

The Signs of the Times.

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

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The Signs of the Times

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The Holy Name of Jesus.

There are names we murmur softly,
Ever with the same pure joy,
Which no absence can embitter,
No more ardent love destroy—
Sainted names of sire and mother,
Sounding on the troubled soul
Like the angels' thrilling cadence
As we near the eternal goal.

There are names we utter sadly
As we gaze upon our dead,
Or with faithful love's devotion,
Scatter flowers above their head—
Names that sound like pealing anthems
From eternity's white shore,
Telling of the endless morrow,
Where we'll meet to part no more.

There are names we think of, never
Breathing their sad sound aloud,
Shrinking when some heedless stranger
Speaks them 'mid the thoughtless crowd—
Names that once, like heaven's sunshine,
Could the brightest joy impart,
But, like festering Upas shadows,
Darken now around the heart.

There's one Name replete with gladness,
Varied tho' our moods may be,
Gleaming like a glint of sunlight
O'er our passion's stormy sea,
Falling like a healing balsam
On the open wounds of grief,
Pouring o'er the earthworn spirit
Copious fountains of relief.

Who, when pressed neth care and sorrow
Heavier than man's strength could bear,
Did not call to thee for comfort
In a wild yet humble prayer?
Gentle when we meet with harshness,
Constant when all else depart,
Faithful when our friends deceive us,
Seeking nothing but our heart.

Name more dear than any other!
Joy all earthly joys above!
Beauty all earth's sons surpassing!
Love beyond all other love!
Wealth and beauty, joy and pleasure,
Endless bliss and deathless fame—
If we sigh for these they're hidden,
Jesus, in thy Holy Name!

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General Articles.

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THE MINISTRY OF PAUL.

BY MRS. E. G. WHITE.

THE Redeemer of the world does not sanction experience and exercise in religious matters independent of his organized and acknowledged church. Many have an idea that they are responsible to Christ alone for their light and experience, independent of his recognized followers on earth. But in the history of the conversion of Saul important principles are given us which we should ever bear in mind. He was brought directly into the presence of Christ. He was one whom Christ intended for a most important work, one who was to be "a chosen vessel" unto him; yet he does not personally impart to him the lessons of truth. He arrests his course and convicts him; but when asked by him, "What wilt thou have me to do?" the Saviour places him in connection with his church, and lets it direct him what to do.

Jesus is the friend of sinners; his heart is touched by their woe; he has all power, both in heaven and upon earth; but he respects the means which he has ordained for the enlightenment and salvation of men; he directs sinners to the church, which he has made a channel of light to the world.

Saul becomes a learner of the disciples. In the light of the law he sees himself a sin-

ner. He sees that Jesus, whom in his ignorance he had considered an impostor, is the author and foundation of the religion of God's people from the days of Adam; the finisher of the faith now so clear to his enlightened vision; the vindicator of the truth, and the fulfiller of the prophecies. He had regarded Jesus as making of none effect the law of God; but when his spiritual vision was touched by the finger of God, he learned that Christ was the originator of the entire Jewish system of sacrifices; that he came into the world for the express purpose of vindicating his Father's law; and that in his death the typical law had met its antitype. By the light of the moral law, which he had believed himself to be zealously keeping, Saul saw himself a sinner of sinners. He repented, that is, died to sin, became obedient to the law of God, had faith in Jesus Christ as his Saviour, was baptized, and preached Jesus as earnestly and zealously as he had once denounced him.

Saul was a learned teacher in Israel; but, while in the midst of his blind error and prejudice, Christ reveals himself to him, and then places him in communication with his church, which is the light of the world. In this case Ananias represents Christ, and also represents Christ's ministers upon earth, who are appointed to act in his stead. In Christ's stead, Ananias touches the eyes of Saul that they may receive sight. In Christ's stead, he places his hands upon him, and, praying in Christ's name, Saul receives the Holy Ghost. All is done in the name and by the authority of Christ; but the church is the channel of communication.

Paul was baptized by Ananias in the river of Damascus. He was then strengthened by food, and immediately began to preach Jesus to the believers in the city, the very ones whom he had set out from Jerusalem with the purpose of destroying. He also taught in the synagogues that Jesus who had been put to death was indeed the Son of God. His arguments from prophecy were so conclusive, and his efforts were so attended by the power of God, that the opposing Jews were confounded and unable to answer him. Paul's Rabbinical and Pharisaic education was now to be used to good account in preaching the gospel, and in sustaining the cause he had once used every effort to destroy.

The Jews were thoroughly surprised and confounded by the conversion of Paul. They were aware of his position at Jerusalem, and knew what was his principal errand to Damascus, and that he was armed with a commission from the high priest that authorized him to take the believers in Jesus, and to send them as prisoners to Jerusalem; yet now they beheld him preaching the gospel of Jesus, strengthening those who were already its disciples, and continually making new converts to the faith he had once so zealously opposed. Paul demonstrated to all who heard him that his change of faith was not from impulse nor fanaticism, but was brought about by overwhelming evidence.

As he labored in the synagogues his faith grew stronger; his zeal in maintaining that Jesus was the Son of God increased, in the face of the fierce opposition of the Jews. He could not remain long in Damascus, for after the Jews had recovered from their surprise at his wonderful conversion and subsequent labors, they turned resolutely from the overwhelming evidence thus brought to bear in favor of the doctrine of Christ. Their astonishment at the conversion of Paul was changed into an intense hatred of him like unto that which they had manifested against Jesus.

Paul's life was in peril, and he received a commission from God to leave Damascus for a time. He went into Arabia; and there, in comparative solitude, he had ample opportunity for communion with God, and for contemplation. He wished to be alone with God, to search his own heart, to deepen his repentance, and to prepare himself by prayer and study to engage in a work which appeared to him too great and too important for him to undertake. He was an apostle, not chosen of men, but chosen of God, and his work was plainly stated to be among the Gentiles.

While in Arabia he did not communicate

with the apostles; he sought God earnestly with all his heart, determining not to rest till he knew for a certainty that his repentance was accepted, and his great sin pardoned. He would not give up the conflict until he had the assurance that Jesus would be with him in his coming ministry. He was ever to carry about with him in the body the marks of Christ's glory, in his eyes, which had been blinded by the heavenly light, and he desired also to bear with him constantly the assurance of Christ's sustaining grace. Paul came in close connection with heaven, and Jesus communed with him, and established him in his faith, bestowing upon him his wisdom and grace.

Paul now returned to Damascus, and preached boldly in the name of Jesus. The Jews could not withstand the wisdom of his arguments, and they therefore counseled together to silence his voice by force—the only argument left to a sinking cause. They decided to assassinate him. The apostle was made acquainted with their purpose. The gates of the city were vigilantly guarded day and night, to cut off his escape. The anxiety of the disciples drew them to God in prayer; there was little sleeping among them, as they were busy in devising ways and means for the escape of the chosen apostle. Finally they conceived a plan by which he was let down from a window, and lowered over the wall in a basket at night. In this humiliating manner Paul made his escape from Damascus.

He now proceeded to Jerusalem, wishing to become acquainted with the apostles there, and especially with Peter. He was very anxious to meet the Galilean fisherman who had lived, and prayed, and conversed with Christ upon earth. It was with a yearning heart that he desired to meet the chief of apostles. As Paul entered Jerusalem, he regarded with changed views the city and the temple. He now knew that the retributive judgment of God was hanging over them.

The grief and anger of the Jews because of the conversion of Paul knew no bounds. But he was firm as a rock, and flattered himself that when he related his wonderful experience to his friends, they would change their faith as he had done, and believe on Jesus. He had been strictly conscientious in his opposition to Christ and his followers, and when he was arrested and convicted of his sin, he immediately forsook his evil ways, and professed the faith of Jesus. He now fully believed that when his friends and former associates heard the circumstances of his marvelous conversion, and saw how changed he was from the proud Pharisee who persecuted and delivered unto death those who believed in Jesus as the Son of God, they would also become convicted of their error, and join the ranks of the believers.

He attempted to join himself to his brethren, the disciples; but great was his grief and disappointment when he found that they would not receive him as one of their number. They remembered his former persecutions, and suspected him of acting a part to deceive and destroy them. True, they had heard of his wonderful conversion, but as he had immediately retired into Arabia, and they had heard nothing definite of him farther, they had not credited the rumor of his great change.

Barnabas, who had liberally contributed his money to sustain the cause of Christ, and to relieve the necessities of the poor, had been acquainted with Paul when he opposed the believers. He now came forward and renewed that acquaintance, heard the testimony of Paul in regard to his miraculous conversion, and his experience from that time. He fully believed and received Paul, took him by the hand and led him into the presence of the apostles. He related his experience which he had just heard—that Jesus had personally appeared to Paul while on his way to Damascus; that he had talked with him; that Paul had recovered his sight in answer to the prayers of Ananias, and had afterward maintained in the synagogues of the city that Jesus was the Son of God.

The apostles no longer hesitated; they could not withstand God. Peter and James, who at that time were the only apostles in

Jerusalem, gave the right hand of fellowship to the once fierce persecutor of their faith; and he was now as much beloved and respected as he had formerly been feared and avoided. Here the two grand characters of the new faith met—Peter, one of the chosen companions of Christ while he was upon earth, and Paul, a Pharisee, who, since the ascension of Jesus, met him face to face, and had talked with him, and had also seen him in vision, and the nature of his work in heaven.

This first interview was of great consequence to both these apostles, but it was of short duration, for Paul was eager to get about his Master's business. Soon the voice which had so earnestly disputed with Stephen was heard in the same synagogue fearlessly proclaiming that Jesus was the Son of God—advocating the same cause that Stephen had died to vindicate. He related his own wonderful experience, and with a heart filled with yearning for his brethren and former associates, presented the evidences from prophecy, as Stephen had done, that Jesus, who had been crucified, was the Son of God.

But Paul had miscalculated the spirit of his Jewish brethren. The same fury that had burst forth upon Stephen was visited upon himself. He saw that he must separate from his brethren, and sorrow filled his heart. He would willingly have yielded up his life, if by that means they might have been brought to a knowledge of the truth. The Jews began to lay plans to take his life, and the disciples urged him to leave Jerusalem; but he lingered, unwilling to leave the place, and anxious to labor a little longer for his Jewish brethren. He had taken so active a part in the martyrdom of Stephen that he was deeply anxious to wipe out the stain by boldly vindicating the truth which had cost Stephen his life. It looked to him like cowardice to flee from Jerusalem.

While Paul, braving all the consequences of such a step, was praying earnestly to God in the temple, the Saviour appeared to him in vision, saying, "Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Paul even then hesitated to leave Jerusalem without convincing the obstinate Jews of the truth of his faith; he thought that, even if his life should be sacrificed for the truth, it would not more than settle the fearful account which he held against himself for the death of Stephen. He answered, "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him." But the reply was more decided than before: "Depart; for I will send thee far hence unto the Gentiles."

When the brethren learned of the vision of Paul, and the care which God had over him, their anxiety on his behalf was increased; for they realized that he was indeed a chosen vessel of the Lord to bear the truth to the Gentiles. They hastened his secret escape from Jerusalem, for fear of his assassination by the Jews. The departure of Paul suspended for a time the violent opposition of the Jews, and the church had a period of rest, in which many were added to the number of believers.

Strong Believers.

