one the brightness of which was excellent, and the form thereof terrible. The head of the image was of fine gold. Beginning with this head, let us look to the history of that time for an explanation.



THE HEAD OF GOLD.

Twenty-six centuries ago was founded the Babylonish empire by Belesis, otherwise called Nabonassar, and known in Scripture as Baladan. Isa. 39:1. B. C. 747. It arose from the ancient empire of the Assyrians, founded by Nimrod, the great grand-son of Noah, [Gen. 10:9, 10.] which had governed Asia for about thirteen hundred years. (Prideaux's Connection, Vol. i. p. 60.) It became connected with the people of God, when Esarhaddon captured Manasseh, king of Judah, B. C. 677, and is hence introduced into prophecy. (Prideaux, Vol. i. p. 80.) It reached the summit of its greatness and glory under Nebuchadnezzar, who overran Asia Minor, Phenicia, Egypt, Syria, and Palestine. (Butler's Hist. p. 22.)

Jeremiah, B. C. 606, prophesied of the coming of Nebuchadnezzar against Judah and Jerusalem, and the captivity of seventy years that was to follow. This came to pass accordingly. In the same year Jerusalem was taken, and many of its inhabitants carried away captive to Babylon. Among these were Daniel, Hananiah, Mishael, and Azariah.

A revelation of the world's then future history now opens. A succession of events is unfolded, reaching down to our own time, and a little beyond, which has employed the pens of all historians from that day to this, and will continue to employ them till the consummation of all things.

Nebuchadnezzar ascended the throne of Babylon on the death of his father Nabopolassar, A. C. 605. (Bliss' Anal. Sacred Chronology, p. 123.) In the second year of his reign, as related in Dan. 2, he "dreamed dreams wherewith his spirit was troubled, and his sleep brake from him." The magicians and astrologers having failed to comprehend the matter, it was revealed to Daniel, and he made known to the king the dream and the interpretation thereof. He stated to him a fact which is a source of rejoicing to God's people even to the present day; namely that there is a God in Heaven that revealeth secrets, and maketh known what shall be in the latter days. He told him that he had seen a great image whose brightness was excellent, and form terrible; that its head was of fine gold, its breast and arms of silver, its belly and sides of brass, its legs of iron, and its feet part of iron and part of clay. A stone cut out of the mountain without hands

smote the image upon the feet, and the iron, clay, brass, silver, and gold were dashed in pieces, and like the chaff of the summer threshing-floor, were blown away. In the interpretation which follows, the prophet addressed the king with these words: "Thou O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . Thou art this head of gold."

From this we know that the image which the king saw, was a symbol of earthly governments, and that he (or the kingdom which he represented, the king being here put for the kingdom) was the first of them; for, said the Prophet, referring to his kingdom, power and strength and glory, "Thou art this head of gold." Thus clearly, with dates and starting points all well defined, are we given the clew to the interpretation.

Nebuchadnezzar reigned forty-three years. He was succeeded by his son, Evilmerodach, who reigned two years. Evilmerodach was followed by Neriglissar, who reigned four years. He was succeeded by Laborosoarchod, who being put to death after nine months, his reign is not counted in the Canon of Ptolemy. This brings us to the reign of Nabonadius, who is the Belshazzar of Daniel. He reigned seventeen years, to B. C. 538. (Prideaux's Con. Vol. i. pp. 132, 133.)

In the first year of Belshazzar, Daniel had a dream and vision of his head upon his bed, [Dan. 7:1,] in which were revealed the same essential events as set forth in the image shown to Nebuchadnezzar. He saw the four winds of heaven strive upon the great sea, (the sea denoting peoples and tongues, and the four winds, wars and civil commotions among them. Rev. 17:15; Jer. 25:32, 33), and four great beasts came up diverse one from the other. The beasts are declared plainly to be four kings (or kingdoms) which should arise out of the earth. Verse 17.

The first was like a lion, having eagle's wings, representing the first universal or Chaldean empire, the same as the head of gold. Daniel beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. Verse 4. On this verse Scott has the following note:—

"The Chaldean empire as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast. The lion was an emblem of Nebuchadnezzar's courage and success in acquiring the dominion over his neighbors; and perhaps of his superior generosity and magnanimity, with which he ruled over the nations. The eagle's wings denoted the rapidity and unabated vigor with which he prosecuted his victories. But as the prophet saw this, he observed 'that the wings thereof were plucked.' After the death of Nebuchadnezzar, the Chaldeans made no more conquests; several of the subjected nations revolted; the Medes and Persians soon began to straiten them; till at length Babylon was besieged and taken, and so that monarchy was terminated. No longer did this beast appear rapid in conquest as an eagle, or courageous and terrible as a lion; but it was changed as it were into a human creature; it 'stood on its feet as a man, and had a man's heart given to it.' After Nebuchadnezzar's death, the kings of Babylon became less terrible to their foes and subjects, and more cautious, and even timid; till at length Belshazzar shut himself up in Babylon, not daring to face Cyrus, as a man would not venture to face a raging bear, which a lion would despise."

Gold is the most precious of metals, the lion the noblest of animals; so the Chaldean was the most notable of earthly governments; not indeed in the duration of its existence or the extent of its dominion, but in its grandeur and glory. Babylon, its renowned metropolis, became under Nebuchadnezzar one of the wonders of the world. But like the transient dream which soon vanished from the mind of the king and was forgotten, and like the empty metal of the lifeless image, so empty was all this earthly glory and so soon to pass. While the kings of Babylon were rolling in luxury within its impregnable walls, in the broad regions round about God was marshaling his agents by which great Babylon, "the glory of kingdoms, the beauty of the Chaldee's excellency" was to be brought even with the dust. Isa. 13:19. Everything had been done which human wisdom could devise for its

preservation, but God's appointed time for its fall was approaching. His people were held captive by that arrogant power; and he had declared that when the seventy years were accomplished, he would punish that nation and the king of Babylon. Those years drew near their termination, and it was not, as it never has been, and never can be, in the power of human wisdom to frustrate his decrees. U. S.

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