

# The Signs of the Times.

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

VOLUME 4.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 10, 1878.

NUMBER 2.

## The Signs of the Times

IS ISSUED WEEKLY BY THE

Pacific Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS: Two DOLLARS a year in advance for a volume of 48 numbers. When paid by Tract Societies, or by individuals for their friends, \$1.50.

Office, 1059 Castro St., bet. 11th & 12th.

Address, SIGNS OF THE TIMES, Oakland, Cal.

### "We Shall Be Like Him."

We shall be like him, oh, beautiful thought!  
Well may our souls with rapture be wrought.  
After the sorrows, the woe, and the tears,  
We shall be like him when Jesus appears.

After the conflict in peace to sit down,  
After the cross to be wreathed with the crown,  
After the dust and the soil of the way,  
With him and like him forever to stay.

Never again shall the throbbing head ache,  
Never again shall the beating heart break,  
Never the task drop from wearying hands,  
Nor the feet ever fail in the brightest of lands.

Never shall sin with the trail of its shame,  
Shadow love's sunlight, nor chill its clear flame;  
Saviour, oft grieved in the house of thy friends,  
Ne'er will we wound thee when earth's frail life ends.

Death! this thought does away with thy sting,  
Makes us triumphant to meet thee and sing  
"Glory to God!" When the Jordan is passed  
We shall go home and be like him at last.

Master, alas! thee we've often denied—  
When the world scorned we have shrunk from thy side;  
Yet, blessed Jesus, thou knowest thy love,  
Pardon and help us with grace from above.

When thou appearest, oh, rapturous thought!  
Well may our souls into rapture be wrought;  
We shall be like thee when time is all o'er,  
Wound thee, deny thee, offend thee no more.

## General Articles.

### CHRIST WEeping OVER JERUSALEM.

BY MRS. E. G. WHITE.

THE triumphal ride of Christ into Jerusalem, just prior to his crucifixion, was the dim foreshadowing of his coming in the clouds of heaven with power and glory amid the triumph of angels and rejoicing of the saints. Then will be fulfilled the words of Christ: "Verily ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Zechariah, in prophetic vision, was shown the day of final triumph, when Christ shall come in glory, and also the condition of the Jews who rejected him at his first advent: "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

The tears of Christ as he wept over Jerusalem were for the sins of all time. The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite love. Those who profess to be the representatives of Christ upon earth, yet whose lives are a continual denial of him may read their own condemnation in Christ's denunciation of the self-righteous Jews. The Saviour came to the world bringing the light of truth; but his counsel has ever been rejected and his mercies despised by those who have allowed selfishness and the love of mammon and worldly honor to possess the temple of the heart.

The sin of Jerusalem was in the rejection of her then present mercies and warnings. As a tender father pities a loved but erring and rebellious son, so had Jesus compassion upon Jerusalem. He had sent prophets and wise men with counsel, entreaties and warnings of threatened judgments if she refused to forsake her sins. For centuries sacrificial blood had flown continuously, symbolizing the great atonement of the Son of God, to be offered for the salvation of man. But though

thesacrifices of beasts had been abundant, they could not supply the place of true sorrow for sin and obedience to God. A broken heart and contrite spirit would have been of far more value in the sight of God than multitudes of offerings without true repentance.

Jerusalem had not improved her privileges, she had rejected the warnings of the prophets, and slain the holy representatives of God. But the generation whom Jesus denounced were not responsible for the sins of their fathers, only so far as they followed their evil practices, and thus made themselves accountable for their course of hatred and revenge in persecuting the ancient messengers of God. It was the present mercies and warnings which that generation were rejecting that fastened guilt upon them which the blood of bulls and goats could not wash away. Proud, self-righteous and independent, they were separating farther and farther from Heaven, and had become willing subjects of Satan. The Jewish nation had been for centuries forging the fetters which that generation were fastening irrevocably upon themselves.

The tears of Christ expressed his anguish at seeing his people bringing sure destruction upon themselves. Gladly would he have broken from their necks the yoke of bondage to a heathen nation. But, while the Pharisees bitterly complained of their humiliation and oppression, they refused with hatred the only help that could relieve them from captivity and make them a free and happy people. The voice of the Saviour had been heard for three years inviting the weary and heavy laden to come unto him and he would give them rest. He had scattered blessings wherever his feet had trod. But, instead of returning his love with gratitude, they thrust Christ from them, and were now about to seal their own doom by putting him to death.

The earthly Jerusalem represents a large majority of the professed Christians of this age of the world. The Saviour has dispensed to us his blessings at the infinite sacrifice of his own life. This is our day of mercies and privileges. In every age of the world there is given to men their day of light and privileges, a probationary time in which they may become reconciled with God. But there is a limit to this grace. Mercy may plead for years and be rejected and slighted; but there comes a time when mercy makes her last plea. The sweet winning voice entreats the sinner no longer, and reproofs and warnings cease.

That day had now come to Jerusalem. Jesus, from the summit of Olivet, in a voice broken by irrepressible sobs and tears, makes his last appeal to the nation of his choice: "If thou hadst known, even thou, in this thy day the things which belong to thy peace—" A little remnant of the day still remained in which Jerusalem might see and repent of her fatal error and turn to Christ, while the fast westering sun yet lingered in the heavens there was time for her to be saved. The angel of mercy had long plead for the impenitent city; but now she prepared to step down from the golden throne, while the words of irrevocable justice were spoken:—"But now they are hid from thine eyes."

The words of Christ, spoken upon the mount reach to our time. His tears were for our impenitence. He has sent to us as he did to the Jews, great light. There have been given to us reproofs, entreaties, warnings and the Saviour's yearning love. As the temple courts were desecrated by unholy traffic in the days of Christ, so the temple of the heart where Christ should be enshrined is defiled by selfishness, love of the world, malice, envy and unholy passion. The Saviour sends messages to warn the sinner of danger and rouse his heart to repentance, but they are too often received as idle tales. Many of those who profess godliness are as unsanctified by the Spirit of God to-day as were the Pharisees in the days of Jesus. The light of truth is rejected by thousands because it involves a cross; it does not harmonize with their practices, and the natural inclinations of their hearts.

The prophets of God did not find favor with apostate Israel because through them their hidden sins were brought to light.

Ahab regarded Elijah as his enemy, because the prophet was faithful to unfold the monarch's secret iniquities. So to-day the servants of Christ, the reprover of sin meets with scorn and rebuffs. Bible truth, the religion of Christ struggles against a strong current of moral inapurity.

Prejudice is even stronger now in the hearts of men than it was in Christ's day. Men, prompted by Satan raise doubts as to the truth of God's word, and exercise their independent judgment. They choose darkness rather than light at the peril of their souls; for God does not propose to remove every objection against his truth which the carnal heart can offer. The mysteries of the word of God remain such forever to those who refuse to accept the precious rays of light which would illuminate their darkness. Divine love sheds tears of anguish over man formed in the likeness of their Maker who will not accept his love and receive the impress of his divine image.

Christ overlooked the world and all ages from the high of Olivet; and his words are applicable to every individual who slights the pleadings of his divine mercy. Scorners of love, he addresses you to-day. It is "thou, even thou," who shouldst know the things which belong to thy peace. Proportionate to the light received will be the retribution of the sinner.

The most responsible period for the Jews was when Jesus was in their midst. And yet even the disciples appreciated but lightly the presence of God's Son until it was removed from them, when Christ ascended to heaven. The Redeemer was unwilling to sever his connection with the Jewish nation. He had borne with its impenitence and abuse for years. He regarded them with the same unselfish devotion which a mother feels toward the child of her care. For centuries he had stayed the bolts of God's wrath from falling on Jerusalem. But now she had filled up the cup of her iniquity by persecution of the Son of God, and divine vengeance was to fall upon her. Jesus gazed upon the city and temple he had loved, with inexpressible anguish, "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

If the Jewish people could have thrown off their bigotry and blind unbelief long enough to have looked into the depths of the loving, compassionate heart of Jesus they could never have crucified the Lord of glory. But they were perverse and self-righteous, when the priests and rulers heard the prophetic voice of the past sounded in trumpet tones by the multitude, in answer to the question "Who is this?" they did not accept it as the voice of inspiration. The long list of ancient authorities pointing forward to Jesus as the Messiah, and which were quoted by the disciples, brought no proof to their hearts. But they were too much amazed and angered to express their indignation in words. Just as they were secretly and artfully laying their plans to put Jesus to death, behold, the humble Galilean is suddenly invested with honor that he had never before claimed, and receives homage which he had hitherto refused.

The dignitaries of the temple are dumb with astonishment. Where now is the boasted power of priests and rulers over the people! The authorities had announced that whoever should acknowledge Jesus to be the Christ was to be put out of the synagogue and deprived of its sacred privileges. Yet here are the enthusiastic multitude shouting loud hosannas to the Son of David, and recounting the titles given him by the prophets. As well might the priests and rulers attempt to deprive the earth of the shining face of the sun, as to shut from the world the beams of glory from the Son of Righteousness. In spite of all opposition the kingdom of Christ was confessed by the people.

When the priests and rulers recovered their voices they murmured among themselves, "Perceive ye how ye prevail nothing? Behold the world is gone after him." But they soon shook off the paralyzing effect

of the strange exhibition of which they were witnesses, and tried to intimidate the crowd by threatening to complain of them to the civil authorities as raising an insurrection. Some of the Pharisees carried out their threats, and angrily denounced Jesus to the Roman officers present as the leader of a rebellion. Others joined them, accusing the Saviour of setting himself up as king in defiance of the Roman power. Annas, the priest, urged that he was about to take possession of the temple and reign as king in Jerusalem.

But the calm voice of Jesus hushed for a moment the clamorous throng as he proclaimed that his kingdom was not of this world; that he had not come to establish a temporal rule; that he should soon ascend to his Father, and his accusers should see him no more until he should come again in glory and then, too late for their salvation they should acknowledge him, saying, "Blessed is He who cometh in the name of the Lord."

Jesus spoke these words with sadness and with singular power. The Roman officers were silenced and subdued. Their hearts, though strangers to divine influence, were moved as they had never been moved before; and a sudden hush fell upon the multitude. He who could command the elements, whose voice had stilled the angry waters of the deep, could also quell the excitement and apprehension of heathen men who had not rejected his light and steeled their hearts against him by prejudice. The Roman officers read love, benevolence and quiet dignity in the calm and solemn face of Jesus. They were stirred by a sympathy they could not understand. Before them was a man of humble mien, but of God-like bearing. They were more inclined to pay him homage than to arrest him for insurrection.

They perceived that the priests and rulers were the only persons who were angry and creating a disturbance. They therefore turned upon them, and charged them with being the occasion of all the confusion. The priests and Pharisees, chagrined and defeated by this, turned to the people with their complaints, and wrangled among themselves with loud and angry disputation. There was a division of opinion among the priesthood regarding Jesus. Annas vehemently accused him of being an imposter. Caiaphas had publicly acknowledged him to be a prophet, but considered that his death was necessary to the fulfillment of prophecy. These two leaders gathered parties to their opinions. The majority of the common people were in favor of Jesus, declaring that no man could do the works that he had done. The Pharisees were loud in their denunciations of him, because he reproved their hypocrisies and iniquities, and turned the people from their influence. These lofty persons could not deny or reason away his mighty miracles, so they urged that he performed them through the power of Beelzebub, the prince of devils.

While these angry contentions were going on, Jesus, the subject of all this disputation, passed unnoticed to the temple and looked about it with sorrowful eyes. All was quiet there, for the scene that had transpired upon Olivet had called all the people away from the temple. After looking upon it for a short time with solemn countenance, Jesus withdrew from the temple with his disciples, and passed on to Bethany. And when the people would have placed him upon the throne as king of Israel, he was nowhere to be found.

Important events clustered around the close of Christ's ministry. His triumphal entrance into Jerusalem, his cleansing of the desecrated temple and the blighting of the barren fig-tree, all pointed to the doom of Jerusalem. The tears of Jesus upon the mount, when he overlooked the city of his love and care, while in the midst of the rejoicing and hosannas of thousands, were the last pleadings of rejected love and compassion.

Or what can I boast? What can I claim for my services? When I have done all that is commanded, what can I say, but that I am an unprofitable servant! I have only repaid the talents that were given me.