LUTHER was a tower of strength because his whole trust was in the Lord. Baxter was a burning flame because he lived hard by the mercy-seat, whereon the glory dwelt between the cherubim. Whitefield was "the voice of one crying in the wilderness" because, like John, his cry was, "Behold the Lamb of God!" Chalmers foamed like a cataract because the deep rapids came rushing down upon him from the everlasting mountains. Hall's words were molten in the furnace where his faith was tried with fire. These were great preachers because they were strong believers; and they were strong because they loved the truth, kept their hearts with all diligence, and walked in the light of heaven. There is no age in which such preachers would not have power.—*Eclectic Review.*

When Was the Bible Written?

CHRISTIANS claim that the New Testament was written about eighteen hundred years ago, by the disciples of Jesus Christ, who were personally acquainted with him; and that the Old Testament was written in Hebrew by the Jews several hundred years before that time. While infidels do not pretend seriously to dispute this, they often put on a look of great wisdom, and raise many doubts concerning it. They say, "Who knows that this is so? Where is the proof of it?" Some suggest that King James was the one who first collected the books of the Bible; others say that Constantine did it, while others say that there is nothing certain about it anyway. But it will be noticed that the wisest of them never dare argue the question with another; they never pretend to show who did write these books, nor just when they were written. We might leave the question right here, and demand of them to prove that these books were not written at the time and by the persons claimed by Christians. But we should have to wait forever. They will never attempt it.

We shall now show the reader that there is most overwhelming testimony conclusively proving that the Bible was written at the time claimed by Christians, and by the very men claimed by them to have written it. Our motto is, one thing at a time, and the nearest one first. We will begin then, with an undeniable fact:—

The Bible exists to-day. It lies upon our tables; it is read in our Sabbath-schools, and is preached from every week in thousands of pulpits. You can buy it in any book-store throughout the world. Who will deny these facts? No one. But further, the Bible not only exists to-day in the English language, but it is translated into over two hundred and fifty different languages, including all the great languages of the world. But more than that, all the great, leading civilized nations of this age not only receive it as the word of God, but have largely founded their laws upon its teaching. This is true of the United States, of England, of Germany, of France, of Russia, etc. There are about four hundred million people to-day who receive and believe this book. "Is there any other book so generally read, so greatly beloved, so zealously photographed, so widely diffused, so uniform in its results, and so powerful and blessed in its influences? Do you know any? If you cannot name any book which in these respects equals the Bible, then it stands out clear and distinct, and separate from all other authorship; and with an increased emphasis comes our question: *Who wrote it?*" *Fables of Infidelity*, p. 82.

Reader, is it not worth our while to carefully inquire where such a wonderful book as this came from? Let us go back a little farther in the history of the world. John Wesley, of whom everybody has heard as being a strong believer in this book, and a great Christian preacher, lived about one hundred years ago. Did he not make the Bible? No; because his father had it when he was a child, and out of it his mother taught him when he sat upon her knee. Wesley was the father of the Methodist church, but the Episcopal church existed two hundred years before John Wesley's time, and it had the very Bible which Wesley used. So we must go still farther back to find its origin.

Going back, then, about three hundred years, to the time of King James, of England, we find that by his authority some forty-seven learned men were selected to translate the Bible into English. This reminds me that I have heard infidels state that King James was the man who first had the books of the Bible collected into one book and translated into English. Any intelligent reader would laugh at such a foolish claim. See how easily its absurdity can be shown. This same Bible was translated into the English language back, far back, of that, by Wycliffe, more than three hundred years before King James' time. So King James was not the author of the Bible, nor the one who first collected its books or translated it into English.

Some three hundred and fifty years ago, Martin Luther translated that same Bible into the German language. Luther found it printed in the Latin language, and it was by the reading of this book that he was converted to God. Nor was it a rare or new volume in Luther's day. Far from it. At that period it was scattered nearly all over the known world, and was implicitly believed by the leading civilized nations of the earth, as it is to-day. There were many millions of Catholics, and they all received it; and so there were millions of Greeks, who received it. Besides this, it was translated into scores of different languages, and circulated in many lands.

Ancient Manuscripts of the Bible. Another

proof that the Bible was written many hundred years ago is found in the fact that we now "have nine hundred and seventy-two entire manuscripts of the different volumes of the Greek Testament, of which forty-seven are more than one thousand years old." *Hist. of the Books of the Bible, by Prof. Stowe, p. 63.* Among these is the Alexandrian manuscript, written about A. D. 325; the Vatican manuscript, written about A. D. 300; the Sinaitic manuscript, written at least as early as either of the other two; the Ephraim manuscript, about A. D. 350; and the Beza manuscript, written about A. D. 490.

"Here, then, we have accessible to us five manuscript copies of the Greek Testament, the most recent more than twelve hundred years old, and the most ancient reaching to an age of fifteen centuries. The proudest and most costly architectural structures of men have within that period either crumbled and moldered away, or become obsolete and unfit for their original use, though built of the most solid materials and put together with the utmost care; while we of this age can read the same fragile page of books which were in the hands of men forty-five or fifty generations before us." *Hist. of the Books of the Bible, by Prof. Stowe, p. 78.*

"It is about two hundred years from the death of the apostle John to the first full manuscript we have of the whole New Testament, though we have fragments and quotations from the very earliest periods, from the time of the apostle John himself." *Ibid. p. 61.* It is absolutely certain, then, that the very last of the books of the Bible were written, and in general circulation, and were read throughout all the churches, as early as fifteen hundred years ago.

This takes us back to the middle of the fourth century, or to A. D. 350. Here we might quote numerous celebrated authors of that very period, who not only mentioned the Bible, and quoted copiously from it, but wrote commentaries upon it. Thus did the celebrated scholar Jerome, who was born A. D. 330 and died A. D. 420, one of the most learned of the church fathers, particularly in everything pertaining to the Bible. His greatest work was the revision of the common Latin translation of the Bible, called the Vulgate. Besides this he wrote prefaces for the several books of Scripture, containing all that could be ascertained concerning the authors, times of writing, etc. He dwelt a long time in Palestine, the very place where Jesus and the apostles lived and taught. He gives a catalogue of the books of the New Testament in which he mentions the same books which we now have. The old Bible, then, was not new at that date.

Passing over many witnesses which we might introduce, let us go back a little farther, to another important era, to the Council of Nice, A. D. 325. This is one of the most noted eras in the history of the church or of the world. It was just the time when the paganism of the Roman empire gave way before the triumphant progress of Christianity, after a struggle of three hundred years. Constantine, the Roman emperor, had publicly indorsed Christianity just previous to this epoch. A great council of bishops, priests, and leading ministers of the world, was convened at Nice. Three hundred and eighteen bishops of all nations, from Spain to Persia, were gathered here. The Emperor Constantine presided in person. Many days were spent in earnestly discussing the doctrine of the trinity, and other matters pertaining to Christianity. The list of the books of the Bible was carefully re-examined by this council, and again published to the world. "Ah," says the infidel, "that is probably the time the Bible was made. Here is the origin of Christianity, or at least this is the council which decided what books should be received as Scripture, and what should not." But there is not a word of truth in either of these assertions. Let us look at the facts:—

"There did exist then, undeniably, in the year 325, large numbers of Christian churches in the Roman empire, sufficiently numerous to make it politic, in the opinion of infidels, for a candidate for the empire to profess Christianity; sufficiently powerful to secure his success, notwithstanding the desperate struggles of the heathen party; and sufficiently religious, or, if you like, superstitious, to make it politic for an emperor and his politicians to give up the senate, the court, the camp, the chase, the theater, and weary themselves with long prayers and longer speeches of preachers about Bible religion. Now that is certainly a remarkable fact, and all the more remarkable if we now inquire, How came it so? for these men, preachers, prince, and people, were brought up to worship Jupiter and the thirty thousand gods of Olympus, after the heathen fashion, and leave the care of religion to heathen priests, who never

troubled their heads about books or doctrines after they had offered their sacrifices. In all the records of the world, there is no instance of a general council of heathen priests to settle the religion of their people. How happens it, then, that the human race has of a sudden waked up to such a strange sense of the folly of idolatry and the value of religion? The Council of Nice and the Emperor Constantine and his counselors making a Bible, is a proof of a wonderful revolution in the world's religion—a phenomenon far more surprising than if the Secretary of State, and the Senate, and the President should leave the Capitol and post off to Boston, to attend the meetings of a Methodist Conference assembled to make a hymn book. Now, what is the cause of this remarkable conversion of prince, priests, and people? How did they all get religion? How did they get it so suddenly? How did they get so much of it?

"The infidel gives no answer, except to tell us that the austerity, purity, and zeal of the first Christians, their good discipline, their belief in the resurrection of the body, and the general judgment, and their persuasion that Christ and his apostles wrought miracles, had made a great many converts. [Gibbon.] This is just as if I inquired how a great fire originated, and you should tell me that it burned fast because it was very hot. What I want to know is, how it happened that these licentious Greeks, and Romans, and Asiatics became austere and pure,—how these frivolous philosophers suddenly became so zealous about religion,—what implanted the belief of the resurrection of the body, and the judgment to come, in the skeptical minds of these heathen scoffers—and how did the pagans of Italy, Egypt, Spain, Germany, Britian, come to believe in the miracles of one who lived hundreds of years before, and thousands of miles away, or to care a straw whether the written accounts of them were true or false? According to the infidel account, the Council of Nice and the Emperor Constantine's Bible-making is a most extraordinary business—a phenomenon without any natural cause, and they will allow no supernatural—agreater miracle than any recorded in the Bible.

"If we inquire, however, of the parties attending that council, what the state of the case is, we shall learn that they believed—whether truly or erroneously we are not now inquiring, but they believed—that a teacher sent from God had appeared in Palestine two hundred and ninety years before, and had taught this religion which they had embraced." *Fables of Infidelity, pp. 87, 88.*

But a difference of opinion had grown up as to the exact nature of this teacher in whom they believed; whether he were an angel from heaven, or God himself. They assembled to discuss this solemn question, and "through the whole of the discussions, both sides appealed to the writings of the apostles, as being then well known, and of unquestioned authority with every one who held the Christian name. These facts, being utterly indisputable, are acknowledged by all persons, infidel or Christian, at all acquainted with history."

"Here, then, we have the books of the New Testament at the Council of Nice well known to the whole world; and the council, so far from giving any authority to them, bowing to theirs—both Arian and Orthodox, with one consent acknowledging that the whole Christian world received them as the writings of the apostles of Christ. There were venerable men of fourscore and ten at that council; if these books had been first introduced in their lifetime, they must have known it. There were men there whose parents had heard the Scriptures read in church from their childhood, and so could not be imposed upon with a new Bible. The New Testament could not be less than three generations old, else one or other of the disputants would have exposed the novelty of its introduction from his own information. The Council of Nice, then, did not make the New Testament. It was a book well known, ancient, and of undoubted authority among all Christians, ages before that council. *The existence of New Testament Scriptures, then, ages before the Council of Nice, is a great fact.*"—*Fables, pp. 89, 90.*

We will have more to say on this point hereafter. D. M. CANRIGHT.
Dunkirk, O., December 5.

As every thread of gold is valuable, so is every minute of time; and as it would be great folly to shoe horses (as the Roman Emperor Nero did) with gold, so it is to spend time in trifles.

SOME men make a great flourish about always doing what they believe to be right; but always manage to believe that is right which is for their own interest.

Historical Notes on the Prophecies.