## LIFE SKETCHES.

## CHAPTER I—CONCLUDED.

## ANCESTRY, EARLY LIFE AND CHRISTIAN EXPERIENCE.

I HAD walked only two miles on that delightful spring morning, when all nature, animate and inanimate, seemed to join my glad heart in the praise of God, before the same impression came upon me, as I was passing a neat log cottage. Something said to me, Go into the house. I stepped to the door, and called for a drink of water. And who should bring it to me but a young lady who had attended my school the past winter. As she recognized me, she exclaimed, "Why, school-master, walk in." This family had just moved from the district, three miles, to a new settlement surrounded by forests. The father was absent. The mother and children greeted me with more than usual cordiality, each calling me Master. There was the place for my work to commence. I told my errand, and asked the privilege to pray.

"Oh, yes!" said the already weeping woman. "But let me send out the children and call in my neighbors." Some half-dozen little boys and girls received dispatches from their mother, and cheerfully ran to as many log cottages with the word, "Our school-master is at our house, and wishes to pray, and mother wants you to come as soon as you can." In less than half an hour I had before me a congregation of about twenty-five. In conversing with them, I learned that not one of that company professed Christianity. Lectures on the second advent had been given near them, and a general conviction that the doctrine might be true rested upon the people. And as I related my experience of the few weeks in the past, stating my convictions relative to the soon coming of Christ, all were interested. I then bowed to pray, and was astonished to find that these twenty-five sinners all bowed with me. I could but weep. They all wept with me. And after pointing them to Christ, as best I could with my limited experience and knowledge of the Scriptures, I shook their hands, said farewell, and joyfully pursued my journey.

As I entered the district I had so recently left, all seemed changed, yet no changes worthy of note had taken place but in me. The school-house where I had spent happy hours in teaching willing minds, was closed, and my scholars were pursuing their daily tasks in the field and kitchen. I had left them, a proud, prayerless backslider, but now had come to pray with them. It seemed to me that the Lord could not have selected a duty more humbling to my pride. The district was made up of Universalists, formal professors, respectable sinners, and infidels. My employer, who had also engaged me to teach their school the next winter, was an infidel. I lost no time in making known the object of my visit, and in visiting and praying from house to house. No one opposed me. Some were deeply affected and bowed with me. My infidel friend said to me as I asked permission to pray in his house:—

"I am very sorry, Mr. White, to find you in this state of mind. You are a good teacher, and a gentleman. I shall not forbid you."

This reception was decidedly cold when compared with what I had met from others. This infidel was evidently much disgusted and disappointed, but tried to conceal his feelings out of respect to mine. I tried to pray, and passed to the next house. In a few days my work in this direction was finished for that time, and I returned home with the sweet assurance that I had done my duty. A few weeks afterward, however, I visited the place again. A general reformation was in progress, under the labors of a Christian minister. On Sunday, the meeting was held in a barn. The interest was general, and the congregation large. After the minister closed his remarks, I improved a few moments. I felt deeply, and my testimony reached the people, especially my scholars and their parents.

The following summer, lectures were given in the town-house at Troy, and the next winter most of the people of that town embraced religion.

Much of the summer I was unsettled as to duty. I had visited my scholars, and sometimes hoped to be excused from anything further of the kind, and feel free to pursue my studies. But the definite idea of proclaiming the soon coming of Christ, and warning the people to prepare for the day of the Lord, was impressed upon my mind. I did not dare attend school. The Spirit of the Lord had driven me from the school-room once, and in following a sense of duty I had been greatly blessed. How could I resist present convictions, and again try to shut myself away from the Lord, over my books? But how could I renounce all my fondly-cherished hopes of the future? My brother in Ohio said to me by letter: "Come out into the sunny West, James, and I will help you." "Well," said I, "when I become a scholar." How could I give up my school-books, and with my small stock of education think of becoming a preacher?

A school-mate, Elbridge Smith, who had also been a room-mate at St. Albans and at Reedfield, was a

special friend of mine. He was a fine young man, of good habits, yet not a Christian. I loved him for what he was, and we mutually in confidence freely stated to each other all our plans, hopes and difficulties. To this young man I first opened my mind freely upon the subject of the second advent, and my convictions of duty to preach the doctrine. He treated the matter with candor, and seemed troubled as he learned from my own lips that I was inclined to believe that Christ would come about the year 1843. He had given the subject no study, but evidently feared it might be so. He replied as follows:

"You know I am not a Christian, and therefore am poorly prepared to give you advice in relation to religious duty. I think of these things more than many suppose, though I publicly take no personal interest in them. I, however, think it well for me, and safe for you, to say at this time, Follow the convictions of your own mind."

I highly esteem this friend of my youth for his candor and good counsel. Who could have done better? We have met but a few times since, as I soon left that part of the State to proclaim the coming of the Lord, and he for Bowdoin College. He graduated in two years from that time, studied law, and now Elbridge Smith is a judge somewhere in the West.

The struggle with duty was a severe one. But I finally gave out an appointment, and had some freedom. I soon sent an appointment to speak at the Troy town-house. The congregation was large. Had rather a lean time, and felt embarrassed. And what seemed to well-nigh finish me, a good, honest, simple-hearted woman came up to me at the close of the meeting and said: "Elder White, please come to our house and take dinner." The word Elder cut me to the heart. I was confused and almost paralyzed. I will not attempt to narrate anything further that occurred on that day. The remaining portion of the day has ever seemed like a blank. I can only remember my confusion and anguish of spirit as I heard the unexpected word, Elder. I was unreconciled at the prospect before me, yet dared not refuse what seemed to be duty, and turn to my books. I was urged to speak in the presence of two young preachers, and attempted to preach. In twenty minutes became confused and embarrassed, and sat down. I lacked resignation and humility, therefore was not sustained. I finally gave up all for Christ and his gospel, and found peace and freedom.

Soon my mind was especially called to the second advent by hearing Elders J. V. Himes and A. Hale speak several times upon the subject, in the city of Bangor, Me. I then saw that it was a subject that required study, and felt the importance of commencing in earnest to prepare myself to teach others. I purchased Advent publications, read them closely, studied my Bible, and spoke a few times during the summer on the second coming of Christ with freedom, and felt encouraged.

J. W.

## THE BIBLICAL INSTITUTE.

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

[In this form we give a synopsis of the lectures presented at this Institute, the aim being to give principal facts, dates and references, with as few words as will serve to connect them. The lessons are not intended to measure the recitations. A lesson embraces an entire subject; but some of these occupied a number of recitations in the class.]

## LESSON TWENTY.

## THE SEVEN TRUMPETS.

THE political events of this dispensation are properly symbolized by trumpets, those heralds of war and revolution. These are brought to view in the 8th, 9th and a part of the 11th chapters of Revelation.

The record of the first trumpet begins with verse 7 of chapter 8. These trumpets are the counterpart of the prophecy of the second chapter of Daniel. That prophecy brings to view the dividing of the Roman kingdom into ten parts as represented by the ten toes of the great image; and the first four of the seven trumpets introduce the events by which this division was effected.

The first trumpet represents hail and fire mingled with blood cast upon the earth. It was fulfilled by the invasion of the Roman Empire by the Goths under Alaric, commencing A. D. 395. This invasion is represented by hail from the fact that the invaders came from the frozen regions of the North. It is further described as fire mingled with blood because the course of the invaders was marked by slaughter and conflagration.

The second trumpet brings us to a new location and another event. A great mountain burning with fire was cast into the sea. The next great invasion of the Roman Empire which shook it to its foundation and conducted to its fall, was that of the Vandals under Genseric. The base of his operations was at Carthage in Africa. The date of his career is marked by the years 428 to 468. His

warfare was carried on by sea, well symbolized by a great mountain burning with fire cast into the sea. He ravaged and devastated all those provinces of the Roman Empire which lie upon the Mediterranean.

The frequent reference to the third part, noticed in the trumpets, has allusion to the tripartite division of the Roman Empire. Twice it was divided into three parts before its permanent division into Eastern and Western Rome; and when the third part is spoken of in this prophecy, it refers to that division in which the events of the trumpet under consideration were taking place.

The third trumpet brings to view another invading chieftain, who, like a comet or a blazing star, flamed over the Roman Empire. It was Attila at the head of his warlike Huns. The name of this star is called Wormwood as describing the bitter consequences of this invasion and the terrors and miseries wrought by this war-like chief.

This star fell upon the third part of the rivers and fountains of waters. The scene of Attila's operations was in the northern part of Italy, the regions in which so many streams and rivers have their source. Attila styled himself "The scourge of God," and made his boast that the grass never grew where his horse had trod.

The fourth trumpet is described in the 12th verse and brings to view the blotting out of the third part of the sun, moon, and stars. These are undoubtedly here used as symbols representing the three highest sources of authority in the Roman Empire; namely, emperors, consuls and senators; and we naturally infer from the phraseology of the text that it denotes their overthrow. We have now come to the time when the Western Empire of Rome was extinguished. The date, as given by Gibbon, is 476 or 479. It was accomplished by Odoacer who was succeeded by Theodoric the Ostrogoth; and the events of the trumpet were finally accomplished by Justinian. The Imperial office, the sun, was extinguished by Odoacer. Justinian abolished the Consulship, the moon, and Narses, the general of Justinian extinguished the Senate, the stars. Thus in the third part of the Roman Empire, the sun, moon and stars were smitten, here represented as a third part of these luminaries.

Another angel, not one of this series of seven, is now introduced declaring that the three remaining trumpets will be trumpets of woe.

Two of these trumpets, the 5th and 6th, occupy, in equal portions, the whole of the ninth chapter of Revelation. The prophet now turns from those agencies which were employed to scourge Rome and break it up into political divisions, to those agencies which were employed to scourge it as an ecclesiastical power after its change from Paganism to the Papacy.

Eleven verses are used in describing the fifth trumpet. A star is first seen falling from heaven unto the earth. This star was Chosroes, the king of Persia. He was overthrown by Heraclius, the emperor of the Eastern Empire. His fall was the key by which the bottomless pit was opened. For Rome in overthrowing Persia, utterly exhausted herself; and thus the only two powers which were capable of meeting and crushing Mohammedanism, namely, Persia and Eastern Rome, were virtually taken out of the way by this revolution. The bottomless pit symbolizes the wastes of the Arabian desert from which issued a great smoke or the dark and delusive doctrines propagated by Mohammed and his fanatical followers. Chosroes, after his loss of empire was murdered in the year 628; and the year 629 is marked by the conquest of Arabia and the first war of the Mohammedans against the Roman Empire. The locusts that came out of the smoke symbolized the Arabian horsemen as they went forth to fight what they called the battles of the Lord.

Their mission was to torment men five months, but not to kill them. Verses 5 and 10. This period is doubtless prophetic, denoting 150 years. The question then arises, From what point are these years to be dated? The 11th verse gives us the key to the solution of the query. They had a king over them whose name is given both in Hebrew and Greek as the destroyer. The conclusion naturally follows that the five months of torment must have taken place under this Ottoman power after its consolidation into a kingly government. Previous to the time of Othman the Mohammedan power was composed of separate and distinct tribes. Under the policy of this man they were consolidated into one government with himself as king. His government was founded near the close of the thirteenth century and has ever since been known, from the name of its founder, as the Ottoman Empire.

The first assault of Othman upon the Eastern Empire took place on the 27th day of July, 1299. Commencing the five months' torment from this event, they would end 150 years later, in 1449. As we inquire for the events which mark the ter-

mination of that period, we are brought to the sounding of the next trumpet.

When the sixth angel sounded, a voice was heard, saying, Loose the four angels which are bound in the great river Euphrates. The river Euphrates must here be taken for a symbol of that kingdom of which it was the principal river, which was the Ottoman or Turkish Empire. The four angels are supposed to mean the four chief Sultanies of which that Empire was composed. These were Iconium, Aleppo, Damascus, and Bagdad. They were loosed so that they should hereafter have not simply the power of tormenting, but of destroying. This was accomplished by the following events:—

When the last emperor of the Greeks, John Palæologus, died, leaving no children, Constantine Deacozes succeeded to the empire; but he would not venture to ascend the throne without asking the consent of Amurath, the Turkish Sultan. Thus he virtually surrendered his power into Turkish hands. And this was in the very year when the 150 years of the preceding trumpet ended, namely, in 1449. Amurath, soon after died and was succeeded by Mohammed II. in 1451, who set his heart on possessing Constantinople. The siege commenced April 6, 1453, and the city was taken on the 16th of May following. The eastern seat of the Cæsars thus became the seat of the Ottoman Empire and has so remained to this day.

The principal point for exposition under this trumpet is the prophetic period brought to view in verse 15. The angels were loosed for an hour, a day, a month, and a year. This reduced from prophetic to literal time gives us the following period: A year 360 days, 360 years. A month, 30 days, 30 years, a day, one year, an hour, a twenty-fourth part of a prophetic day, fifteen literal days, making in all 391 years and 15 days. This added to the point in 1449 where the 150 years ended, brings us to August 11, 1840.

The means by which their conquests were achieved is described in verses 17 and 18 as fire and smoke and brimstone; and it is a remarkable fact that in this revolution gun-powder was first used for purposes of war. Thus we have a prophecy of the remarkable invention of gun-powder written by John in A. D. 96.

As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might conclude its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians. In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power unless other nations should interfere. To prevent this, the four great powers of Europe, England, Russia, Austria and Prussia interfered to sustain the Turkish government. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet matters would then be committed into the hands of the Christian powers. And on the day when this was submitted to him the Sultan addressed a note to the ambassadors of the four powers inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. And what day was this? It was the 11th of August, 1840. Thus the second woe ended, and the sixth trumpet ceased its sounding.

Passing over the 10th and a portion of the 11th chapters of Revelation, the series of trumpets is again taken up in verse 14 of chapter 11. The events of this trumpet are described in the five following verses. They are such as show that this trumpet witnesses the conclusion of all earthly kingdoms and the beginning of the everlasting reign of Christ. Among the events introduced is the opening of the temple of God in Heaven. Verse 19. This was the commencement of the work of cleansing the sanctuary, as explained in the exposition of that subject. This is the same as the finishing of the mystery of God spoken of in Rev. 10:7 which was to mark the beginning of the sounding of that angel. We therefore place the beginning of that trumpet in the autumn of 1844, and the little space termed "quickly" which was to intervene between the second and third woes reached from August 11, 1840, where the sixth trumpet ceased to sound to the autumn of 1844 where the seventh commenced. The 18th verse of Rev. 11 shows that this trumpet covers the concluding troubles of the last days and reaches over to the destruction of the wicked at the end of the thousand years. U. S.

How sad to have the world say of a Christian: "May be he is a good man, but he is very hard and close in his dealings."

"MUCH IN LITTLE."

BRIEF TESTIMONIALS ON MAN'S PRESENT CONDITION, THE INTERMEDIATE STATE, FUTURE PUNISHMENT, ETC., FROM REPUTABLE AUTHORS.

BISHOP WHATLEY'S VIEW OF ETERNAL MISERY.

THIS celebrated divine, Archbishop of Dublin, in speaking of 1 Cor. 15:25, thus candidly bears witness: "We are told by Paul that Christ must reign till he hath put all things under his feet; and that the last enemy that shall be destroyed is death. And this does not seem consistent with the continuance forever of a number of wicked beings alive, and hating Christ, and odious in his sight." Well may we say, in the words of one of old, "How forcible are right words."

NO "THUS SAITH THE LORD" FOR IT.

However strongly theologians inveigh against the reform view of natural immortality, there are some who make surprising concessions toward this truth. Thus, Bishop Tillotson, in his Sermons, printed in 1774, Vol. 2, admits the whole question. Said he: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." And Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while writing in favor of natural immortality, acknowledges: "In the Bible, we think, there is no passage which can be strictly said to declare that all human souls are immortal." We heartily coincide with the above declarations, and conjecture that perhaps this lack of inspiration is made up in the teachings of theology and modern spiritualism.

ADAM NOT NATURALLY IMMORTAL.

Bishop Jeremy Taylor, the famous author and scholar of the seventeenth century, thus beautifully states our position: "Whatever had a beginning can also have an ending, and it shall die, unless it be daily watered from the streams flowing from the fountain of life, and refreshed with the dews of Heaven and the wells of God; and, therefore, God had prepared a tree in Paradise to have supported Adam in his artificial immortality. Immortality was not in his nature, but in the hands and parts, in the favor and superadditions of God."—*Future Life*, p. 311.

To this we may add the remark of Richard Watson, whose "Institutes" are the Methodist standard of theology. He says: "That the soul is naturally immortal is contradicted by Scripture, which makes our immortality dependent on the will of God."—*Inst.* II, 83.

A PROBABLE FACT—WHAT IS IT?

The great and godly Dr. Vinet once sagaciously observed, that, "even now, after eighteen centuries of Christianity, we are very probably involved in some enormous error, of which Christianity will at some future time make us ashamed." The doctrine of endless woe is just such an "enormous error," and many in the churches are beginning to be ashamed of it.

TO CEASE TO BE IS A PUNISHMENT.

We are sometimes met with the hasty assertion, that to be destroyed, consumed, burned up, etc., is no punishment. With this sentiment we join issue, mainly in the language of others, and those of opposite sentiments. It seems there are some who do regard the extinction of beings as an "infinite punishment."

Says Mr. Edwards, in reply to Chauncey (*Works* I, 80): "Endless annihilation is an endless or infinite punishment."

Mr. Baxter, author of many works published by the American Tract Society, in his *Unreasonableness of Infidelity*, says: "Would you not be contented to suffer a terrible degree of misery everlastingly rather than die? Whatever men may say, it is certain they would."

Jurieu, called the "Goliath of Protestants," inquires, "When a criminal is condemned to death, is not that an eternal punishment? Does the judge order him to be resuscitated in the course of a year?"

Dr. Gordon, *Hall's Memoirs*, p. 95, testifies: "So dreadful do I think of annihilation," said a dying man, "that I would rather live in pain than not to live at all."

St. Augustine uses the following strong language: "If any one shall say, 'I would rather not be, than be in misery,' I should reply, 'You say what is false.'"—*De Lib. Arb.*, 1, 3, c. 6.

And Mr. Daubuz, in speaking of those who believed in a deprivation of future existence, says, with emphasis: "The remedy is worse than the disease."—*Com. on Rev.* 20:12.

To us, the thought of a candidate for immortality losing Heaven is deplorable beyond expression. That one who might flame with seraphs should be condemned to eternal deprivation of being, is a penalty from which most hearts shrink back in horror and consternation.

DID MR. WESLEY BELIEVE THE COMMON VIEW?

In the second volume of his published *Sermons*,

in a discourse upon the parable of the rich man and Lazarus, occurs this paragraph, though perhaps much to the mortification of his present followers. Said he: "It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to Heaven; but this opinion has not the least foundation in the oracles of God." Mr. Wesley did, indeed, believe in a conscious state somewhere outside of Heaven; but what it is or where it was, is beyond our ken. We, however, remark that his "ante-chamber of Heaven" is altogether *anti-scriptural*, and submit the whole in the language of Pres. Mahan: "Admissions in favor of the truth from the ranks of its opposers constitute the highest kind of evidence."

CRITICISM FROM CLARKE.

Dr. Adam Clarke, the well-known commentator and critic, thus disposes of the passage, Matt. 16:26, "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" He says: "On what authority many have translated the word *psuche*, in the 25th verse, 'life,' and in this verse 'soul,' I know not; but I am certain it means 'life in both places.'" Dr. Clarke was a strenuous believer in the soul's immortality, with all its adjuncts, as consciousness in death, eternal misery, etc.; therefore, we like his honest comments in the present instance the better. His remarks will also apply with equal force to Matt. 10:28, 39, which is an exact parallel to the present case.

LUTHER ON THE INTERMEDIATE STATE.

This zealous reformer and expounder, while treating on the text, "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," says: "Another proof that the dead are insensible. Solomon thinks, therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but, when awakened, will seem to themselves to have slept scarcely a moment."—*Bayle's Hist. and Crit. Dict.* Luther's views on this question exposed him to much odium and calumny from his enemies. Sir Thomas More, a Catholic, in his dispute with Tyndale, thus kicked at him: "What shall he care how long he live in sin, that believeth Luther, that he shall after this life feel neither good nor evil, in body nor soul, until the day of doom?"

BEECHER'S VIEW OF ETERNAL MISERY.

Dr. Edward Beecher, in speaking of the present theory of punishment in the *Conflict of Ages*, pp. 225, 306, says: "It involves God, his whole administration, and his eternal kingdom in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely-inspired convictions of right." So have many others reasoned, as well as Dr. Beecher. No wonder that even the little child, when told by its mother of an ever-burning hell, said, "I wish I had never been born!" But thank Heaven that so revolting a sentiment is altogether human and anti-scriptural.

DEATH MEANS DEATH.

Dr. Watts, the church's poet, in his *Ruin and Recovery of Mankind*, p. 11, §3, deposes the following candid testimony on the penalty pronounced upon Adam. Said he, "There is not one place of Scripture that occurs to me, where the word death, as it was first threatened in the law of innocency, necessarily signifies a miserable immortality of the soul, either to Adam, the actual sinner, or to his posterity." There is more truth than poetry in this paragraph of Watts'; for the statement is exactly in harmony with the divine Scriptures.

AN IMPORTANT DISTINCTION.

On the conversation between Christ and the Sadducees, Matt. 22:23-32, Mr. Olshausen, the distinguished German commentator, says: "In this passage, we have, chiefly, an expressed confirmation of the resurrection, which, it is to be observed, we must distinguish from the immortality of the soul. Of the latter, the Scriptures never speak; on the contrary, God is called, He who alone hath immortality. 1 Tim. 6:16."

DWIGHT'S TESTIMONY.

Dr. Dwight, the well-known theological writer, makes the following statement concerning everlasting misery: "There are, I know," said he, "persons who speak of future punishment with an air of cool, self-complacency, as being, in their view, easy of investigation, and free from embarrassment. I am inclined, perhaps uncharitably, to give them little credit for candor, clearness of intellect, or soundness of character; and greatly doubt whether it has been investigated by them."—*Dwight*, Vol. 4, p. 457. How few there are, if they would candidly examine the matter, but would be of the same mind with Dr. Dwight.

(To be continued.)

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JAN. 10, 1878.

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

### Saving Faith.

"It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

THE epistle of Paul to the Hebrews is addressed to those who are familiar with the types of the Jewish law. This book represents Christ and his work as no other of the epistles do. It is a commentary upon the typical system, designed to carry the Hebrew mind from the dead figures of the old covenant, up to the living facts of the new. The Jewish sacrifices where blood was shed was a type of the sacrifice and precious blood of Christ. The Jewish sanctuary, with its two ministrations, was a type of the true tabernacle in heaven where Christ ministers in both the holy and the most holy places. Such a commentary was peculiarly adapted to the time when the apostles had to meet the blindness of the Jews, who did not see that the types of their system pointed to, and were lost in, Jesus Christ and his work in the greater and more perfect tabernacle.

But this was not the only object of Paul's epistle to the Hebrews to furnish Christ's first apostles with facts and arguments to meet their brethren according to the flesh. Its great object was to shed light upon the ministry of Christ in the minds of those who are looking for his second coming, who live at the time that ministration is closing. Hence the epistle to the Hebrews is really an epistle to the Adventists. We do not say that the book was designed only for those who are looking for the second advent of Christ. It was a powerful argument in the hands of the first apostles, and commentators and religious teachers generally have found much theoretical and practical instruction in it for the people of each successive generation since Christ ascended up on high. But the fact that the great sanctuary question has not been opened to the people by theological teachers until the close of the great prophetic periods shows that its light was especially designed for our time.

Our text states that it is a fearful thing to fall into the hands of the living God. These words could not apply at any time since Christ undertook the great work of human redemption, and became man's mediator with God, and to any persons only those who had committed the unpardonable sin. There is a point to which man may go beyond which there is no pardon. But this class is very much smaller than many suppose. But what is the sin for which there is no pardon. It is the same now that it was in the days of Christ. When Christ cast out demons the Jews would not believe that it was done by the power of God. They blasphemed in saying, "He hath Belzebub, and by the prince of the devils casteth he out devils." Mark 3:23.

In reply to this blasphemy Christ said, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:28, 29. Blasphemy against the Father and the Son may be forgiven; but against the Holy Ghost never.