(Concluded.)

"HENRY, with abject submission, now resolved to seek the forgiveness of the pope in Rome. In midwinter, accompanied by his wife, his infant son, and one faithful attendant, having scarcely sufficient money to pay the expenses of his travel, he set out to cross the Alps and throw himself at Gregory's feet. Never was there a more miserable journey. The winter was unusually severe, and great quantities of snow filled up the Alpine passes. The slippery surface was not hard enough to bear the weight of the travelers, and even the most experienced mountaineers trembled at the dangers of the passage. Yet the imperial party pressed on; the king must reach Italy, or his crown was lost forever. When, after much toil and suffering, they reached the summit of the pass, the danger was increased. A vast precipice of ice spread before them so slippery and smooth that he who entered upon it could scarcely avoid being hurled into the depths below. Yet there was no leisure for hesitation. The queen and her infant son wrapped in the skins of oxen and drawn down as if in a sled; the king, creeping on his hands and knees, clung to the shoulders of the guides, and thus, half sliding, and sometimes rolling down the steeper declivities, they reached the plain unharmed.

"Gregory, meanwhile, doubtful at first of Henry's real design, had taken refuge in the Castle of Canossa, the mountain stronghold of his unchanging friend and ally, the great Countess Matilda. * * * * *

"To Canossa came Henry, the fallen emperor, seeking permission to cast himself at his enemy's feet. On a bitter winter morning, when the ground was covered deep with snow, he approached the castle gate, and was admitted within the first of the three walls that sheltered Gregory and Matilda. Clothed in a thin white linen dress, the garb of a penitent, his feet bare, his head uncovered, the king awaited all day, in the outer court, the opening of the gate which should admit him to the presence of Gregory. But the relentless pope let him shiver in the cold. A second and a third day Henry stood as a suppliant before the castle gate, and, hungry, chilled, disheartened, besought admission, but in vain. The spectators who witnessed his humiliation were touched with compassion, and every heart but that of Gregory softened toward the penitent king. At length Henry was admitted to the presence of the compassionate Matilda, fell on his knees before her, and besought her merciful interference. Gregory yielded to her prayers, and the pope and his rightful lord, whom he had subjugated, met at a remarkable interview. Tall, majestic in figure, his feet bare, and still clad in penitential garb, the haughty Henry bowed in terror and contrition before the small and feeble gray-haired old man who had made kings the servants of the church.

"Henry subscribed to every condition the pope interposed; obedience to ecclesiastical law, perfect submission to the pope, even the abandonment of his kingdom should such be Gregory's will. On these terms he was absolved, and with downcast eyes and broken spirit returned to meet the almost contemptuous glances of his German or Lombard chiefs. * * * * *

"No sooner had Henry left Canossa than he seemed suddenly to recover from that strange moral and mental prostration into which his adversary's spiritual arts had thrown him. He was once more a king. He inveighed in bitter terms against the harshness and pride of Gregory; his Lombard chiefs gathered around him and stimulated him to vengeance, while Matilda hurried the pope back again, fearful for his life, to the impregnable walls of Canossa."

Hildebrand, just before his death, "gave a general absolution to the human race, excepting only Henry and his rival pope. He died May 25, 1085, having bequeathed to his successors the principle that the Bishop of Rome was the supreme power of the earth."

"The idea was never lost to his successors, . . . but its full development is chiefly to be traced in the character of Innocent III. Of all the bishops of Rome, Innocent approached nearest to the completion of Gregory's grand idea. He was the true universal bishop, deposing kings, trampling upon nations, crushing out heresy with fire and sword, relentless to his enemies, terrible to his friends—the incarnation of spiritual despotism and pride. In the year 1198, at the age of thirty-seven, in the full strength of manhood, Innocent ascended the papal throne. . . . Yet his ruthless policy filled Europe with bloodshed and woe. He interfered in the affairs of Germany, and for ten years, with but short intervals of truce, that un-

happy land was rent with civil discord. He deposed his enemy the Emperor Otho, and placed Frederic II., half infidel, half Saracen, the last of the Habenstein, on the German throne. He ruled over Rome and Italy with an iron hand. But it was in France and England that the despotic power of the church was felt in its utmost rigor, and both these mighty kingdoms were reduced to abject submission to the will of the astute Italian.

And now we may turn our attention with curious interest to a contest between Innocent III. and Philip Augustus of France, no less remarkable than that between Hildebrand and Henry. He continues:—

"France, in the year 1200, was ruled by the firm hand of the licentious, self-willed, but vigorous Philip Augustus. Philip, after the death of his first wife, Isabella of Hainault, had resolved upon a second marriage. He had heard of the rare beauty, the long bright hair, the gentle manners of Ingelburga, sister to the king of Denmark, and he sent to demand her hand. The Dane consented, the fair princess set sail for France, unconscious of the long succession of sorrows that awaited her in that southern land. The nuptials were celebrated, the queen was crowned; but from that moment Philip brunk from his bride with shuddering horror. No one could tell the cause, nor did the king ever reveal it. Some said that he was under the influence of a demon, some, that he was bewitched. Yet certain it is that he turned pale and shuddered at the very sight of the gentle and beautiful Ingelburga, that he hated her with intense vigor, and that he sacrificed the peace of his kingdom, the welfare of his people, and very nearly his crown itself, rather than acknowledge as his wife the woman who was to him all gentleness and love. At all hazards he resolved to obtain a divorce, and the obsequious clergy of France soon gratified his wishes in this respect, upon the pretense that the ill-assorted pair were within a degree of consanguinity limited by the church. The marriage was declared dissolved. When the news of her humiliation was brought to the unhappy stranger-queen, she cried out, her broken language, 'Wicked, wicked France! Rome, Rome!' Philip, having thus relieved himself forever, as he no doubt supposed, of his Danish wife, began to look out for her successor. Three noble ladies of France, however, refused his offers, distasteful of his fickle affections; a fourth, Agnes, daughter of the Duke of Meran, was brave and courageous, and was rewarded by a most unusual constancy. To the fair Agnes, Philip gave his heart, his hand, his kingdom. Her love for her rose almost to madness. Her he bore the anathemas of the church, the hatred of his people, the murmurs of his nobles, the triumph of his foes. . . . Misery, however, was the fate of the rival queen. Ingelburga, in her distress, had fled to Rome; her brother, the king of Denmark, pressed her claim upon the pope; Philip, enraged at her obstinacy, ordered her with singular cruelty. She was removed from convent to convent, from castle to castle, to induce her to abandon her apostasy; her prayers and her entreaties were treated with cold neglect, and she who was destined to be queen of France was the most wretched woman in the land.

There was now at last to find a champion and protector. Innocent, soon after his coronation, resolved to interfere in the affair, to build up the grandeur of his see upon the misfortunes of two unhappy wives and a wretched king. . . . The pope sent a legate to France with a command to Philip to put the beautiful Agnes, and receive back the Danish Dane. If he did not comply with the orders of his spiritual father within thirty days, France was to be laid under an interdict, the sin of the sovereign was to be imputed upon his unoffending people. Philip, rather than intimidated, treated Innocent's message with contempt; the thirty days expired, and the fatal sentence was pronounced. For the first time in the annals of the church it ventured to inflict a spiritual censure upon a whole nation; for the effect of the interdict was to close the gates of heaven to the living. All over gay and prosperous France rested a sudden gloom. The churches were deserted, and the worshippers driven from the doors; the rites of religion ceased; the feasts were celebrated in the churchyards; the bodies of the dead were refused burial in consecrated ground, and flung out to rot in the corrupted air; baptism and the sacraments were the only services left; the voice of prayer and praise ceased to be heard; and the French with lament found themselves condemned to a life of woe for the sin of Philip and fair Agnes of Meran.

The punishment seemed no doubt irradicable, and seemed even to the clouded

intellect of that half-savage age; but it was no less effectual. Philip sought to prevent the enforcement of the interdict by punishing the clergy who obeyed it; and he swore he would lose half his kingdom rather than part with Agnes. But Innocent enforced the obedience of the priests. France grew mutinous under its spiritual sufferings, and the king was forced to submit. 'I will turn Mohammedan,' he cried, in his rage. 'Happy Mohammedan, who has no pope above him.' Agnes, too, wrote a touching letter to the pope, in which she said she cared not for the crown; it was on the husband that she had set her love. 'Part me not from him.' But Innocent never relented. Agnes was torn from her husband and her love, and was confined in a lonely castle in Normandy, where she was seen at times wandering upon the battlements with wild gesture and disheveled hair, her face wan and pale, her eyes streaming with tears; and then was seen no more. Nor was Ingelburga more happy. She was conducted, indeed, by a train of Italian priests to the arms of her loathing husband, and, whether witch or woman, Philip was forced to receive her publicly as his wife. France rejoiced, for the interdict was removed; a clang of bells announced the return of spiritual peace; the curtains were withdrawn from crucifixes and images; the church doors flew open; and a glad throng of worshippers poured into the holy buildings, from which for seven months they had been rigidly excluded. Yet the change brought little joy to the queen of France.

"The pope next turned his spiritual arms against England, and soon reduced that powerful and independent kingdom to the condition of a vassal of the Roman see. John, the wickedest and the basest of English kings, now sat on the throne. His life had been stained by almost every form of licentiousness and crime; he had murdered his nephew, Arthur, and usurped his crown; he had shrunk from no enormity, and his subjects looked upon him with horror and disgust; Philip had torn from him all his continental possessions, and his cowardice had been as conspicuous as his vices. Yet John had ever remained the favorite son of the church, and Innocent would still have continued his ally and his friend had not a sudden quarrel made them, for the moment, the bitterest of foes. It would be impossible for us to review the full particulars of this memorable affair. It is sufficient to say that Innocent claimed the right of controlling the election of the archbishops of Canterbury, and that John resisted his pretension. The pope employed the instrument which had been so effectual against France; in 1208 England was laid under an interdict, and for four years beheld its churches closed, its dead cast out into unconsecrated ground, and its whole religious life crushed beneath a fatal malediction. Yet John resisted the clerical assailant with more pertinacity than Philip, and even endured the final penalty of excommunication, and it was not until Innocent had bestowed England upon Philip, and that king had prepared a considerable army to invade his new dominions, that John's courage shrunk. Full of hatred for the pope and for religion, it is said that he had resolved to become a Mohammedan, and sent ambassadors to the caliph of Spain and Africa offering to embrace the faith of the Koran in return for material aid; and it is further related that the cultivated Mohammedans rejected with contempt the advances of the Christian renegade. So low, indeed, was sunk the moral dignity of Christianity under the papal rule, so oppressive was that power, that of the three great potentates of christendom at this period, Frederic II. was suspected of preferring the Koran to the Bible, and both Philip Augustus and John are believed to have entertained the desire of adopting the tenets of the Arabian impostor; and all three were no doubt objects of polished scorn to the cultivated Arabs of Bagdad and Cordova." *Historical Studies, article, Bishops of Rome.*

We could give more of these sketches but they are too long to quote, and it is impossible to abridge them. However these will serve to show how perfectly the prophecy is fulfilled in that power. And he never could have succeeded in exalting himself to that place where he ruled with such absolute sway, and sunk all Europe to such a fearful depth of superstitious dread, had it not been that "he cast down the truth [the word of God, the Bible] to the ground." Dan. 8:12; John 17:17. For as "the entrance of God's word giveth light," Psalms 119:130, so the taking of it away caused this horror of great darkness that enveloped Europe for ages. It was during these long weary years that, as we learn from the same work, "no layman was permitted to possess a Bible." "He who read his Bible was to be burned. To

read or study the Scriptures was the deadliest of crimes." *Id. Art. Loyola and the Jesuits.* "For many centuries the Scriptures had been hidden in a dead language, guarded by the anathemas of the priests from the public eye, and so costly in manuscript form as to be accessible only to the wealthy. A Bible cost as much as a landed estate; the greatest universities, the richest monasteries, could scarcely purchase a single copy." *Id. Art. The Huguenots.*

At last Luther arose, seized a Bible, and through the powerful aid of the printing press he flooded Europe with its glorious rays. The entrance of thy words, O Lord, did give light, and by this light the kings, the nations, saw the horrible monster, the well-favored harlot, that had "deluged Europe and Asia with blood," and turned with fury against her "to make her desolate and naked, to eat her flesh and burn her with fire." Rev. 17:16, 17. The judgment sat, they took away his dominion to consume and destroy it unto the end, Dan. 7:26, and here we give his and her lament through one of his cardinals (Manning): "What do you see at present? The vicar of Christ has gloriously ruled the church for thirty years, during which time he has been the prey of all the anti-Christian and anti-social revolutions of the period, and even now is morally a prisoner in his palace. He has been despoiled of all his temporalities. He has no army, no lands, no territory." These words I clipped from the *Catholic Sentinel* of Portland, Oregon, in the month of October or November, 1877.