Attributing the work of the Holy Ghost to the power of Satan was blasphemy and the sin which hath no forgiveness in the first century. It is the same in the nineteenth. There are those in our day who are goaded on by Satan to attribute the work of the gifts of the Holy Spirit, especially the gift of prophecy, to the work of Satan. These unfortunate persons commit the sin which hath no pardon. As further evidence of this fact we here state that when these become alarmed and return with weeping they are not able to retain the position they retake. Like Esau they have presumptuously sold their birthright, and although they seek to obtain it again with tears they cannot. But let it be borne in mind that those persons who have grieved the Spirit of God away from them forever are left in a careless state of mind, generally supposing that they are in a fair way for heaven when they are really lost. The many who are suffering with fear that they have committed the unpardonable sin have done no such thing.

God by his prophet speaks to these trembling souls who are well nigh bereft of their reason,

in the following words of comfort: "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." Isa. 1:18. Shall we say that the crimson sin is the violation of the sixth commandment? And can the stain of this terrible crime be washed from the garments of the sinner by the blood of Christ? It is possible, that he who attributes the work of the Holy Spirit to Satan can find no pardon.

Once sinless man could walk and talk with God and Christ and angels in Eden. He was then safe and happy in the hands of the living God. But when sin separated him from God he needed a mediator. Thank heaven that the sinner is now in the hands of Christ. But when mercy's hour shall be past, and Christ shall no longer plead for him, then he will be in the hands of the living God to receive the righteous retribution of all his unpardoned sins, then, oh then, it will be fearful to be in the hands of the living God.

The closing verses of the tenth chapter of Hebrews contain the clearest evidence that this epistle was given for the especial benefit of those who are waiting for the second advent of Christ. Paul exhorts, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Heb. 10:23-25. This exhortation is addressed to those who see the day of the Lord approaching. They are exhorted to hold fast their faith and by faithfulness in duty to provoke one another to love and good works.

Paul continues: "Call to remembrance the former days, in which after ye were illuminated ye endured a great fight of affliction, partly while ye were made a gazing-stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully of the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance." Verses 32-34.

In the great second advent movement of 1840-1844, a movement was raised up to which believers were to look back lest they forget that heavenly illumination, which prepared them to endure great afflictions. As were the Jews in their emancipation from the slavery of Egypt, they were to "remember all the way the Lord God had led them." That the Adventists did suffer reproaches will not be denied. They were in many places afflicted for espousing the second advent cause. Some had their goods spoiled by mobs. And the most innocent were cruelly treated for maintaining companionship with believers. Some were publicly whipped, while others were placed under guardians who managed their property for them.

But it will be objected that these words of Paul apply to the Adventists on the ground that the apostle speaks as though he had part in these afflictions, and bonds. We reply that the apostle speaks prophetically. He walks down with the church to the last generation, and speaks as though he was to be present to share with them their afflictions and joys. In like manner he speaks of being present at the coming of the Lord, and being changed to immortality. He says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Here Paul speaks of being alive at the coming of the Lord. If that will be really so, then the apostle is alive now. If so he is eighteen hundred years old. He has entirely outstripped Methuselah. Again he says: "Behold I show you a mystery. We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. Here the apostle says we shall not all sleep. Is it all a mistake that Paul was put to death at Rome? And when he wrote to Timothy that he was ready to be offered, and that the time of his departure was at hand he was entirely mistaken. In fact he is alive today. But where does he reside?

But, seriously, dear reader, we all know that Paul is dead. And the only consistent view that can be taken of these texts is that the apostle

looking forward to the coming of the Lord puts himself in with them. Therefore when he says ye had compassion with me in my bonds he is speaking of those who should suffer for embracing and adhering to the advent faith. Paul continues:—

"Cast not away therefore your confidence which hath great recompense of reward, for ye have need of patience, that after ye have done the will of God ye might receive the promise." Verses 35, 36. Somebody has had great confidence in that which brings the reward to God's people. They are disappointed and brought into an exceedingly trying position which demands patience. Patience was necessary in order to meet the ridicule poured upon Adventists before the time past; but when the time did pass, the taunting jeers, "You did not know as much as you thought you did," "You have not gone up yet," were exceedingly trying to those whose hearts were stricken with grief because their Lord did not come as they had hoped.

But why apply these words of the apostle to the second advent movement? To many this looks fanciful. We reply that the following verse compels us to thus apply the words of Paul. And if the reader will be candid and receive evidence he will have no difficulty. Here is the golden text that settles the question. "For yet a little while and he that will come shall come and will not tarry." Verse 37. The simple statement that Christ had tarried shows a disappointment. We now enter upon fearful ground. Paul continues:—

"Now the just shall live by faith. But if any man draw back, my soul shall have no pleasure in him." Verse 38. When Adventists were looking forward to a definite period for the consummation of their hope, the matter was one of mathematical calculation. They walked by sight. But when the time passed, and they were brought into the waiting, watching time, those who lived at all, lived by faith. They lived by faith in God, in his word, and the advent experience which was wrought in them by the Spirit of God. While some held fast their advent experience, many gave it up, and drew back to the world and Satan. Here are two classes. One holds fast and pleases God, the other draws back and suffers his displeasure. Here again the apostle uses the word "we" in the next verse, by which he puts himself in with the Adventists in speaking prophetically. Ponder well his fearful words:

"But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul." Verse 39. Here are two roads, leading in opposite directions, one to salvation, the other to perdition. To draw back is perdition, to believe is salvation. But the apostle is not speaking of faith in a general sense, but in regard to the subject under discussion, which is the coming of the Lord in a little while.

What, then, is saving faith for our time? In the days of Noah saving faith was to believe that the waters of the flood were coming. In the days of Lot saving faith was to believe that fire would be rained from heaven upon the ungodly. In the days of Christ saving faith was to believe that Jesus of Nazareth was the true Messiah. Saving faith now is to believe that the second coming of Christ will take place in a little while. This embraces faith in God and in his word, in all the way the Lord God has led us, and that the consummation of the blessed hope will come in a little while. Here is saving faith for the Christians of the last generation.

In the next chapter the apostle mentions the noted heroes of faith. "By faith Abel offered unto God a more excellent sacrifice than Cain." Chap. 11:4. Cain, in his unbelief as to a coming Redeemer, presented to the Lord the first-fruits of the ground. God did not respect his offering. But Abel, in faith of the Redeemer to come, brought a firstling of his flock. Through that lamb Abel saw Christ. He as distinctly saw the atoning blood of Jesus through the blood of that firstling, as we see it through the fruit of the vine as we gather around the Lord's table at communion.

The apostle mentions the faith of Noah. "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." Verse 7. This case has a special bearing upon our time. Christ describes the state of things at the coming of the Son of man as it was in the days of Noah. Then one family believed, and were saved, while all the world besides doubted, and were lost. But few will have saving faith when Christ comes.

Noah made great sacrifices. He preached near a century and a quarter. He invested a fortune in the ark. And we venture the opinion that the old ark was not worth one per cent on the money invested as it rested on Ararat

after the waters were dried up. It took strong faith to induce the patriarch to make so great sacrifices. The faith of the soon coming of the Son of man demands as great sacrifice as that made by Noah.

The apostle continues the same subject in the twelfth chapter as a conclusion: "Wherefore seeing we also are compassed about with so great a cloud of witness, let us lay aside every weight, and the sin which doth so easily beset us." Verse 1. The cloud of witnesses are the heroes of faith of the previous chapter. As for us it is proper to follow the example of good men, we should imitate these godly men of faith. And here let it be noticed that while there are a plurality of weights there is but one besetting sin. Riches, pride, and a great variety of hindrances are weight; but the sin that besets all is the opposite of the theme upon which the apostle dwells. His theme is saving faith. The besetting sin is unbelief. The examples of faith mentioned, laid aside every weight, and ran the race set before them. Those who maintain saving faith to the end will also lay aside every weight, and the sin of unbelief which besets all, and run the race set before them, looking unto Jesus the unerring pattern. At the end of the race, the goal of eternal life is the crown of glory, the inheritance, the glory. Amen. J. W.

### Thoughts on the Book of Daniel.

#### CHAPTER XI.

VERSES 1, 2. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.

We now enter upon a prophecy of future events, clothed not in figures and symbols, as in the visions of chapters 2, 7, and 8, but given mostly in plain language. Many of the signal events of the world's history, from the days of Daniel to the end of the world, are here brought to view. This prophecy, says Bishop Newton, may not improperly be said to be a comment and explanation of the vision of chapter 8.

The angel, after stating that he stood, in the first year of Darius, to confirm and strengthen him, turns his attention to the future. Three kings shall yet stand up in Persia. To stand up, means to reign; three kings were to reign in Persia; referring doubtless to the immediate successors of Cyrus. These were, 1. Cambyses, son of Cyrus. 2. Smerdis, an imposter. 3. Darius Hystaspes.

The fourth shall be far richer than they all. The fourth king from Cyrus was Xerxes, more famous for his riches than his generalship, and conspicuous in history for the magnificent campaign he organized against Grecia, and his utter failure in that enterprise. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army according to Herodotus, who lived in that age, consisted of five millions, two hundred and eighty-three thousand, two hundred and twenty nine (5,283,220). And not content with stirring up the East alone, he enlisted the Carthaginians of the West in his service, who took the field with an additional army of three hundred thousand men.

Verses 3, 4. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those.

The facts stated in these verses plainly point to Alexander, and the division of his empire. See on chapter 8:8. Xerxes was the last Persian king who invaded Grecia; the prophecy therefore passes over the nine successors of Xerxes in the Persian Empire, and next introduces Alexander the Great. Having overthrown the Persian Empire, Alexander "became absolute monarch of that empire, to the fullest extent it was ever possessed by any of the Persian kings." Prideaux I, 378. His dominion was great, including "the greater portion of the then known habitable world;" and he did according to his will. His will fortunately led him, B. C. 323, into a drunken debauch, in which he fortunately died; and his vain-glorious and ambitious projects went into sudden, total, and everlasting eclipse. The kingdom was divided, but not for his posterity; it was plucked up for others besides those. Within fifteen years after his death, all his posterity had fallen victims to jealousy and ambition. Not one of the race of Alexan-

der was left to breathe upon the earth. So short is the transit from the highest pinnacle of earthly glory to oblivion and death. The kingdom was rent into four divisions and taken possession of by Alexander's four ablest, or perhaps most ambitious and unprincipled generals, Cassander, Lysimachus, Ptolemy, and Seleucus.

Verse 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It becomes therefore essential to an understanding of the prophecy to clearly identify these powers. When Alexander's empire was divided, it was divided toward the four winds of heaven, east, west, north and south; these divisions of course to be reckoned from the standpoint of Palestine. That division of the empire lying west of Palestine, would thus constitute the kingdom of the west; that lying east, the kingdom of the east; that lying north, the kingdom of the north; and that lying south, the kingdom of the south. The divisions of Alexander's kingdom, with respect to Palestine, were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Ptolemy had Egypt and neighboring countries, which lay to the south; and Seleucus had Syria and Babylon, which lay principally to the east.

During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out and new ones instituted. But whatever changes might occur, these first divisions of the empire must determine the names, or we have no standard by which to test the application of the prophecy. That is, whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south. We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because in fact, almost the whole of Alexander's empire finally resolved itself into these two divisions.

Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria.

These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phœnicia, Caria, Cyrene, and many islands and cities to Egypt. Thus was his kingdom made strong. But another of Alexander's princes is introduced in the expression, "one of his princes." The Septuagint translates the verse thus: "And the king of the south shall be strong, and one of his [Alexander's] princes shall be strong above him." This must refer to Seleucus, who, as already stated, having connected Macedon and Thrace to Syria, thus became possessor of three parts out of four of Alexander's dominion, and established a more powerful kingdom than that of Egypt.

(To be continued.)

Past.

SUCH is the word we now must write against 1877. Twelve short months ago, it was all before us, now all behind, buried with the things of the past. Its record is complete; what does it say for us? How much better is the world for our having lived through 1877. How much better are we? What new experience have we gained? what devices of the enemy discovered? what avenue hedged up against his approach to us? what weak place in our characters discovered and fortified? How much better prepared are we for the work upon our hands?

The year 1878 opens upon us with the same opportunities for work all around us, and more necessity apparent for the accomplishment of it. We have a hymn which deals with the solemn inquiry, "What shall the harvest be?" But in reference to the incoming year we may raise the antecedent inquiry, "What shall the sowing be?" for as we sow, we shall also reap.

Eighteen seventy-seven is dead, but it will have a resurrection. Our lives are there in its imperishable record. The judgment is the

world's history repeated in epitome. All its deeds come up again. All its actors appear. All its sins will be judged and punished. All the years of our life will be resurrected for us; and all destinies will be decided by these records for eternity. Whatever in our course during 1877 lies like a painful burden upon the conscience, let us repent of it and secure pardon for it, while probation lingers; and let us see that the record for 1878, as much as we may be permitted to make, shall be such as will not make work for repentance.

U. S.

Increasing Evidences of the Truth.

TWENTY-FIVE years ago the message of the third angel of Rev. 14: 9-12 was in its infancy. It then required some faith to believe it. But time in its onward march has made much apparent—a matter of sight—which then could be hardly believed. People could hardly be persuaded then that movements in the fulfillment of prophecy which we see now, would ever take place. The application of the prophecy of the two-horned beast, Rev. 13: 11-18, to the United States—the faith that in this country legislation on disputed points of religious observances, as for example, which day of the week shall be observed as the Christian Sabbath, would be foisted upon the people, and open the way to that religious persecution indicated in the prophecy—was deemed exceedingly chimerical. But now it can scarcely be deemed a matter of doubt. Every man well informed in respect of the present movement of the National Reform Association, their demand for a "religious amendment" of our National Constitution, must know that the issue is inevitable; and it is not difficult to believe that the predicted oppressive acts will follow, as foretold in the prophecy. In fact it does not at present require so great a stretch of faith to reach the consummation of the prophecy, as it would have required a quarter of a century ago to reach the present position of progress in that direction.

Then the movement in the fulfillment of this prophetic message was very small, merely a beginning. The number of believers was a very few. A mere handful in New England, New York, and Michigan, with a few names in the Canadian provinces, constituted the body of those who confidently believed that the time had come, and that God had called them to proclaim this final, fearful warning, foretold in prophecy so many hundreds of years ago. People laughed at the work as the wildest fanaticism. But what is now the state of the work. It has spread through all the States from the Atlantic to the Pacific. Conferences, or associations of churches of believers, have been organized on the Pacific coast, one in California, and another in Oregon and Washington Territory. Some fifteen State Conferences have been formed in the United States, and believers are to be found in nearly or quite every State in the Union. But this is not all. There is scarcely a country in Europe where there are not more or less of the faith to be found. They are embracing it singly and in groups. Recently the news came from Holland that a Baptist minister and about twenty of his congregation had embraced the ancient Sabbath, the Sabbath of the Bible.

And it is remarkable that wherever these new believers in the ancient Sabbath come to light, that they also believe that the last days are here and the second coming of Christ is at hand; so that, whether they are informed of the movement in this country or not, these two leading characteristics clearly entitle them to the appellation of Seventh-day Adventists; whether found in England, Scotland, Ireland, Norway, Sweden, Denmark, Holland, Germany, Prussia, Switzerland, France, or Italy, and some there are in all these places.

To believe that this work is of God in fulfillment of his promise of 1800 years standing, is simply to believe his promise and providence. To disbelieve it therefore is to disbelieve his providence in fulfillment of his promise. True, living faith believes both his promise and providence. It is unbelief which rejects either; and unbelief is another name for infidelity. Alas! how many will be found infidels at last, who make loud profession of their faith in Christ, and in the Bible as the word of God. Reader, believe and do. "Blessed are they that do."

R. F. COTTRELL.

It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We dote upon this world as if it were never to have an end, and we neglect the next as if it were never to have a beginning.

Reports from the Field.

(Condensed from Review and Herald.)

Switzerland.

BÄLE.—Elder Andrews reports the arrival of Brother and Sister Ings and Sister Sisley from Battle Creek, Mich., who are to assist in the publishing work at Bäle. He says: "Their arrival will enable us to set up a printing office, and to do all the work upon our paper except the press work. We shall also be able now to make up our own tracts. When in London we selected the things necessary to use in making up our tracts, and a few things for the work of type-setting. As soon as these are received we can take all our work into our own hands except the press-work. We hope after a few weeks to be able to make this change, and we trust we can save something on the cost of our paper and our tracts, and at the same time have our work done better than at present."

"In consequence of the delay of one week in the arrival of Brother Ings, I had the privilege of uniting in worship with the Mill Yard church on two Sabbaths. These were to me very precious seasons. This is the oldest organization of Sabbath-keepers now in existence of which we have knowledge. There are many sacred memories connected with this ancient church. May the efforts which Brother Jones is making to bring many to the observance of the commandments of God, be greatly blessed of heaven."

"While in London I listened to a very remarkable discourse by Mr. Spurgeon on the sin of ignorance. I never heard the law of God set forth with greater force and clearness as the supreme and perfect rule of right, and as the standard according to which all human actions must be estimated either as good or bad. He said that the transgression of the law of God is sin even when committed ignorantly. He added: 'Perhaps there is some commandment that you and I are ignorantly breaking, but our transgression is a sin notwithstanding our ignorance.' I also listened to a very solemn discourse upon the day of judgment by Dean Stanley in Westminster Abbey. His text was Rom. 13: 12 'The day is at hand.' The Abbey was thronged with people, and they gave the most earnest attention to the word spoken. Mr. Stanley spoke principally upon the character of the judgment, but he also expressed the idea that it is an event at hand."

Denmark.

NORDBY, FANO.—Elder Matteson writes: "I have now been on this island four weeks. The opposition has been very strong. The priest preaches against us, calls us heretics and fanatics, and says that we set the time for the coming of Christ, and that we endeavor to be justified by the law. This excites the people against us, and grown people hoot and jeer at us on the street, and even when they go home from church. Under such circumstances as these, there are not many who have courage enough to attend our meetings. Our audiences number from fifteen to twenty-five. Those, however, who have a desire to learn from the word of God, beg of us not to leave them till the battle has been fought out at present. I have avoided all strife, and have spoken with respect both of the church and the authorities; but it is the testimony about the law of God and the Sabbath that has raised all this commotion. There are now twelve persons here who keep the Sabbath of the Lord, and are trying to prepare for the coming and kingdom of our Saviour. There are others who are convinced. We have commenced a Bible-class, with sixteen members. We have also started a Sabbath-school and a prayer-meeting."

Southern Switzerland.

MORGES.—Elder Bourdeau writes: "We have now spoken six times on the leading subjects of the advent doctrine. Last Sunday night the hall was crowded, and many had to leave for want of room, although additional seats and chairs were used. The subject was the "second advent." I have never seen a better interest than has been manifested here thus far. But we have been under the necessity of closing our effort in the large hall, although we offered to pay a reasonable price for it till we had discussed our principal subjects. Evidently some, jealous of the influence of our preaching, have labored against us. The mayor, who is friendly to us, tried hard to have us occupy the hall free of charges, but the current against him was too strong. Thus the preaching of the gospel of the kingdom was shut out of the hall in which balls, operas, and Spiritualist conferences can be held. We have received, in all, about one hundred francs, enough to cover all the expenses of the hall, and to pay for the use of another hall for two months."

In a later report Elder B. adds: "We are having good meetings in our new hall, which is so arranged as to hold one hundred and sixty persons. It has usually been well filled. Some of the preachers have warned their members against the danger of prying into the mysteries of God. Without referring to them, we have shown that it is not only our privilege, but our imperative duty, to investigate the word of God. One prominent preacher attended our last meeting, and endorsed what he heard before some of his leading members."

Maine.

DENMARK AND EAST FRYEBURG.—These places are about two miles apart. Elder Goodrich reports: "We have held meetings here, and sixteen or eighteen have commenced to keep the commandments. Sabbath meetings have been established. We still hope to see others take their stand to obey the truth. There has been no open opposition, but the keep-away argument has been presented, as usual. However, the Lord gave the increase, and some good souls have embraced the truth. May the Lord bless them, and help them to be faithful."

New York.

PIERREFONT.—Thirteen meetings have been held at this place, by Brethren Hall and Wilcox. Three have united with the church; and it is expected that more will unite soon. They report large congregations, some coming a distance of six miles to hear for the first time, and many are deeply interested.

Michigan.

ALLEGAN COUNTY.—Elder W. H. Littlejohn reports meeting with the church at Monterey December 9 and 10, of which meetings he says: "The results of our labors seemed to be good in the direction of awakening the church to new interest in the service of God, and the establishment of more favorable conditions for a closer union among the brethren than has heretofore existed. On Sabbath, December 15, and on the following Sabbath, I preached to the church in Allegan. The brethren in this place are manifesting an increasing interest in the services of the Lord's house, and seeking for a deeper individual experience in the things of God. In common with the church in Monterey, they manifest a laudable disposition to cultivate harmony and concord, to the end that all who love the Lord's Sabbath, and look for the appearing of the Son of God in the clouds of heaven, may be united in one fold as well as in one hope."

Wisconsin.

POY SIPPY.—Elder Olsen writes: "The Lord blessed in our meetings at this place. They were continued through the week, two meetings each day. Several made a start to serve the Lord, and two were baptized. The brethren are taking hold of the missionary work with commendable zeal."

Minnesota.

LAKE JOHANNA.—Brother C. Nelson writes: "I have been laboring at a place about twelve miles west of Lake Johanna. Here I found some good souls who were strict believers in the Bible, and who, as some of them said, could find no fault with the law of God; but they had no light in regard to our views. They searched the Scriptures daily, and moved very understandingly, as I spoke to them the word of truth. I obtained six subscribers to the *Tidende*. Six signed the covenant; and from twelve to sixteen, I think, will keep the Lord's Sabbath. Sabbath meetings were established, and a leader appointed, and a Sabbath-school was organized."

Pennsylvania.

WEST PIKE AND HECTOR.—Brother J. G. Saunders has been laboring in these places. They are seven miles apart, and two meetings have been held in each place, alternately. As the result, twelve in West Pike are now keeping the Sabbath, and in Hector sixteen. In each place a class is organized. A spirit of inquiry and investigation still prevails.

Georgia.

REYNOLDS.—Elder Taylor writes: "On coming to this place last week, I found the company of Sabbath-keepers here steadfast, and growing in the knowledge of the truth. They are anxious to have a meeting-house, where they can worship with none to molest. The Lord prospering, by the time Brother Haskell visits us this winter, we shall ask him to assist in dedicating a Seventh-day Adventist meeting-house in Georgia. In several counties in the southern part of the State, some are keeping the Sabbath; others are reading. The truth has made a great change in the religious sentiments of those who have become acquainted with it. The Bible is a new book. Once they took no interest in reading it; now they read it with great pleasure."

## Success.

We live in a world so strange that even its failures are valuable.—*Prof. Swing.*

If all were smooth and easy sailing,  
What triumphs would there be in life?  
If the vines were never trailing,  
They would need no pruning-knife.

Our very losses are our gains;  
Our tears are jewels crystalized;  
Our heaviest crosses and our pains  
Are answered prayers unrealized.

We ask for humble heart and mind,  
We beg for that sweet charity  
Which reaches out to all mankind  
A broad fraternity.

And how can we expect this gift  
While lying on our bed of ease?  
Some sorrow must our being sift  
Before this boon we can receive.

Our efforts, failures though they be,  
Are valued by a Higher Power;  
They help complete the harmony  
Of Life's momentous hour.

Our failures oft are very friends;  
Success springs from defeat;  
Reward its honored title lends  
To those who never know retreat.

## Present Opportunity.

TO-DAY, the ambassador of Jesus Christ stands pleading with thee, O sinner. His heart overflows with love. He knocks at the door of thine heart. Wilt thou open the door, and admit the heavenly messenger? To-day, Jesus pleads before his Father for thee, lukewarm professor; and the angels beckon thee on to victory. The Spirit of God is already near thee; and thine eyes are moved to tears; and thine heart is tender. Wilt thou repent and reform?

To-day, thy sins are set in order before thee. The heavenly messenger has softened thine heart; but it is not yet purified. The showers have softened the soil. Now is the time to pull up the weeds. To-day, he stands knocking at the door of thine heart. Wilt thou remove the rubbish, and open wide the door? Perhaps some vile habit, or some unruly passion, or unhallowed desire, or bitter feeling, closes fast the door, and shuts out the heavenly guest.

For six thousand years Jesus has stood pleading for sinners. A few have accepted his mediation, and the work is nearly accomplished. As we near the end, we more highly prize the great atonement soon to culminate in victory. The resurrection is near, and the final reward. To-day, we hear the startling voice of the angelic message, calling to all who love God and his word to come out and separate themselves from error and sin; calling to all who love purity to rally around the standard of the cross, and by lives of obedience, humility, purity and holy love, to win the approbation of God. JOS. CLARKE.