The following is from the *Christian Union*: "Hardly had the Ecumenical Council [of 1870] separated when the whole structure of his [Pius IX.] temporal power crumbled into dust beneath his feet. Other losses followed fast. In France his most Catholic majesty, Louis Napoleon, was overthrown by heretics. In Italy the church property was sold by the crown. The monasteries were closed by law. The brotherhoods were dispersed. In Austria, that faithful son of the church, Francis Joseph, formed an alliance with the excommunicated Victor Emanuel and the heretic Wilhelm against the Ultramontanes, with the pope at their head. In Germany not only is the crown arrayed against the crozier, but the holy church itself is rent in twain."

Rev. 17:6: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

"The Roman bishops have deluged Europe and Asia with blood." *Dec. and Fall, Chap. 45, Sec. 22.*

Dan. 7:21, and Rev. 13:6: "I beheld and the same horn made war with the saints and prevailed against them." "And he shall wear out the saints of the Most High." Dan. 7:25.

"The popes had succeeded in subjecting kings and emperors; they now employed them in crushing the people. Innocent III. excited Philip of France to a fierce crusade against the Albigenes of the south; amidst a general massacre of men, women, and children, the gentle sect *sunk, never to appear again.* Dominic invented, or enlarged, the Inquisition; and soon in every land the spectacle of blazing heretics and tortured saints delighted the eyes of the Romish clergy. Over the rebellious kings the popes had held the menace of interdict, excommunication, or deposition; to the people they offered only submission or death. The Inquisition was their remedy for the apostatic heresies of Germany, England, Spain—a simple cure for dissent or reform. It seemed effectual. The Albigenes were extirpated. In the cities of Italy the Waldenses ceased to be known. Lollardism concealed itself in England; the Scriptural Christians of every land who refused to worship images or adore the virgin disappeared from sight; the supremacy of Rome was assured over all Western Europe.

"Yet one blot remained on the fair fame of the seemingly united christendom. Within the limits of Italy itself a people existed to whom the mass was still a vain idolatry, the real presence a papal fable; who had resisted with vigor every innovation, and whose simple rites and ancient faith were older than the papacy itself. . . . But in the fifteenth century the popes and the inquisitors turned their malignant eyes upon the simple Piedmontese, and prepared to exterminate with fire and sword the Alpine church.

"And now began a war of four centuries, the most remarkable in the annals of Europe. On the one side stood the people of the valleys—poor, humble, few. Driven to resistance by their pitiless foes, they took up arms with reluctance; they fought only for safety; they wept over the fallen. For four centuries a crusade almost incessant went on against the secluded valleys. Often the papal legions, led by the inquisitors, swept over the gentle landscape of Lucerna, and drove

the people from the blazing villages to hide in caves on the mountains, and almost browse with the chamois on the wild herbage of the wintry rocks. Yet the unflinching people still refused to give up their faith. . . . The Psalms of David, chanted in the plaintive melodies of the Vaudois (Waldenses), echoed far above the scenes of rapine and carnage of the desolate valleys; the apostolic church lived indestructible, the coronal of some heaven-piercing Alp.

"They clung to their mountains, their moral purity, and their faith. Generation after generation, fiercely tried, hardly tempted, never wavered in their resolve. The war of four centuries for liberty of conscience, for freedom to worship God, was accepted by the youthful Vaudois as their noblest inheritance.

"Pope Innocent VIII., a man of rare benevolence, according to the Romish writers, and a devoted lover of Christian union, resolved (1487) to adorn his reign by a complete extinction of the Vaudois heresy. He issued a call summoning all faithful kings, princes, rulers, to a crusade against the children of the valleys. . . . Still the perpetual persecution went on."

In September, 1560, Pope Pius IV. sat on the papal throne and, "Innumerable martyrdoms now filled the valleys with perpetual horror. It is impossible to describe, it is almost inhuman to remember, the atrocities of the papal persecutors. Neither sex nor age, innocence, beauty nor youth, softened their impassive hearts. . . . The papal troops entered the valleys, roused by the priests and Jesuits to an unparalleled madness. Such cruelties, such crime, have never before or since been perpetrated upon the earth; the French revolution offers but a faint comparison; the tortures of Diocletian or Decius may approach their reality. The gentle, intelligent, and cultivated Vaudois fell into the power of a band of demons. Their chief rage was directed against women and children. The babe was torn from the mother's breast and cast into the blazing fires; the mother was impaled, and left to die in unpitied agony. Often husband and wife were bound together and burned in the same pyre; often accomplished matrons, educated in refinement and ease, were hacked to pieces by papal soldiers, and their headless trunks left unburied in the snow. A general search was made for Vaudois. Every cave was entered, every crag visited, where there was no danger of resistance; every forest was carefully explored. When any were found, whether young or old, they were chased from their hiding-places over the snowy hills, and thrown from steep crags into the deep ravines below. No cliff but had its martyr; no hill on which had not blazed the persecutor's fire. In Leger's history, printed in 1669, are preserved rude but vigorous engravings of the malignant tortures inflicted by the papal soldiers upon his countrymen. There, in the Alpine solitudes, amidst the snow-clad summits of the wintry hills, are seen the dying matron; the tortured child; the persecutor chasing his victims over the icy fields; the virgin snows covered with the blood of fated innocence; the terrified people climbing higher and higher up the tallest Alps, glad to dwell with the eagle and the chamois, above the rage of persecuting man. "The pope applauded; the Duke of Savoy rejoiced in the massacres of the valleys. The Jesuits chanted their thanksgiving in the ruined villages. The Capuchins restored their convent. The church of Rome ruled over the blood-stained waste. * * * *"

"There was now no more hope for the Vaudois. From 1655 to 1685, they suffered all the ignominies and all the cruelties that could be inflicted by the malevolent priests.

"At last in 1685 came that fatal period so long anticipated with triumph by the Jesuits of Turin, when the voice of Christian prayer and praise was no longer heard in the valleys. The wonderful people had survived for six centuries the enmity of the papacy; but now the Alpine church seemed blotted from existence. . . . A dreadful punishment now fell upon them. The papal soldiers swept through the valleys, made prisoners of nearly the whole population, and carried them away to the dungeons of Turin. Fourteen thousand persons were shut up in close confinement. The consequences were such as might have touched the hearts of Diocletian and Decius, but to the Jesuits and to Rome they were only a source of insane joy. . . . Diseases raged among them; a pestilence came; and of the fourteen thousand saints, the followers of Christ, only three thousand came, emaciated and pale, from their noisome dungeons. Eleven thousand had died to satisfy the malice of Rome.

"In the fearful winter of 1686-87, when the Rhone was frozen to its bed and the Alps

(Concluded on page 382.)

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, DEC. 19, 1878.

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

J. H. WAGGONER RESIDENT EDITOR.

Wanted.

We want some copies of numbers 9 and 14, volume 4 (present volume), of the SIGNS. Will those having them to spare please send them to this office?

Change for District No. 2.

In the list of quarterly meetings that of district No. 2 is appointed at Fairview. It will be held at Lemoore. Let all interested notice this change.

Italy.

We this week publish another interesting letter from Dr. Ribton, of Italy, to Elder J. N. Andrews. This was accompanied with several letters from Africa. In the first number of the next volume we shall publish an Appeal from Mrs. E. G. White in behalf of missions. Our missionary work in Europe and Africa is increasing in interest as it enlarges in its operations. Let all pray, and work for the object of their prayers, that this message of warning and duty may soon reach the "many peoples, and nations, and tongues, and kings" to whom it is destined to be preached.

New Year's.

HUMILIATION, FASTING, CONFESSION OF SINS,
AND PRAYER.

We, the committee of the General Conference of Seventh-day Adventists, appoint January 1, 1879, as a day of humiliation, confession of sins, fasting, and prayer. We have abundant cause, as a people, to humble ourselves before God in view of his manifest forbearance, love, and great goodness toward us.

Notwithstanding our unfaithfulness, he has, for his truth's sake, prospered our institutions, and also our more general work in the advancement and growth of the cause in a good degree. While we have cause for devout gratitude that our Lord still loves us and sends from heaven warnings and rebukes, we see cause for confession of our sins before him, humiliation and prayer for pardon for the past, and grace to help in time to come. "The Lord's hand is not shortened that it cannot save; neither is his ear heavy that he cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2. Seventh-day Adventists throughout the length and breadth of the land are requested to assemble at their usual places of worship January 1, 1879, at 10:30 A. M., for the special worship of God. At 1:30 P. M. of that day let there be a business meeting.

One of the duties of that meeting day will be the consideration of heavy debts upon the houses of worship at both Oakland, Cal., and Battle Creek, Mich., and the plans to lift them, set forth in the supplement which accompanies this week's issue of the SIGNS. May God look down upon our efforts to return to him, and may his Spirit impress all with a deep sense of their duty to act their part in lifting the debt from these two houses of worship, and thus "Hold the Fort." GEN. CONF. COM.

Woman's Place in the Gospel.

We find two questions upon our table which are so nearly related that we answer them together.

1. "Is there any evidence that women may not partake of the Lord's supper?"

We give this as we received it. We should more naturally inquire, Is there any evidence that women may partake of the Lord's supper?

There is no special or explicit statement to that effect. Nor is there any explicit statement that minors may partake of the Lord's supper. But there is evidence that it was the duty of the apostles to go into all the world and preach the gospel to every creature, and to teach them that believed the gospel to observe certain things that were commanded them. And there is direct evidence that whosoever believes in Christ, or is a Christian, may partake of the Lord's supper. The conclusion is, then, evident that women and minors may partake of the Lord's supper, unless it can be shown that

women and minors may not believe and obey the gospel. As no one would affirm this, the question is settled beyond dispute.

There is another method of arriving at the same conclusion, and one which involves important considerations. The ordinance of circumcision was given to the patriarchs and to Israel which, from its very nature, must be confined to male children. *By birth* the male children of Jewish parents were entitled to the privileges of this rite, which was the seal of the covenant. Others might obtain it by complying with certain conditions. But no others were entitled to it by their birth.