## Only Trust Him.

THERE are times, no doubt, in the experience of God's people, when some passage of Scripture comes home to the soul with especial power and comfort.

It was a time of trouble. Affliction after affliction had come upon me till I was nearly overwhelmed. I said to myself one night as I entered my room, God has certainly cast me off. But I took up my Bible, and it opened to the words: "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." The words seemed to burn in my soul. In the midst of my rebellious murmurings God had spoken the words of assurance and comfort.

And as I read on, "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," my life with all its imperfections, compared with God's long-suffering love and patience, rose before me, and in strong supplication I besought his forgiveness for the past, and faith to trust him in the future; and he who "will in no wise cast out" any who come to him, I trust, graciously forgave.

Oh tried and tempted one! God sees your suffering, hears your supplication, and in his own good time will answer. Only trust him, and though clouds rise dark and ominous, remember they

"Are big with mercy, and shall break  
In blessings on your head."

And when we no longer "see through a glass darkly, but face to face," we shall thank God for every trial, every affliction, and shall know then that he chasteneth not willingly, but in love.—*Sel.*

## The Cup of Sorrow.

ON classic cups and vases we have sometimes seen devices carved by the cunning hand of the sculptor. So around the cup of trial, which God commends to the lips of suffering Christians, are wreathed many comforting assurances. Here is one of them: "All things work together for good to them which love God." Here is another like it: "As thy day is so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and you will see engraved on it these precious words: "As one whom his mother comforteth, so will I comfort you." Turn it again, and read: "My grace is sufficient for thee." The whole cup is encircled with the cup of love. But it requires faith to read them. They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of his children with tears, in order that they may read aright his providence and his commandments.—*Rev. T. L. Cuyler.*

## THE HOME CIRCLE.

## The Merchant's Wife.

MR. ROSE, a merchant, now residing in Philadelphia, who formerly lived in rather an extravagant style, was in the habit, every Monday morning, of giving his wife a certain sum of money for table and other household expenses of the week.

He never mentioned his business to his wife, and she, deeming him sufficiently capable of attending to his own affairs, never inquired into them. About fifteen years after their marriage, through some slight mismanagement and the rascality of his confidential clerk, Mr. Rose suddenly broke, and his fall was mentioned sympathizingly on 'Change, and—like all such matters—there sympathy ended.

The merchant kept the affair secret, and the first intimation his lady had of it was by a paragraph in a paper. Shortly after dinner was over, on the day of the discovery of the startling facts, Mrs. Rose desired her husband to remain in the parlor a few moments, as she had something to say to him. She then left the room and hurried up stairs and shortly afterwards returned with a splendidly bound Bible in her hand. Handing it to her husband, she said:—

"George, the day following our marriage you gave me this precious book, as a token of your love, and as a rich fountain to look to in the day of trouble. Its pages have been precious to me, and, as your brow looks sad to-day, I now return it to you, that you may glean from it some consolation in the hour of gloom."

She then left the room.

The merchant opened the book carelessly, and a bank bill fell out of it. He picked it up and glanced at its face—it was a \$10 bill. He opened it at the first page and continued to find an X between every two leaves till he arrived at the commencement of the Book of Revelation. He was saved—could again commence business, and that, too, with a capital of \$9,000.

He rang the bell. A servant appeared.

"Request your mistress to come to me immediately," said the merchant.

The lady obeyed, entering the room with something between a tear and a smile.

"Kate! Kate! where did you procure all this money?"

"'Tis the weekly savings of our household expenses for the last fifteen years," was the

modest reply. "Every week I put ten out of twenty dollars which you gave me into our Bible bank, that when a day of trouble came upon us, we should have something to save us from the wolf."

"But why put it in the Bible, Kate?"

"Because it is a good bank, and one which will not suddenly break," replied the lady.

"You are an angel!" exclaimed her delighted husband, clasping her to his heart.

And so she is. Does any one doubt it? There are many such angels, notwithstanding the opinions of our bachelor friends.—*Sel.*

## Affecting Scene in a Saloon.

ONE afternoon in the month of June, 1870, a lady in deep mourning, followed by a little child, entered one of the fashionable saloons in the city of N—. The writer happened to be passing at the time, and prompted by curiosity, followed her in to see what would ensue. Stepping up to the bar, and addressing the proprietor, she said:—

"Sir, can you assist me? I have no home, no friends, and am not able to work."

He glanced at her and then at the child, with a mingled look of curiosity and pity. Evidently he was much surprised to see a woman in such a place, begging, but, without asking any questions, gave her some change, and turning to those present, he said:—

"Gentlemen, here is a lady in distress. Can't some of you help her a little?"

They cheerfully acceded to the request, and soon a purse of two dollars was made up and put into her hand.

"Madam," said the gentleman who gave her the money, "why do you come to a saloon? It isn't a proper place for a lady, and why are you driven to such a step?"

"Sir," said the lady, "I know it isn't a proper place for a lady to be in, and you ask me why I am driven to such a step. I will tell you, in one short word," pointing to a bottle behind the counter labelled "whisky,"—"that is what brought me here—whisky. I was once happy, and surrounded with all the luxuries wealth could produce, with a fond, indulgent husband. But in an evil hour he was tempted, and not possessing the will to resist the temptation, fell, and in one short year my dream of happiness was over, my home was forever desolate, and the kind husband, and the wealth that some called mine, lost—lost, never to return; and all by the accursed wine cup. You see before you only the wreck of my former self, homeless and friendless, with nothing left me in this world but this little child;" and weeping bitterly, she affectionately caressed the golden curls that shaded a face of exquisite loveliness. Regaining her composure, and turning to the proprietor of the saloon, she continued:—

"Sir, the reason why I occasionally enter a place like this is to implore those who deal in this deadly poison to desist, to stop a business that spreads desolation, ruin, poverty and starvation. Think one moment of your own loved ones, and then imagine them in the situation I am in. I appeal to your better nature, I appeal to your heart, for I know you possess a kind one, to retire from a business so ruinous to your patrons.

"Do you know the money you take across the bar is the same as taking the bread out of the mouths of the famishing? That it strips the clothing from their backs, deprives them of all the comforts of this life, and throws unhappiness, misery, crime and desolation into their once happy homes? O! sir, I implore, beseech and pray you to retire from a business you blush to own you are engaged in before your fellow men, and enter one that will not only be profitable to yourself, but to your fellow-creatures also. You will excuse me if I have spoken too plainly, but I could not help it when I thought of the misery, the unhappiness and the suffering it has caused me."

"Madam, I am not offended," he answered, in a voice husky with emotion, "but I thank you from the bottom of my heart for what you have said."

"Mamma," said the little girl—who, mean time, had been spoken to by some of the gentlemen present—taking hold of her mother's hand, "these gentlemen want me to sing 'Little Bessie' for them. Shall I do so?"

They all joined in the request, and placing her in the chair, she sung, in a sweet, childish voice, the following beautiful song:—

Out in the gloomy night, sadly I roam;  
I have no mother dear, no pleasant home;  
No one cares for me, no one would cry  
Even if poor little Bessie should die.  
Weary and tired I've been wandering all day,  
Asking for work, but I'm too small, they say;  
On the damp ground I must now lay my head;  
Father's a drunkard, and mother is dead.

We were so happy till father drank rum,  
Then all our sorrow and trouble begun;  
Mother grew pale, and wept every day;  
Baby and I were too hungry to play.  
Slowly they faded, till one summer night  
Found their dead faces all silent and white;  
Then with big tears slowly dropping, I said,  
"Father's a drunkard, and mother is dead."

Oh! if the temperance men could only find  
Poor, wretched father, and talk very kind;  
If they would stop him from drinking, then  
I should be very happy again.  
Is it too late, temperance men! Please try,  
Or poor little Bessie must soon starve and die.  
All the day long I've been begging for bread;  
Father's a drunkard, and mother is dead.

The game of billiards was left unfinished, the cards thrown aside, and the unemptied glass remained on the counter; all had pressed near, some with pity-beaming eyes, entranced with the musical voice and beauty of the child, who seemed better fitted to be with angels above than in such a place.

The scene I shall never forget to my dying day, and the sweet cadence of her musical voice still rings in my ears, and from her lips sunk deep into the hearts of those gathered around her.

With her golden hair falling carelessly around her shoulders, and looking so trustingly and confidingly upon the gentlemen around her, the beautiful eyes illuminated with a light that seemed not of this earth, she formed a picture of purity and innocence worthy the genius of a poet or painter.

At the close of the song many were weeping; men who had not shed a tear for years wept like children. One young man who had resisted with scorn the pleadings of a loving mother, and entreaties of friends to strive and lead a better life, to desist from a course that was wasting his fortune and ruining his health, now approached the child, and taking both hands in his, while tears streamed down his cheeks, exclaimed, in deep emotion:—

"God bless you, my little angel. You have saved me from ruin and disgrace, from poverty and a drunkard's grave. If there are angels on earth, you are one! God bless you! God bless you!" and putting a note into the hand of the mother, said:—

"Please accept this trifle as a token of my regard and esteem, for your little girl has done me a kindness I can never repay; and remember, whenever you are in want, you will find me a true friend;" at the same time giving her his name and address.

Taking her child by the hand she turned to go, but, pausing at the door, said:—

"God bless you, gentlemen! Accept the heartfelt thanks of a poor, friendless woman for the kindness and courtesy you have shown her." Before any one could reply she was gone.

A silence of several minutes ensued, which was broken by the proprietor, who exclaimed:

"Gentlemen, that lady was right, and I have sold my last glass of whisky; if any one of you want any more you will have to go elsewhere."

"And I have drunk my last glass of whisky," said a young man who had long been given up as sunk too low ever to reform, and as utterly beyond the reach of those who had a deep interest in his welfare.—*Sel.*

INNATE politeness and nobility of character show themselves in every gesture, in every accent of the voice and glance of the eye; humble dress and occupation cannot conceal them. Vulgarity cannot put on those high qualities, though it be clad in purple and gold, and housed in a palace.

**What Religion Does for a Man.**

A MAN without religion is like a man living in a planet unilluminated by the sun. He has trees, fruit, grass and flowers, streams and hills around them, but they are only undulations of darkness; he has mountains, but they are gaunt and gloomy crags; he has streams, but they are chill with the touch of darkness and death; he has fruit, but they have no sweetness for lack of ripening sun; he has flowers, cold, colorless, and dying; he has trials, but they are only painful ascents to be climbed with uneasy and unhoping patience; he has work, but it is cheerless, empty, and really aimless, for the chill stream of death cuts off all; he has prosperity, but it is hollow and unpalatable; he has friendships, but they are only for three-score years and ten.

But religion lets a light upon all these. The sun has risen upon the mountains, and a crown of glory is on their crests; the light falls on their rivers, and they sparkle back radiance, and murmur along their banks with joy; the fruits turn blushing cheeks toward the sun, and every flower is robed in beauty; the sun rises upon life. Every trial is lightened with the light of God's love; every labor sparkles under the beams of his command and his providence; all success is sweet because it is his gift; all friendship in him is doubly dear because clad in the vesture of immortality.

Yes, who will not say, indeed, that he who chooses religion has chosen the thing most needed, and the best, because he has chosen that which gives strength, beauty and true glory to all the rest? Is not labor dignified by the thought, to this God calls me? Is not sorrow sanctified by it? for it says, "In this God is with me." Is not success elevated by it? for we say, "He has prospered our handiwork." Is not friendship intensified by it? for we say, "Them that sleep in Jesus will God bring with him."

**Woman's Relation to the Cause of Temperance.**

THE following is an extract from a speech delivered at Chicago, December 13, by Rev. T. P. Stevenson:—

There are two words which, within three or four years, have come to be newly linked with the Temperance movement. Our ears have grown familiar with the combinations "Gospel Temperance," and "Women's Temperance work," each marking a distinct and positive feature of recent efforts. It is almost too obvious to need saying that woman's activity in this work is justified by the fact that she is the chief sufferer from the evils of intemperance. I read yesterday morning of a brute who had kicked and beaten his wife until she lay insensible and dying, and the sufficient explanation was added in four words, "He had been drinking." We read just such stories almost every day as part of our current news, and receive invariably the same explanation of the outrage.

A month ago Mrs. Evelyn Stuart sat in her beautiful apartments in a neighboring city, admired, congratulated, envied; hiding even from her own kindred her secret of insupportable sorrow, until on the same day on which she unbosomed her grief to the mother that bore her, she returned to her elegant home to drown her anguish in a fatal draught of opium. The explanation, beyond which no one thought of inquiring, was found in the fact that Robert Stuart was a confirmed drunkard, and made her life bitter with insult and cruelty. It is a custom among the Mormons that a wife is always buried in her wedding robes. She wears them on but two occasions, her marriage and her funeral. And many a discarded wife, forsaken by her fickle lord for some younger rival, learns to look with a pathetic interest on these memorials, and to long for the quiet rest of which they are the emblem. Not only in distant and outlawed Utah, but all over our beautiful country, in our prosperous cities, our stately homes, our hallowed sanctuaries, are wives whose memory of the marriage vows which fell on their ear smites on the soul like a mocking echo, and from whose eyes the sight of any memorial of the occasion brings but a flood of tears over cruelly disappointed hopes.

Horace Mann once justified the cost of a stately and spacious reformatory institution, at the opening of which he was speaking, and all the cost of its maintenance for years to come, provided it should be the means of saving a single boy from ruin. A gentleman afterward asked him whether this was not an exaggeration. "Not, if it were my boy," was the solemn and convincing reply. The one hundred thousand women who have formed this Temperance Union justify their labors and sacrifices by the fact that every one can say "It is,—or it may

be to-morrow—my boy, my husband, my brother, who is perishing." Joseph Cook has made apt use of a homely illustration of the comparative importance of the interests which excite us,—an illustration which he tells us has become classical in Germany—two women frantic with excitement, one because her child was in the well; the other because her pitcher was in the well. The Temperance reform is an excitement over children in wells. And while I, myself a father, would not depreciate the anguish which rends a father's heart when his own child is perishing, I need not ask who it is that suffers most when a child is in the well.

If any man, listening to this argument, is conscious of the rising sentiment, "This Temperance work belongs properly to the women. We had better leave it to them," let me say he is no soldier. Every soldier knows that *the reserves must be supported*. As they move forward into the breach every gun is trained more carefully on the enemy's position, and every grim hand plies more diligently its instrument of death. I recognize the responsibilities which rest on the pulpit. I insist on the obligation which binds every other profession. I appeal to all citizens, to children and men of gray hairs, to churches, and to Sabbath-schools, to fall in and close up the ranks for a final and decisive struggle.

**GOOD HEALTH.**

**A Chapter on Health.**

SOUND health is sweeter than gold. The healthy laborer, whistling at his work, enjoys life much more than the pale faced dyspeptic who rides by in his carriage. "A contented spirit is a continual feast." Health brings content; there can be no content without it. An ounce of prevention is worth ten pounds of cure; good health is very easily lost; once lost it is not easily regained. Daily care, a little trouble, doing things that can easily be done, will save you from days, weeks, perhaps months of idleness and languishing on a sick bed, and materially prolong your life. Two-thirds of the diseases to which, especially in cities, you are subject are caused by bad air, impure water, and filth, and may be prevented by free use of pure air, pure water, and strict attendance to personal cleanliness. Says the report of the Metropolitan Board of Health for 1867: "Fresh air and pure water, constant ventilation and thorough cleansing, are natural means of preventing and destroying the causes of infection and disease." The human body throws off, by the skin and the lungs, every four hours, from three to four pounds of refuse, which is poisonous. "The excremental action through the pores of the skin (Report, 1870) covers the body with filth, which, if not removed, becomes a source of disease and contagion; and it should be removed, at least once in every twenty-four hours, and all the clothes worn during the day should be thoroughly aired during the night.

There cannot be sound health without pure air; and the air cannot be pure if it is contaminated by exhalation from the lungs. Could the breath that has been exhaled by a person in a close room be tinted with some coloring matter, and made darker in proportion to its increasing unfitness for re-inhalation, we should, in a crowded and ill-ventilated assembly, find ourselves enveloped in a dense cloud, whose visible appearance would cause us to fly from a danger so apparent. Bear in mind that each breath you exhale contaminates a cubic foot of air, which must be replaced by pure air, or else you re-inhale the exhaled air and poison the blood. It is at night, in sleeping apartments, that the system receives its greatest detriment from impure air, for it is then that the blood lays in its extra store for the day's consumption.

"Suffocation in the foul air of an unventilated tenement" is the provoking cause of many a death. Says the Metropolitan Board of Health, 1867: "The fact is becoming every month more apparent that fully one-half of the acute diseases of the lungs, and much more than half of the deaths by congestion of the lungs, and bronchitis in New York, are chargeable to the foul and stagnant atmosphere of the unventilated, improperly-heated rooms in which the great majority of the people spend their days and nights. Upon no subject is popular information and common sense more needed than in regard to the purity and amount of the air which human beings should have every minute in the twenty-four hours." The sun, especially the morning sun, is a great life-giver. The experience of patients in hospitals is, that those on the sunny side of the wards stand a better chance for recovery than the others every way, whether in cases of ordinary sick-

ness or of pestilence, or of wounds and surgical operations.

After securing pure air, pure water, and general cleanliness, the next thing is wholesome food. Do not buy stale fish or vegetables of the huckster because they are cheap; such food is dear if obtained for nothing. There is no excuse for buying them, so long as a person can thrive on oatmeal, barley, and unsifted wheat. Take as much sleep as you want; it is "the foster nurse of nature." Do not keep steadily in pursuit of health, disciplining yourselves with dumb bells, New Zealand clubs, sandbags, and other athletic exercises. Not every man is born to be a pugilist; do things in moderation; and do not cultivate one part of your body at the expense of the rest. Keep your finger off your pulse; do not carry a pocket looking glass to examine your tongue by. Forget that you have such things as stomach, liver, kidneys, pulse; they will be all the better for it and so will you. Oftentimes, when you feel oppressed, taking good long breaths of air, through your nostrils, will relieve you—it is something like a blower to the furnace, starts the fire afresh, and blows out the flues. The healthy man is contented, happy with little; the sick man—all the riches in the world will not make him a happy man, or prevent his envying the robust, rugged urchin of the streets.—*Turf, Field and Farm.*

At the recent laying of the corner-stone of a chapel in London, Mr. Spurgeon recounted his effectual way of securing pure air in a church where the windows were so rarely opened that it was found difficult to raise them. "It was so close and hot," he said, that I asked every gentleman near a window to smash a pane or two. There was soon a very grand smash, but then the beautiful fresh air streamed in. I paid the bill afterwards like an honest man; but it was much better to do that than bear the cruelty of preaching in such an atmosphere, or forcing people to listen when they were more disposed to sleep."

**RELIGIOUS NEWS.**

- Moody the revivalist, is quite ill.
- The aggregate debt of the churches of Pittsburg amounts to \$250,000.
- The personal gifts made to Pius IX., since he became Pope, amounts to over \$140,000,000, not including Peter's Pence.
- The new Grace church in Chicago, just finished by the Methodists at a cost of \$100,000, has been dedicated free of debt.
- Eight clergymen in Chattanooga, Tenn., have united in denouncing the custom of obtaining money for churches by means of lotteries.
- The grand doxology, "Praise God from whom all blessings flow," was composed by Bishop Ken, and is two hundred and forty years old.
- December 23, one hundred and eighty-five persons signed the Murphy temperance pledge in the First Methodist church of Oakland.
- One hundred and four candidates presented themselves for baptism at the American Baptist station, at Swatow, China, on the 3d of September last.
- Plymouth church statistics for 1877 show a membership of 2,545. The church has lost by death, dismission, etc., 94. Contributions and collections \$10,429, pew-rentals \$46,000.

**SECULAR NEWS.**

- Bangor, Maine, is closed to navigation by ice.
- England fed 606,392 out-door paupers last year.
- There was taken to China in treasure from here in 1877, \$17,601,273.
- The net gain population of San Francisco by emigration in 1877 was 17,293.
- Fifty-two colored emigrants recently sailed from New York for Liberia.
- It is estimated that the drouth the past year has cost California \$20,000,000.
- During the nine years beginning with 1868 and extending to 1877, 2,250 new stars were discovered.
- It is stated that the situation on the Caffre frontier, Africa, is very dangerous and troops are being sent from England to Cape Town.

—The internal Revenue receipts during 1877 amounted in San Francisco to \$1,933,752.46. The Custom duties were \$6,692,432.56.

—It is reported that a cave has been discovered near Wytheville, Va., which is said to rival the mammoth cave of Kentucky in extent and beauty.

—The recent flooding of Libby Prison, in Richmond, Va., swept away the plastering on which were cut many inscriptions by Federal officers, while they were prisoners of war.

—Minnesota claims to be the banner wheat State of the Union, with its crop of 40,000,000 bushels, being 5,000,000 more than any other State, and an eighth of the entire crop of the United States.

—A terrible explosion recently occurred in Barclay street, New York, by which several buildings were wrecked, and ten persons were killed and forty-two wounded. Fire set in after the explosion. The property destroyed amounts to \$428,000.

—The North German States expend annually on the twenty universities belonging to them more than \$2,500,000. The imperial government in one year expended \$350,000 on the University of Strasburg. The University of Leipzig (Saxony) receives over \$250,000 a year from the State. In North Germany there is a university to every two million inhabitants; in Austria, one to every five million; in Switzerland, one in each million; in England, one in seven million.

—An exchange says: "December 26, a cave occurred on Taylor street, between Summit and Stewart, Virginia City, Nevada, leaving a hole about ten feet square and eight feet deep. A frozen crust about fifteen inches thick still remains of the surface, and there is nothing to indicate danger to passing teams, beyond a break on the northern ledge of the roadway, which contracts its width by a couple of feet. It is right over the site of the old Sides tunnel, which was run into Mount Davidson in 1860-61. This is the second cave that has occurred at that place—the first having occurred six or seven years ago.

—Senator Porter, of Alameda, died very suddenly of paralysis of the heart, at Sacramento, Sunday morning, January 6. Mr. Porter arrived in California in 1854. Returning from the East in 1858 he removed to San Francisco where he practiced law five or six years. Afterward he was elected District Attorney, to which office he was twice re-elected, serving three consecutive terms. About twelve years ago he settled in Alameda, and since that time has been closely identified with the interests of that place and Oakland. At the Republican Convention last year he was nominated State Senator, and elected by a complimentary majority. On account of his death, both houses adjourned over until the following Wednesday.

—Napoleon estimated that the population of Egypt proper in 1790 was only one-fourth of what it had been in ancient times. Lane, in his modern Egyptians, gives the ancient population at 6,000,000, or 7,000,000, and quotes Diodorus Siculus to the effect that it was 7,000,000 in the times of the ancient kings, and not less than 3,000,000 in his own day. Lane estimated the whole population of Egypt proper in 1835 as not more than 2,500,000; he was of the opinion that the products of the soil, if nothing was exported, would suffice for a population of 4,000,000; and if all soil fit for cultivation were sown, for 8,000,000. The above estimates probably referred only to what is now called Lower Egypt, for the population of Egypt proper is now estimated at more than 5,000,000.

—During the year 1877, just closed, 78 vessels have loaded with grain at this port for Europe as follows: For Cork, 44; Liverpool, 7; Queenstown, 23; Falmouth, 2; Hull, 1; Dublin, 1; total amount of grain, 2,341,210 centals; total valuation, \$4,954,475. Shipments of flour during the year to European ports, 59,389 barrels; valuation, \$355,669. The following are the total shipments of leading domestic products to San Francisco during the past year; 504,836 centals wheat, 113,782 barrels flour, 146,050 centals oats, 558 centals barley, 2,834 sacks middlings, 19,418 sacks bran, 2,569 sacks shorts, 73,282 boxes apples, 3,296 packages dried fruit, 37,081 sacks potatoes, 12,792 sacks flaxseed, 15,759 bales wool, 37,090 hides, 19,612 cases canned beef, 2,064 packages butter, 1,030 cases bacon, 307 packages lard, 253 packages hams, 272 barrels pork, 2,006 bales hops, 729 cases cheese. During the year 246,892 cases of salmon were shipped to San Francisco, and 184,800 to England. The total wool clip for 1877 aggregates 5,000,000 pounds.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JAN. 10, 1878.

Baptist Hymn Book.