Circumcision has its antitype. It is now of the heart; it is the Spirit of God in the heart. "Ye were sealed with that Holy Spirit of promise." As their circumcision proved their relation to Abraham in that covenant, so does ours, the possession of the Spirit, prove our relation to Christ. "If any man have not the Spirit of Christ he is none of his."

The promise made to Abraham is yet waiting for fulfillment. Stephen proved that it remains to be fulfilled. Paul, both in Acts 27, and Heb. 6 and 11, showed that the promise made of God to the fathers was the foundation of his hope. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Not by birth or national distinctions, not by a sign which the males only could receive, but *by faith*—by a rule where "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28. This proves that the privileges of one class are the privileges of each and every class, unless there are specific restrictions. But no such exist in regard to the Lord's supper. Hence, females, Gentiles, bondsmen, all who accept Christ and have his Spirit may alike partake of this privilege. And this leads to the next question, and to consider how far restrictions extend on another point.

2. "Is it right for women to speak in meeting?" Certain texts are quoted to prove the negative, and, *apparently*, they do prove it. Do they really?

A text of scripture may not be taken in all its possible meanings, but only in its *actual* meaning. This is obvious; for it is often possible to draw from a text that which may be shown to be foreign to the actual intention of the writer. We are not at liberty to draw a meaning from any text which makes it conflict with any other text, and especially of the same writer. And, secondly, we may not draw a meaning from a text which puts it in contradiction with a known fact.

In 1 Cor. 11:5, Paul says: "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." Again in chapter 14:3 he says, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." But if women were never to "speak unto men to edification, and exhortation, and comfort," why did he say they should not speak thus or prophesy with uncovered heads? Why give a direction as to the manner in which they were to exhort, or comfort, or edify the brethren, if he meant to forbid it altogether? Granted that it is quite possible to draw such a meaning from his words in chapter 14, and to Timothy, can that be the actual meaning, seeing it is entirely inconsistent with his directions in the text noticed? It cannot be that he intended to utterly forbid in one text that which he allows in another text.

We notice, then the connection of the two texts which seem to involve a difficulty.

1 Cor. 14:29-35. "Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."

It appears that *something*, or speaking of some kind, was herein permitted to the men which was not permitted to the women. But we have seen, and shall notice further, that they were allowed to pray and to prophesy, but under certain restrictions. We cannot allow that this text contradicts that. If this text is likewise restrictive—if it permits certain exercises or, perhaps, disputations, to the men which it prohibits to the women, then there is no conflict

between the two. Dr. Clarke gives us the following information: "It is evident from the context that the apostle refers here to asking questions, and what we call dictating, in the assemblies. It was permitted to any man to ask questions, to object, altercate, attempt to refute, &c., in the synagogue, but this liberty was not allowed to any woman."

Such being the custom of the times, the propriety of the order will at once be seen, for it would be unseemly for a woman to engage in such a debate of words as was likely to occur. Paul was specially guarding against confusion. But this would not interfere with the permission to women to pray or to prophesy, if it were done to edification and comfort, and if the decorum which belongs to the place and occasion were preserved, and the women regarded that modest reserve which is such an adornment of the sex.

And this appears yet more evident from the explanatory declaration in his words to Timothy, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2:12. The divine arrangement, even from the beginning, is this, that the man is the head of the woman. Every relation is disregarded or abused in this lawless age. But the Scriptures always maintain this order in the family relation. "For the husband is the head of the wife, even as Christ is the head of the church." Eph. 5:23. Man is entitled to certain privileges which are not given to woman; and he is subjected to some duties and burdens from which the woman is exempt. A woman may pray, prophesy, exhort, and comfort the church, but she cannot occupy the position of a pastor or a ruling elder. This would be looked upon as usurping authority over the man, which is here prohibited.

Thus it appears from a harmony of Paul's words that his orders were *restrictive*, but not *prohibitory*. He certainly did not prohibit that which he plainly permitted.

More conclusive than this, if possible, is this, that to construe his language into a prohibition is to bring him in conflict with known and acknowledged facts. Woman's relation to the work of God has not materially changed throughout the dispensations. Miriam, the sister of Aaron and Moses, was a prophetess. In all instances recorded in the Old Testament it appears that God called women to this important office when the condition of the people was especially trying, or in time of great declension or disaster. We should naturally suppose that individuals of the stronger sex would uniformly be chosen at such a time, but God does not see as man sees. Those women whom the Lord chose to occupy this important place, have shown themselves peculiarly fitted to fill it, and often even in striking contrast with public men of their own time.

The children of Israel were "mightily oppressed;" "they chose new gods;" war was in their gates, though there was not a shield or spear seen among forty thousands in Israel. Judges 4:34; 5:7, 8. Then Deborah was raised up, who was not only a prophetess, but a judge in Israel. Barak, whose name was handed down by Paul (Heb. 11), among those of the faithful worthies, refused to go out to meet the hosts of Sisera unless Deborah went with him; so strong was his confidence in the Lord's appointment.

When the house of God was in desolation, and the law had ceased in Israel, Huldah was found a prophetess. King Josiah sought unto her for instruction, to learn how they might avert the wrath of God which was kindled against Israel.

At the time of the birth of our Saviour Anna was a prophetess, and she "spoke of him to all them that looked for redemption in Israel." Luke 2:36-38.

Did the change of dispensation work any change in the divine plan in respect to this gift? Not to its withdrawal; but it insured that the bestowal of the gift should be still more general. The promise was made thus:—"Your sons and your daughters shall prophesy." "And on my servants and on my handmaidens will I pour out in those days of my Spirit, and they shall prophesy."

The fulfillment was according to the promise. There were four prophetesses in one family—that of Philip. They had the gift, and they exercised it—they "did prophesy." Some would now put such a construction upon the words of Paul as to have closed the mouths of these handmaidens of the Lord, who were specially endowed by his Spirit. But Paul gave no sanction to such a construction; so far from forbidding the exercise of this gift by women, he pointed out how they should appear when

they prophesied. Paul was not so presumptuous as to interfere with the fulfillment of the prophecy of Joel, or to frustrate the gifts and callings of God in the gospel.

If this is not proof that Paul did not intend to forbid women taking part in public worship, then we must confess that we are slow to comprehend proof.

Neither do the words of Paul confine the labors of women to the act of prophesying alone. He refers to prayers, and also speaks of certain women who "labored in the Lord," an expression which could only refer to the work of the gospel. He also, in remarking on the work of the prophets, speaks of edification, exhortation, and comfort. This "labor in the Lord," with prayer, comprises all the duties of public worship. Not all the duties of *business meetings*, which were probably conducted by men, or all the duties of *ruling elders*, and *pastors*, compare 1 Tim. 5:17, with 2:12, but all that pertain to exercises purely religious. We sincerely believe that, according to the Scriptures, women, as a right may, and as a duty ought to, engage in these exercises.

"Preach the Word."

This was the injunction written by the apostle Paul, and he faithfully carried it out in his own ministry. Luke affirmed that he "reasoned with them out of the Scriptures, opening and alleging [proving by citations, see Greenfield], that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is the Christ." Acts 17:2, 3. The sermon of Stephen, though cut short by the rage of his enemies, is another specimen of preaching the word of God.

We were led to remark not long since that the majority of sermons, so called, are not sermons at all. Many of them are well written and well read essays, on topics political, moral, general, or even religious; but they are not sermons; the writing and reading of them is not *preaching*. Strike off the texts and they would make good leading editorials for a high-toned secular newspaper. This is as highly as we could possibly recommend them. The following extract is from a notice of a discourse by Dr. Parker of London:—

"The sermon was one of a series of Sunday evening discourses, in which he was expounding the book of Nehemiah. The expository style being so much more commonly used in Great Britain than by American preachers, this seemed a peculiarly favorable time to study it at its best. Especially were we glad to hear him in it, as Dr. Parker himself spoke with much enthusiasm of the necessity of feeding the people with 'great masses of Scripture,' and with some contempt of the opposite method of taking a mere pinch of Scripture words with which to flavor a very copious dilution of human speculation. Solid gospel meat seemed to him much better than the poor water-gruel some ministers offer, on whose surface a text may float which has no vital connection with it."

That is an excellent picture of the modern essay style, which is called sermonizing. "A mere pinch of Scripture words with which to flavor a very copious dilution of human speculation." Dr. Chalmers, in his book entitled *The Ministry of the Gospel*, thus deals with the modern sermon:—

"It is not preaching the gospel to select a phrase of really no moral significance, or the relation of some incidental event, and make this the basis of what we call a sermon. For instance, suppose we take for our text Luke 24:13: 'And behold two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs.'

"We might begin by a learned discussion on the length of a Jewish furlong; we might compare it with the Roman measures of distance, with the Persian parasang, with the furlong in use among us; and thus determine, with apparent accuracy in miles, rods, and yards, how far Emmaus was from Jerusalem. We might then inquire where this village stood, whether east, west, north, or south from Jerusalem, and inform our audience of all the places now existing which have been taken for this locality, with the reasons which have been adduced in favor of each. If, as might be the case, the preacher himself had visited Jerusalem, he might tell us of the labor he had spent in the personal investigation of this subject; how carefully he had paced the distance between Jerusalem and the various localities which claimed to be the village of Emmaus. He might describe the nature of the soil; the loveliness of a summer morning in Judea; the face of the country; the conversation of his Arab guides, and their incessant call at every turn of

the road for additional bucksheesh. Finally, he might return to the point whence he commenced, by confessing that, with all his laborious inquiry, he had been unable to ascertain the locality of Emmaus, and that probably the very foundation of the little village had been erased from the face of the earth.

"He might close by inquiring who the two disciples were to whom reference is made in the text; imagine their feelings as they ascended the hill that gave them a full view of Jerusalem, and their feelings as they descended it, and the wicked city was hidden from their sight. He might commence the service with a solemn prayer that the truth of God might be made effectual to the conversion of sinners and the edification of saints; the music might be performed with artistic skill; all things be done decently and in order, and the audience dismissed with the apostolic benediction; but, I ask, is not all this trifling with the souls of men? It may all be very proper for an *antiquarian lecture*; but is it the work of an ambassador of God to men dying in sin, and who must soon, with their preacher, stand before the judgment-seat of Christ?"

We have often been pained to hear those who truly preach the word—who give plain, practical expositions of the Scriptures, announce their discourses as "Bible Lectures," or as "Lectures on the Bible." This is only aiding a certain class of ministers to mislead the minds of the people, causing them to consider an essay, a pathetic story, or a few anecdotes, a gospel sermon, and pass by the preaching of the word as lecturing merely. There is something in a name, and we should recognize it.

"All scripture is given by inspiration of God, and is profitable." Jesus Christ is the centre and substance of all revelation since the fall of man. Expositions of prophecy and vindications of the moral principles of God's government may all be made practical as gospel subjects by pointing out the relation of Christ to each. The name and person and work of Jesus should be in every discourse.

The truth of God and the Son of God should always be presented together. Any amount of truth, without the presence of Christ, cannot have saving power; it is not the gospel of salvation. Some make a great mistake in going to the other extreme; they dwell continuously upon the name of Jesus, and yet disparage the truth of God which Jesus came to ratify—to make effectual to the conversion of the soul. "To this end was I born," said he, "and for this cause came I into the world that I should bear witness unto the truth." "Sanctify them through thy truth; thy word is truth." The word of God is the truth which we should preach. The words of man—human reasonings and speculations and essays—are but chaff.