WE have made the statement in the SIGNS that one of the fair pages of the Baptist hymn book was devoted entirely to the ten commandments, word for word, just as we find them in the twentieth chapter of the book of Exodus, and as Seventh-day Adventists teach and observe them.

This fact has gone abroad, and probably public notice of it had been made in the vicinity of Vacaville previous to the late discussion. And strange to tell, the Baptist seeing that this had a bearing on the Sabbath question, have torn the leaf on which was printed the holy law of the great God out of many of their hymn books. But this does not remove it from the Bible. Be it known unto the Baptists that although with sacrilegious hands they remove the law of God from their hymn book, it still remains in the Bible, nevertheless it is safely deposited in the ark of God in the most holy place of the sanctuary in heaven. Over that ark is the mercy seat, before that ark stands the Son of God, our great High Priest pleading for those who have transgressed that law in the ark.

That holy law, given as a rule of life here will be brought forth in the great day of judgment as the rule of judgment there. Know this, oh ye Baptists, that the law which ye treat so rudely and heaven-daringly here, will in the day of judgment appear as a flaming reality to burn to the very depths of the transgressors soul like a flame of fire.

The reader will be astonished at this shortsighted action put forth by the Baptists at Vacaville, the seat of their college in California.

But blind men, who have become such by shutting their eyes to the law of God, in their confusion will act strangely. Men will use their best arguments. The best argument the Vacaville Baptists had against the ten commandments, and their shortest way to abolish them, was to tear them from their hymn book.

J. W.

Volume Fifty-one.

THE Review and Herald, published at Battle Creek, Mich., well known as the denominational organ of Seventh-day Adventists, has entered upon its fifty-first volume. We heartily endorse the noble old standard-bearer, and speak for it a wide circulation. Speaking of the new volume, the editor says: "We enter upon it feeling more than ever the need there is for such papers as the Review and its co-laborers in the same field. The prospect was never better for the progress of this work. The truth is clearer. Its friends are more numerous, and better organized. Unity prevails, and a feeling of courage and good cheer is abroad. The Review asks the continued co-operation of all its subscribers and contributors. In return it will endeavor to observe closely the signs of the times, proclaim them faithfully, maintain uncompromisingly its defense of the down-trodden truths of the Bible, and act well its part in preparing a people for the coming of the Lord."

The Prince of this World.

B. H. LEWIS of Oregon inquires, "Will the SIGNS OF THE TIMES please give its readers a true and critical exposition of John 12:31. 'Now is the judgment of this world, now shall the prince of this world be cast out,' especially the terms now, Judgment, Prince. Who is this prince? From whence, or from what shall this prince be cast out?"

If we connect two more verses with the one quoted above it seems to me we have the key to the understanding of this verse 31. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." John 12:32, 33. It is evident that the language refers to the betrayal, trial, crucifixion, and death of Christ, so the time, "now," was when those things were accomplished. The "prince" "cast out" was Christ. "The judgment," the judgment the wicked passed in their unjust condemnation of Christ to death. This was predicted in Isaiah 53:7, 8, "In his humiliation his judgment was taken away." So it is quoted in Acts 8:32, 33.

This casting out of Christ by his own people is clearly taught in one of his own parables, where the householder who had planted a vineyard after sending his servants, at last sent his son, and the husbandmen said among them-

selves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him and killed him, and cast him out of the vineyard." Mark 12:7, 8.

North Pacific Conference.

LAST Sabbath and Sunday I spent in Carrollton, Cowlitz county, Washington Territory. I found five Sabbath-keepers who had covenanted together to hold meetings, and one other who was keeping the Sabbath. I gave five discourses, and the congregations averaged about thirty. The roads were very muddy, the notice short, and the weather stormy. All things considered the attendance was good, and the impression made by the truth on those who heard was very favorable. They gave me an urgent request to come again which I think I will comply with in April next.

I organized s. b. for 1878, the five pledging \$11.60, and the one-third \$3.80. They paid my traveling expenses down and back, and said they would cheerfully do more if they had it. I think there is a favorable opening to bring more into the truth and form a good church.

The interest in Portland and East Portland is not sufficient to keep us here longer. We believe we can serve the cause better by moving to Salem. We shall move there within two weeks. So our P. O. address, freight office and express office, where all our mail, etc. should be sent, will be Salem, Oregon. I. D. VAN HORN. December 26, 1877.

Discussion at Vacaville.

THE discussion closed Tuesday, January 1, with good results. Mr. Johnson affirmed that the soul or spirit survived death. We denied and affirmed as our third proposition for debate that "The punishment of the wicked will end in the final extinction of their being." Our opponent made great pretensions to a knowledge of the Greek and soon left the English version of the Bible, apparently thinking he was safe in saying anything in Greek.

He turned with great flourish to the Greek of 1 Peter 3:3, 4 which he claimed proved the spirit was immortal, not corruptible being translated from the same Greek word as immortal. We soon showed this to have no reference to an entity but to an ornament which we were to put on "even a meek and quiet spirit" that such an ornament was in the "sight of God of great price." Upon this text my opponent was going to claim the reward he had seen offered for a text of scripture plainly stating that any part of man is immortal, but after I showed that he had entirely perverted the meaning of the Greek, we heard no more about the reward. He said he would give \$50 for a plain declaration of scripture showing that the soul or spirit was mortal. We took his own definition that the soul or spirit is the real man and then quoted Job 4:17, where Job says "Mortal man."

We are commanded to seek for immortality. Rom. 2:7, and may put it on at the resurrection. 1 Cor. 15:52-54.

The doctrine of inherent immortality originated with the serpent as we find him saying to Eve "Ye shall not surely die," Gen. 3:4, when God had told them they should "surely die." If they did not die, then God had told a falsehood. John recognizes this fact in 1 John 5:10-12 where he says that those who do not believe the record that God gave of his Son hath made God a liar. Verse 11. "And this is the record, that God hath given to us eternal life, and this life is in his Son." Verse 12. "He that hath the Son hath life; and he that hath not the Son of God hath not life." This plainly declares that any who claim eternal life by any means except in Christ make God a liar for that is the record that God hath given of his Son that in him we can have life. But the believer in the inherent immortality of the soul claims life for all mankind whether they believe in Christ or not.

My opponent did not attempt to answer the above. Why not believe God's word and let him stand true and the devil a liar, as Christ said that he was? W. M. HEALEY.

January 6, 1878.

Strange, Truly.

I HAVE before me a letter from a friend in which he says, "When the young man inquired of Jesus what he should do to obtain eternal life, he said, 'If thou wilt enter into life, keep the commandments. He saith unto him, Which? Is it not strange that Jesus did not enjoin him to keep the Sabbath day?'" To me it is stranger that a man that is neither

an idiot nor insane should quote the words, "keep the commandments," to prove that a part of them are abolished. And did Jesus repeat to the young man all the commandments of the decalogue that are now binding? If so, too many have been abolished to suit the creed of any Christian. Is it not strange that he did not tell the young man that he should have but one God, that he should make no image to worship, and that he should not take the name of God in vain? Is it not strange that this conversation should abolish the Sabbath and leave the other four commandments, not repeated, as binding as ever? Is it not strangest of all that men will venture to break the commandments which Jesus tells us to keep, and thus risk their eternal life, on the strength of arguments no better than this? R. F. COTTRELL.

New Tracts.

WE have now a supply of "God's Memorial," and "The Law and the Gospel," by Elder James White, in 16-page tracts, which should have a wide circulation. The matter is condensed, the style pointed, and the arguments unanswerable. These tracts are admirably adapted to missionary purposes. Price, \$2.00 per hundred. We have also a new 8-page tract, entitled "A Dialogue," being a scene at the tent in Danvers, Mass., by Elder D. M. Canright, which covers several points of Adventists faith in unique form. Price, \$1.00 per hundred.

Address, SIGNS OF THE TIMES, Oakland, Cal.

APPOINTMENTS.

PROVIDENCE permitting I will hold meetings with the churches in California as follows:—

WOODLAND, District Quarterly Meeting, January 12 and 13.

VACAVILLE, January 15 and 16.

OAKLAND, State Quarterly Meeting, January 19 and 20.

SACRAMENTO, Wednesday evening, January 23.

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

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

J. N. LOUGHBOROUGH.

State Quarterly Meeting.

THE business session of the State quarterly meeting at Oakland will be held evening after the Sabbath, January 19, at 6 o'clock. Preaching at Oakland Sabbath at 10:30 A. M., and Sunday evening, January 20, at 7:30. J. N. L.

San Francisco.

I WILL meet with the San Francisco church at their yearly business meeting, to be held on Sunday, January 20, at 10 A. M. It is hoped there will be a full attendance of all the members of the church; and that all will be there on time. J. N. L.

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2.00 EACH. R B Bayne 5-1, P M Partridge 5-1, L Potter 5-9, A N Allen 5-1, A Austin 5-1, Wm R Peterson 5-1, Lowry Smith 5-1, M H Randall 5-1, Lovina Skinner 5-1, A M Stanley 5-25, Martha P Burton 5-1, Mrs M J Horn 5-24, E A Gorham 5-1, Edwin Stafford 4-40, M A Dayton 5-1, S T Beardsley 5-1, Chas Parks 5-1, Eliza Hardin 5-1, Olhon Lovetruith 5-1, Maria West 5-1, N S Raymond 5-1, Catherine E Millard 5-1, B Robb 5-1, Mary Whallu 5-1, R Richardson 5-1, John Curtis 5-1, Mrs Abby L Frost 5-1, Mary A Higley 5-1, Mrs Jennie Clark 4-42, A Mason 5-1, Juan M Santa Ana 5-25.

\$1.50 EACH. Sarah Lingman 5-1, Peter Cranson 5-1, Thomas B Cranson 5-1, Mrs R G Hough 5-1, Charles Chrisman 5-2, Mrs N C Wheeler 5-1, Mrs Mahala Wilson 5-1, Mrs Annie Wartman 5-1, Mrs Mary Colvert 5-1, John Watkins 5-1, Mrs Mary Sowers 5-1, John Eaton 5-1, Sarah E Little 5-1, Sylvanus Griffin 5-1, Horatio Stafford 5-1, Theodore Butchel 5-1, W D Fowler 5-1, Ceylon Pike 5-1, Mary J Francis 5-1, Mrs Jennie Benn 5-1, C R Barlow 5-1, Eva Cason 5-1, Mrs A S Bartlett 4-25, Rebecca Freeman 5-1, Francis Doane 5-1, I A Lyman 5-1, P L McNair 5-1, Mr. E George 5-1, John B Moosette 5-1, David Prestidge 5-1, Judith Austin 5-2, J B Cooutz 5-1, W B Dana 5-1, W L Dana 5-1, Rev H A Sawtell 5-1.

MISCELLANEOUS. Ira S Hallack 75c 4-24, O A Hallack 75c 4-24, Mary E Conrad 75c 4-24, J F Phipps 75c 4-24, W W Boerstler 75c 4-24, James Lindsey 50c 4-16, T L James 75c 4-24, D A Goyer 75c 4-24, Wm E Raymond 75c 4-24, J V Leabo 75c 4-24, Mrs L A Bramhall (8 copies) \$12.00 5-1, Wm Evans (8 copies) 9.00 4-11, L Gould 1.00 4-30, Hattie Bolander 50c 4-19, Susan Willey 50c 4-19, Joseph Jellis 1.00 4-25, Oakland church (34 copies) 51.00 5-1, Lawrence Mower 75c 4-24, Miss Amelia Warren 50c 5-8, Mrs D A Dye 75c 4-24, Samuel Griffith 75c 4-24, John I Taylor 75c 4-24, John B Raymond 75c 4-24, Mrs Wm Barton 75c 4-24, George Tribble 75c 4-24, Dr Beach 50c 4-12, Miss K Moody 50c 4-12, Miss Mattie A Gardner 50c 4-12, Mr Ryland 50c 4-12, Mrs McKenzie 50c 4-12, Quitto Arguello 50c 4-12, Wm Pierce 75c 4-24, E D Morgan 75c 4-24, Geo Hough 75c 4-24, Lermond Kallech 50c 4-16, Sereno D Campbell (4 copies) 6.00 5-1, W H Hall (28 copies) 42.00 5-1.

California Conference Fund

Lafayette church \$5.00, Gilroy church 42.00.

Received on Account.

Cal T and M Society \$62.45.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.
Dictionary of Bible. \$1.75, post-paid.
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