Psalm 33:9.

It is a great mistake to suppose that a word in the Scriptures is necessarily redundant, and to be rejected, because it is in italics. Some think that all such are additions made to the text by the translators. This is not always the case. They indicate that there is no *exact equivalent* for them in the original. But it very often happens that these words are necessary to give the idea of the original. Because of the difference of construction of different languages a word for word translation amounts to no translation at all. A correct translation is that which gives the precise idea of the words of one language in the words of another. To do this words must frequently be inserted for which no verbal equivalent is found in the first language. For this reason, many of the words in italics in the received version of the Bible as truly belong to the translation as other words in the text not in italics. To be assured of this the reader has only to open his Bible and read a chapter leaving out all words in italics. He will soon find he is not reading good English.

But there are many cases in which the words supplied are not necessary to give the meaning of the original, and sometimes the text is marred by the addition. Such a case is Ps. 33:9. It reads, "For he spake, and it was done."

Here the word *done* appears to be quite innocent, and, at first view, to serve a good purpose in bringing out the language of the text. But in reality it conceals a great truth stated by the inspired writer, and robs the text of its original grandeur and majesty.

What is the subject of this Psalm? It is an exhortation to rejoice in Jehovah and to praise him for his wonderful works—for his creative power. "By the word of the Lord were the heavens made." Verse 6. In verse 9 the words "he spake" are causative to "was done," in the common version. All will admit this.

That is, that something *was done* as the effect of his speaking, which *was not done* before he spake. Now drop the word *done*, which is clearly an addition to the text, and the force of the expression is perceived in harmony with its context. "He spake, and it was." That is, according to the construction before noticed, something *was*, or existed, after he spake, or as the result of his speaking, which *was not* before he spake. We think our reasoning is correct; from it there can be no dissent.

And if this be so this text is in close harmony with many other scriptures which teach the *creative power* of Jehovah. It is a direct contradiction of the theory which endeavors to maintain the "eternity of matter" outside of the will and action of the Supreme One. That theory assumes that God did not create the world over which he has a (nominal) jurisdiction. That those texts which speak of creation are to be received in an *accommodated* sense.

"Through faith," says the apostle, "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. And again, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20. To deprive Jehovah of his power and action of creation, is to deprive him of his characteristic attribute—of "his eternal power and Godhead."

We invite the calm consideration of the reader to the evidence of Psalm 33 as written by its inspired author. "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was." There is a sublimity in this expression equal to that of the record in Gen. 1. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

Cyprus.

An interest is naturally awakened in regard to the island of Cyprus, because it has lately passed from the hands of the Turks to those of the English. It was an English possession from 1191 to 1480. After this it belonged to the Venetians until taken by the Turks in 1571. They have held it three hundred years.

It lies in the N. E. angle of the Mediterranean, and is about 150 miles long. It has an interesting New Testament history.

The gospel was first preached in Cyprus by some who were "scattered abroad" after the death of Stephen. Acts 11:19. It was the native country of Barnabas, who had possessions there, which he sold, and devoted the proceeds to the cause of God, when he was converted to Christianity. Acts 4:36, 37. Afterwards he and Paul visited the land together. In giving a history of this visit, Acts 13, Luke mentions that Saul was also called Paul. Some think his name was changed in Cyprus. Saul was a name common among the Hebrews. Paul is probably of Latin origin. It was here that Elymas the sorcerer was smitten with blindness. The governor of Cyprus, Sergius Paulus, was the first ruler who embraced the doctrine of Christ.

When Paul and Barnabas separated because they did not agree about taking Mark with them. Barnabas and Mark returned to Cyprus, where the history left him. Acts 15. Luke only mentions it further that twice with Paul he sailed near to it.

Among the Swedes.

At Lake City, Minn., is a little company of Swedish Sabbath-keepers. They were raised up in 1874, and have had but little preaching in their own language since. They were made very glad by my visit. I was with them three weeks, and spoke twenty-two times. They expressed themselves much encouraged, and said the truth and our good cause seemed more dear to them than ever before. The outside interest was not very great, though from thirty to fifty were out, and we have a little hope of some of them. There are many things for them to overcome, but we know that there is power in the truth to overcome *even tobacco*—one of the worst enemies of true religion.

They are poor, but they love one another, and that is more than rich brethren sometimes do. I did not hear one unkind word said against any one, brother or sister, while among them. They have always been liberal, and I suppose that is one reason why they are so united. They donated to me, to help the Swedish cause, \$20.48. J. P. JASPERSON.

November 25, 1878.

Systematic Benevolence.

At the General Conference held at Battle Creek, Mich., October, 1878, it was recommended that our brethren pledge to God one-tenth of all their income for the support of the ministry; this one-tenth to be laid aside weekly as fast as received, and paid to the systematic benevolence treasurer at least once a quarter. It was further recommended that this be done, instead of pledging a definite amount each week, as heretofore.

We are fully satisfied that this is the scriptural plan, and that no Christian can fail to see it so. If the Lord blesses us with but little, we have but little to give. If he gives us abundantly, we have the more to give. We are alarmed to find that quite a share of our brethren are withholding the Lord's tithe. Particularly is this true of the scattered Sabbath-keepers, who do not live near a church. We are fearful that the curse of God will rest upon them for this. Brethren and sisters, if we fear God and believe his word, let us act like honest men.

It was recommended that the several States pay to the General Conference one-tenth of all their receipts. Also that our Publishing House, Sanitarium, and College, and all those brethren who are not connected with some State conference, pay a tenth to the General Conference. Therefore we recommend that, commencing with the first week of 1879, all our brethren throughout the world subscribe to the following pledge:

"We, the undersigned, believing that the Holy Scriptures require each person to give for the support of the ministry one-tenth of all that the Lord shall give him or her, do hereby solemnly pledge ourselves in the sight of God, and in the presence of each other, to faithfully set apart each week one-tenth of all that the Lord shall give us, this tenth to be paid into the systematic benevolence treasury at least once a quarter."

The treasurer in every church in each conference should visit every Sabbath-keeper in his section, whether he belongs to the church or not, men, women, and children, and induce them to sign this pledge. The president of each conference should look after this matter, and particularly those who belong to no church organization.

And we appeal to our scattered brethren and sisters who do not live in the vicinity of any church, to come up and lift with their brethren in this sacred work. You cannot expect the blessing of God when you bear no burdens in the cause. Those who live where there is no State organization should send their pledges to the General Conference treasurer, Mrs. M. J. Chapman, Battle Creek, Mich.

Let our institutions above mentioned commence with the first of January, 1879, and carry out this plan. Our General Conference treasury is greatly in debt, and in need of means. We recommend that at the quarterly meeting each State treasurer send one-tenth of his receipts to the General Conference treasurer at Battle Creek, and not wait until the end of the year or until the camp-meeting, as heretofore.

JAMES WHITE,
D. M. CANRIGHT,
S. N. HASKELL,

General Conference Committee.

Letter from Italy.

VERY DEAR BROTHER ANDREWS: Your letter of October 21st, received yesterday, filled my soul with gloom. Since receiving your last letter, we have never ceased to pray for your daughter Mary, and the brethren in Egypt have joined with us in doing so. Too truly I recognized the gravity of the symptoms when first you wrote from Bale, and I may add from what you said of your health I was much alarmed for you also. Still, although humanly speaking there seems so little hope, our God may hear the prayer of faith. Oh! when will our Saviour come and crush the serpent's head? And when shall we have reunion in the kingdom with our loved ones that are now sleeping?

To you dear brother, I can give strong consolation which the world has not. Our life belongs to our Lord; but if he takes from us our loved ones, he does it in love, for some reason that we cannot see. "No man maketh known the day;" but there are passages in the word that lead me to think we are within hearing of the voice that follows the third angel. Already we feel the breath of the four winds that are ready to break forth upon the earth, and I sometimes shudder when I look upon my cherished ones and think what is coming upon the world. The time is near when we may be exposed to horrible trials for our testimony for Jesus. We have had evidence of what Satan would seek to

do to us, both in Switzerland and Italy; how much better that those we love should be sleeping safe with Jesus in that dreadful hour. These are the days when the soldier must buckle on his armor, leave all thought of the domestic hearth, and concentrate all his energies to the great battle for the restoration of his King. And then, when the victory is gained, how sweet it will be to return home and see all those we loved once more about us, in the time when warfare shall be no more. A little longer, and we shall see all this. The trial for the present is grievous; but One is with us who is afflicted with all our afflictions, who "comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble;" and he recognizes our patience and submission. This stroke of Satan is not only against you but against Him. Then, dear brother, cheer up; think not of the evil that is past, but look forward into the glory that is coming, and let us now have but one thought,—that of combating the serpent and hastening the coming of our King. If it pleases Christ to take your Mary for a while out of the way of evil, leave her with him; she will be safer than either at Bale or at Battle Creek; and think also of your own health and economize your strength.

Please present from my wife warmest thanks to the dear sisters for their kind present, which will help where it is much needed. Many thanks, too, for the \$100. With regard to the work in Egypt, may the Lord direct; for I fear making a wrong step and also having to account for souls lost at the last day through my neglect of duty. As things now are, I feel almost certain I ought to be there. I await the answer of the brethren at Battle Creek, to the letter I wrote about it. I now send a translation of the letters I have received from Egypt during the last month, that you may see exactly how things are there.

You will see by Brother Bertola's letter of October 14, that he has advanced altogether a sum of 500 francs (\$100) for the hall; for, having a spare room attached to it, they judged it fit to furnish it up for the future minister (by whom, for the present, they mean me), so as not to oblige him to rent a room in the town. This certainly is an economical step, though it has involved more outlay in the beginning than I expected. And this money, as he states, must be paid to his employer on December 15 at latest. I was perplexed by this, but while thinking what I should say about it I saw in a copy of the SIGNS OF THE TIMES that a friend in California, apparently with an Italian name, had subscribed \$100 to the Italian mission, *the very identical sum laid out*, and almost on the same day on which the baptism took place. Then I said, The hand of the Lord is in it. I told Brother Bertola, however, not to lay out any more money until I saw you. We have remained without a hall here and have stopped all expense in favor of Egypt, until I hear from you.

Going to Egypt, and traveling, would involve much expense, even with the strictest economy. The fare to Alexandria, second class, is 200 francs. As we live, living would not probably cost as much in Alexandria as Brother Bertola said; but it is more expensive than here. There is now a great work open in Alexandria, and there is much to be done in Italy too, if we had the means. Brother Volpi has had much domestic trial. He is coming here this month on a visit. It is evident that at present I am greatly needed in Alexandria; but it is most essential that I should confer with you here before going there.

My wife and family, and the brethren here, send much Christian love and their fervent sympathy in this great affliction. We pray always for you. Salute also Brother and Sister White, and all the brethren at Battle Creek.

My dear wife is a little better now, though not cured yet.

Believe me yours in much love and hope of the kingdom,
H. P. RIBRON.

Naples, November 8.

Rocklin and Sacramento.

THESE are unorganized bodies. The first composed of nine or ten members, and the latter from ten to fifteen. Rocklin is a united little band, and are letting their light shine. They are preparing to build themselves a house of worship, although they are poor in this world's goods. The citizens are friendly, and offer them pecuniary aid, one man giving them a lot. I met with them Thursday evening, December 12, and organized a Vigilant Missionary Society with a club of thirty-two subscribers for the SIGNS.

At Sacramento I formed a V. M. Society, and obtained a club of twenty for the SIGNS.
Dec. 17, 1878. E. R. GILLET.

(Continued from page 379.)

were encrusted with ice, the papists drove the surviving remnant of the prisoners over the precipitous passes of Mount Cenis. The aged, the sick, women, children, the wounded and the faint, climbed with unsteady steps the chill waste of snows, and toiled onward toward Protestant Genoa. Many had scarcely clothes to cover them; all were feeble with starvation. The road was marked by the bodies of those that died by the way. The survivors staggered down the Swiss side of the mountains, palid with hunger and cold; some perished as they approached the border of the friendly territory, others lingered awhile and expired in the homes of the Swiss. But the people of Genoa, as they beheld the melancholy procession approaching their city, rushed out in generous enthusiasm to receive the exiles in their arms. As the exiles entered the town they sung the Psalm of persecuted Israel 'O God, why hast thou cast us off?' in a grave sad voice, and breathed out a melancholy wail over the ruin of their apostatic church.

"There was now peace in the silent valleys; villages without inhabitants, homes without a family, churches no longer filled with the eloquence of supplication. And thus in 1689, seemed forever dissipated that hallowed race, that assembly of the faithful, over whose career in history had ever hung a spotless halo of ideal purity.—*Historical Studies, Art. "The Vaudois."*

The story of the Albigenses and the Huguenots would be but a repetition of the horrors of this. The same writer says in a note: "The narrative of the persecution is too dreadful to be repeated, too horrible to be remembered. And when Sir Samuel Morland was sent by Cromwell to the court of Turin to remonstrate against these enormities, he told them that "The angels were horrified, that men were amazed, and the earth blushed at the fearful spectacle." Surely he has "worn out the saints of the Most High."

Ezekiel 30: 12. Of Egypt it is said, "And I will make the rivers dry and sell the land into the hand of the wicked; I will make the land waste and all that is therein, by the hand of strangers; I the Lord have spoken it."

Gibbon: "A more unjust and absurd constitution cannot be devised, than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years." *Dec. and Fall, Chap. 59, Sec. 20*, and note 5, he says from Volney, "And Egypt groans under the avarice and insolence of the strangers."

Ezekiel 30: 13: "Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph." To see the force of this prophecy it must be remembered that, "in Egypt, it was less difficult to find a god than a man." *Dec. and Fall, Chap. 37, Sec. 3*. And they have ceased.

Ezekiel 30: 13 "And there shall be no more a prince in the land of Egypt." In the year 350 B. C. Nectanebus, a native Egyptian ruled Egypt on the Egyptian throne. Ochus, king of Persia, in this same year made war against him, and he being unable to keep his forces about him, fled into Ethiopia, and from that day to this there has not been a native of Egypt upon the throne.

Gibbon.—"Egypt is accessible only on the side of Asia, whose revolutions in almost every period of history it has humbly obeyed." *Dec. and Fall, Chap. 1, Sec. 36*. Witness the following synopsis. Here it fell into the hands of the Persians. When Alexander conquered Persia, the Egyptians welcomed him as their ruler, and voluntarily submitted themselves to him. Upon the death of Alexander and the division of his dominions, Ptolemy, one of his generals, received Egypt as a part of his share; and it remained with his descendants 294 years, until it fell into the hands of the Romans, B. C. 30, by whom it was held 700 years to A. D. 670. Then it was taken, and held by the Saracens to 1250; then by the Mamelukes to 1517, and by the Turks from that year to this. And by this "perpetual servitude," when much of the time the rulers were "succeeded not by their sons but their servants." *Dec. and Fall, Chap. 59, Sec. 20*. Egypt has been driven to the perfect fulfillment of Ezekiel 29: 15. It is "the basest of the kingdoms."

A. T. JONES.

LORD BACON, toward the latter end of his life, said that a little smattering of philosophy would lead a man to atheism; but that a thorough knowledge of it would lead a man back again to a first cause, and that the first principle of right reason is religion. "After all my studies and inquiries," he seriously professes, "I dare not die with any other thoughts than those taught by the Christian faith."

THE HOME CIRCLE.

The One True Way.

We scatter seeds with careless hands,
And dream we ne'er shall see them more;
But in coming years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say—
Into still air they seem to fleet.
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world we cry
Of woe we hear.

A Few Words to Parents.

THE position of a parent is one of the most responsible on earth, yet it is far too lightly regarded by the majority of the world. The things which are perishable receive their time, labor, and money, while the work which will be enduring as eternity is made a secondary matter. The future of the rising generation is in the hands of parents; for, in a great measure, they hold within their control the destiny of their children both for time and for eternity. The salvation of the young depends almost wholly upon the training they receive in childhood. Christian parents, who believe the sacred truth of God, are required to regulate their own conduct by the sanctifying influence of that truth, and, by precept and example, impress lessons of morality and religion upon their children. Line upon line, precept upon precept they should be taught concerning the precious love of Jesus for man, and the virtue of his atonement. That love should be blended with all their studies and duties.

The love of Jesus won the hearts of children, and when the disciples would have sent away the mothers with their children, through mistaken zeal to preserve the dignity of their Master, Jesus rebuked them, saying: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Parents, it is your sacred privilege to bring your children to Jesus, and receive his blessing upon them. Bring your children to the loving Jesus, and then teach them the love and fear of the Lord, which is the beginning of wisdom. Impress upon them the sense of sacred things, and their own responsibility to God, and that no evil passion, selfishness, or pride will be excused by God, or will find entrance into the kingdom of heaven.

Children should be taught that simplicity of dress is to be preferred to gaudy display. They should learn that dress is a small matter in comparison with the acts of their daily life, and the character they are forming for eternity; that beauty of soul, the virtues and graces of a true Christian, are pearls of inestimable price, before which costly apparel and jewels sink into insignificance. They should be guarded against pride in their beauty of form or features. No idle words of praise of these attractions should ever fall upon their ears. Such seeds, dropped into ready soil of the heart, are speedily nourished by Satan, and soon spring forth into vigorous growth, bearing the bitter fruit of vanity, selfishness and folly.

Tell your children how little the Saviour values the vain things of earth; that he has said: "Take no thought for your life, what shall ye eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." Thus Christ exalts natural simplicity above artificial adornment, and counts the flowers growing in beauty in the valley as more attractive than all the glory of Solomon upon his throne. The devoted mother will not rob her children of the time that should be spent in their instruction, to waste it in preparing fine clothes for them, and in arraying them with garments that would tend to excite their vanity. She will rather impress upon their minds the fact that purity of heart and beauty of character are the only ornaments necessary for them to wear in order to enter the heavenly courts.

Love of the world is one of the leading temptations of youth, and one that our Saviour repeatedly warned his disciples against. Parents, however, frequently encourage in their children the desire to seek happiness in gratifying the outward senses, and in frequenting scenes of gayety and frivolous amusements. By teaching them to avoid these

things, you prepare them to cherish elevated thoughts, fit them to occupy positions of trust and importance in this life, and to receive the reward of the faithful in the future immortal life.

In accepting the truth of God the minds of the young become strengthened to attain to greater intelligence. The dormant energies of the mind are, as it were, electrified, new powers seem to spring into life. The understanding, in striving to comprehend the heights and depths of the plan of salvation, becomes strong and grasping, and the whole being is illuminated by the brightness and glory of the infinite God. What a contrast is such a one with the youth who devotes his time and energies to the vain pleasures of the day, drifting into dissipation and folly, as surely dwarfing and enfeebling his mind as he is destroying his physical powers.

Children, as a rule, are allowed to gratify their appetite to a decidedly injurious extent. Their tastes are perverted by the use of coffee, tea, rich pastry, condiments, and sweetmeats. These indulgences lay the foundation for various diseases of the body, irritability, nervousness, and mental imbecility. Health, happiness, and life itself is too often sacrificed on the altar of appetite. The mother therefore cannot be too careful of her children in the matter of their eating and drinking. Their food should be simple, healthful, and well prepared; Nothing should pass their lips between meals, and then they should not be allowed to contract the habit of eating to excess. Your hired helpers should understand that they are not at liberty to infringe upon any of your rules in regard to the management of your children. If they fail to comply with this requirement, and secretly indulge your children in that which you have forbidden, discharge them at once. Let nothing interfere with your family government. Remember that hurtful indulgence of appetite renders the physical, mental, and moral faculties weak, and opens the way to temptations of various kinds, into which the victim of perverted appetite drifts almost unconsciously.

If parents seek to obey the word of God, in bringing their children up in the nurture and admonition of the Lord, they find a work before them requiring thought, resolution, and trust in God. Difficulties will arise on every hand which seem almost impossible to be overcome; but the parents must have continual communion with God in their trials and efforts, and have their souls stayed on him. He will not turn a deaf ear to their prayers, but will impart to them wisdom and strength.

Mothers, you have no time for vain display or idle gossip. Your precious moments should be employed in teaching your children the fear of the Lord and self-control, instilling into their minds godly principles, that will become a part of their very nature, and rule their lives; which will make them firm as a rock when temptations assail them, and true to God through weal and woe. Mothers, God will work with your efforts. If you plead the name of Jesus before the Father, that name will not be presented in vain. The Saviour has linked man with God, and earth with heaven. Be patient; work is faith. Believe yourself to be in the presence of Jesus. Anticipate the crown, the robe, the harp, for your dear children, the "Well done, good and faithful servant," the rest, the peace, and joy of heaven, with those loved ones for whom you have prayed and striven on earth.

Mrs. E. G. WHITE.

Holiday Gormandizing.

THE day after Christmas will be a busy day for the doctors. We expect to have an unusual number of calls on that day; nevertheless, at the risk of losing some business by so doing we cannot let this opportunity pass without giving a fair warning to all who may come within the circle of our influence that if they transgress the laws of health on Christmas, New Year's, or other holidays, they will as certainly suffer as though the violation was committed on other days of the year. Nature's laws are never suspended for our convenience. They are always operating. If we transgress, we must suffer. There is no escape from the penalty.

How often have we seen a person suffer for months in consequence of one single imprudent indulgence at the dinner table on a holiday, or at the sumptuous table spread to tempt the guest to commit voluntary suicide at some fashionable evening party. In more than one instance death has been the speedy result of holiday gormandizing.

There are other means of enjoyment far superior and vastly more in accordance with Nature's laws which may be resorted to as a means of celebrating our national days of thanksgiving and recreation. How much

better to leave gormandizing for epicures gluttons! Let sensible people treat their stomachs reasonably on Christmas and New Year's as well as on other days. Be temperate in all things at all times.—*Health Reformer.*

Vacaville and Woodland.

I MET with the Sabbath-keepers of Vacaville, December 7. They have no organization, but are a faithful little band. There are about twenty-two keeping the Sabbath here and in the country round about. There were all out to this meeting except two or three, detained on account of sickness. The meeting was good.

At seven in the evening we held a missionary meeting. In few words I presented the wants of the cause, and what is necessary to be done. Without an exception, all listed in the work. Several spoke of having been impressed for some time that they were not doing all they ought to do in the missionary work, and had even talked of trying to get up another club for the SIGNS. I rebuked for the fears I had before leaving home to come to this place. I started with great reluctance, for fear that my effort would be a failure. But God had gone out before me. The work was prepared ready for my hand. How good God is. To him be the glory.

Eight dollars and forty cents were pledged monthly. This pays for sixty-nine copies of the SIGNS. This added to the club they had before I came here, makes seventy-seven papers taken weekly in clubs. They wish to be organized into a church. A vote was passed requesting the Conference Committee to send Elder Healey or some other minister as soon as possible to organize. They desire to have this done before the next quarterly meeting. Money was raised to purchase a library for their Sabbath-school.

Brother Saunders of Woodland, director of the district, was with me, and rendered efficient help.

On Tuesday evening, December 11th, I met with the church in Woodland. Owing to a north wind which blew almost a gale very few outside of the village attended. Those who did attend took hold well. I had a profitable meeting. A vigilant missionary society was formed. On Wednesday I visited from house to house. The work accomplished in Woodland is much better than I had expected. A club of one hundred and twelve for the SIGNS was taken. I go to Rocklin to-night. E. R. GILLET.

December 13, 1878.

Santa Rosa, Cal.

OUR meetings here closed for the present last night, although we hope to be able to occasionally meet with the church here, as there is quite a good interest manifested by some who have not yet identified themselves with us.

The labor here has resulted in fifty-three persons signing the covenant; eighteen have been baptized, and several others have united with the church. Although most of these persons are poor, they have pledged over one hundred dollars systematic benevolence for 1879.

The recent discussion here has given to many friends, and while I am of the opinion that discussions should be avoided rather than sought after, yet I feel that the truth often gains a glorious victory when forced to meet error in public debate. Such was the case here.

I feel the need of a few days' rest before entering a new field. I came here quite unwell, but God has been good and given me strength, so that I have averaged a sermon a day for about seventy days, and then held two weeks' discussion, besides being able to visit much of the time from house to house. December 16, 1878. W. M. HEALEY.

Napa and St. Helena.

ON Sabbath, the 7th, we had a good meeting in Napa. After speaking to them awhile we had a good social meeting. On Sunday held a missionary meeting when a club of twenty-three was raised for the SIGNS; also a vigilant missionary society was organized.

After this was held a meeting of business for the church, attended with good results. A state of harmony now exists which this church has not seen before in a long time.

Tuesday, the 10th, I came to St. Helena. Held a missionary meeting the 11th; a club of fifty was raised for the SIGNS. Also a vigilant missionary society was organized. All are in harmony here, and all entered into the work heartily. From here I go to Santa Rosa. M. C. ISRAEL.

St. Helena, December 12.

RELIGIOUS NEWS AND NOTES.

—Spurgeon will not marry one of his church to an unbeliever.

—Strenuous attempts of the Evangelicals in Ireland to suppress ritualism have failed in every instance.

—Pittsburg, Pa., is afflicted with an attack of the "current religion." She has prohibited the running of street cars on Sunday, and repudiated her bonds!

—It is a most interesting fact that there is not one infidel book in the Welsh language; the Bible is everywhere studied and prized. And co-incident is the fact that popery has never been able to get a foothold there.

—Mr. Moody says, "If I see a Sabbath-school teacher five minutes late he falls 50 per cent in my estimation at once. If he does not shake hands with his scholars I take off the other 50 per cent. There's a good deal of gospel in shaking hands. Get acquainted with the children."

—In a stirring appeal to the Methodists, written by Dr. Steele at the request of some of his fellow-laborers, he says: "Our power to sway and save the masses has declined. The time has fully come for looking this fact squarely in the face, ascertaining the cause, and applying the remedy." We truly hope they may be successful.

—The *Christian Union* calls for "a moral quarantine," not to keep out Chinese lepers and pagan prostitutes, but German Socialists—men whom Germany, it says, can no longer endure and who are to be shipped to America by thousands. They are more dangerous than the Chinese, because they become citizens, and have a voice in shaping the actions and destiny of the nation.

—The chairman of the Baptist Union, England, calls for young men to enter the ministry who are able to support themselves out of private resources. He says, "Voluntaryism will have to take this higher form." This will exactly suit the covetous, though perhaps wealthy church member, but it will not agree with the divine order, that they who preach the gospel shall live thereby.

—The *San Francisco Bulletin* complains that the churches change their pastors too often, and inquiring into the cause of dissatisfaction, says, "We have built churches more rapidly than we can fill them; we have put them too near each other and too far from the homes of the people expected to fill them; and we have constructed them on so elaborate a scale that they are weighed down with debt, and belong rather to the world than to the Lord."

—Dr. Newman, who left the church of England for that of Rome, speaking of the former church, says, "I have no wish to see it overthrown while it is what it is, and while we are so small a body. Not for its own sake, but for the sake of many congregations for which it ministers, I will do nothing against it. While Catholics are so weak in England it is doing our work; and though it does us harm in a measure, at present the balance is in our favor." The church of England has done heavy recruiting work for the Romanists of late.

SECULAR NEWS.

The Constitutional Convention is in session at Sacramento. The Chinese question occupies a large portion of its time.

—It is estimated that the loss by the yellow fever plague was greater than the cost of the Mexican war.

—Several earthquake shocks have been felt in California of late. The heaviest was at Red Bluff and Chico at 3 A. M. of the 9th inst.

—It is reported that there is a rebellion against the Ameer in Afghanistan. If that be so England and Russia will soon have to decide which shall take possession.

—Henry Wells, founder of Wells, Fargo & Co's Express, died in Glasgow, Scotland, on the 10th, aged seventy-two years. He was a native of Thetford, Vermont.

—A Mrs. Harrison and her three children were murdered south of Kearney, Nebraska, recently. Also, a farmer near York, Nebraska. That State may get a bad name soon.

—The *California Christian Advocate* suggestively says, "Kearney says that women drink more liquor in this city than men drink. Because men and women drink, the Chinese come to do the work."

—A man is in the Massachusetts penitentiary for a term of three years for stealing \$20,000. The same day on which he received his sentence another man was sentenced for ten years for stealing a chicken worth thirty-five cents!

—Two negroes were hanged by citizens in Nebraska City on the morning of December 10. Their crime was outrageous; the jury returned a verdict of murder in the second degree, and the judge reprimanded them, as the evidence would justify a verdict in the first.

—For the first time in the history of the Republic of Mexico the civic element has attained supremacy over the military. This is illustrated by the fact that of the four leading public men spoken of as prominent candidates for the presidency not one has had a military education. All have been, and are devoted to civil pursuits and professions.

—Heavy snow storms are reported in Missouri and Kansas. The weather has been unusually cold in California, high winds prevailing. The night of the 12th the wind moved 40 miles an hour at San Francisco. During the next night ice formed an inch thick in some localities in Los Angeles; hydrants were frozen, and orange and banana trees badly injured. Cold and strong winds from the north and northeast have been general.

—Perhaps there has never been a storm which was attended by so wide-spread destruction as one that recently occurred in the Atlantic States. Dams washed out, bridges gone, railroad trains running into washouts, towns and cities submerged, mills suspended or ruined. These are the constant reports from New Jersey, eastern Pennsylvania and New York, and all New England. The damage is beyond all possibility of computation.

—The investigation of the school examination scandals still continues in San Francisco before the Board of Education. It will probably go before the Grand Jury. Plenty has been elicited to disgrace the State in its present system. It has been asserted that the examinations here were of such high order that eastern teachers could not get certificates. But by "catch questions" and sales of questions it now turns out that California certificates are no evidence of scholarship or ability to teach.

—For the first time in history, a New York City native-born Chinaman was on Tuesday admitted to the privileges of citizenship. Judge Larremore naturalized Wong Ah Ye upon his own application. He has been a resident of New York for eight years, is married to an Irish woman, and is doing a good cigar-making business. Judge Larremore said his object in granting the papers was to have the case tested. In order to have this done somebody had to be naturalized.

—It is stated that a plan is on foot for consolidating the Central Pacific and Union Pacific railroads, with Sidney Dillon as president; Clark, general manager of the Union Pacific, as general manager, and with one board of directors. This will greatly reduce the clerical force, saving enormously in salaries and cost of transportation, and will form a continuous line under one management from Omaha to San Francisco. It is further stated that the principal owners are anxious to retire, in order to take part in the construction of the Southern Pacific railroad.

—On the night of the 10th two men were burned by a mob in Nebraska, Custer county. An attempt was made to arrest them for cattle stealing, during which they shot a herder. The sheriff afterward arrested them, from whose hands they were taken. Their charred remains were discovered the 11th at a tree to which they were tied. This was the first report. Later reports say the two men were estimable citizens, and the brutal crime was perpetrated by roving herders of the most lawless type. There is great excitement in the county, and every effort will be made to arrest the offenders.

OBITUARY.

DIED, in Sacramento, November 21, 1878, of typhoid fever, Sister Mary Louisa Fowler, aged 21 years. Sister Fowler signed the covenant during Elder Healey's lectures in the Oakland church last winter, and was baptized last summer when the tent lectures were in progress in this city. Her parents resided near Galt, in Sacramento county, and were attending the funeral of a younger daughter when they received the intelligence of Mary's death. The *Galt Review* says, "Her last hours were of perfect consciousness and joy; she was entirely willing to die, and one of her last words was 'mother.'"

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, DEC. 19, 1878.

THIS number closes volume 4 of the SIGNS OF THE TIMES. There will be no paper issued next week. No. 1 of Vol. 5 will be dated January 2.

ELDER WOOD reports a good and profitable meeting with the church in Fairview, Fresno county. They had been laboring under some discouragements which are happily removed.

Church Trustees.

THE time for the election of church trustees for the following year should be carefully watched by the church clerks. Let the church records be carefully examined, the notice of the election published, and the election held at the right time.

ELDER J. H. WAGGONER, providence permitting, will be in St. Helena, Sabbath and Sunday, December 21, 22.

Church Quarterly Meetings.

THE church quarterly meetings of each church in the State will be held on the first Sabbath and Sunday in January. On the Sabbath the list of members is to be read by the clerk, and each member is expected to respond in a personal testimony or by letter. Either evening after the Sabbath or on Sunday the church tract and missionary meeting is to be held. The librarian will call the roll of the tract and missionary members, when each will read their quarterly report and pass it over to the librarian so that he can make out his report in season for the district quarterly meeting. At this meeting it is expected the systematic benevolence treasurer will complete his collection of all systematic benevolence dues and the missionary one-third.

District Quarterly Meetings.

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

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

At these district meetings there should be a full report from every church in each district.

APPOINTMENTS.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30. Prayer-meeting every Tuesday evening at 7:30. Sabbath-school at 9:15 o'clock Sabbath morning.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30. Prayer-meeting every Tuesday evening at 7:30. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central railroad cross Laguna street near the church.

Health Publications.

- The Uses of Water in Health and Disease. Bound. 160 pp., 50c. Paper covers, pp. 130, 25c.
- The Household Manual. Brief, plain directions for treatment of common sicknesses, etc. Bound, 176 pp. 75c.
- Plain Facts about Sexual Life. (The *Boston Journal*, and many other papers, highly recommend this work.) Bound, tinted paper, 360 pp., \$1.50. Flexible covers, 260 pp., 75c.
- The Physical, Moral, and Social Effects of Alcoholic Poison as a Beverage and a Medicine. Paper, 128 pp., 25c.
- Healthful Cookery. Indispensable to every household. 128 pp., 25c.
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