

# 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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### Palestine.

Blest land of Judea, thrice hallowed of song,  
Where holiest memories pilgrim-like throng,  
In the shade of thy palms, by the shores of thy sea,  
On the hills of thy beauty, my heart is with thee.  
With the eye of a spirit I look on that shore,  
Where pilgrim and prophet have lingered before;  
With the glide of a spirit I traverse the sod,  
Made bright by the steps of the angels of God.

Blue sea of the hills! In spirit I hear,  
Thy waters, Gennesaret, chime on my ear,  
Where the Lowly and Holy with people sat down,  
And the spray on the dust of his sandals was thrown.  
Beyond are Bethulia's mountains of green  
And the desolate hills of the wild Gadarene;  
And I pause on the goat-crags of Tabor to see  
The gleam of thy waters, O, dark Galilee!

There sleep the still rocks and the caverns that rang  
To the song which the beautiful prophetess sang,  
When the prince of Issachar stood by her side,  
And the shout of a host in its triumphs replied.  
Lo! Bethlehem's hillside before me is seen,  
With the mountains around and the valleys between;  
There rested the shepherds of Judah, and there  
The song of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw  
Their shadows at noon on the ruins below;  
But where are the sisters who hastened to greet  
The lowly Redeemer and sit at his feet?  
I tread where the twelve in their wayfaring trod;  
I stand where they stood with the Chosen of God,  
Where his blessing was heard and his lessons were  
taught,

Where the blind were restored and the healing was  
wrought.

But wherefore this dream of the earthly abode  
Of humanity clothed in the brightness of God?  
Were my spirit but turned from the outward and dim,  
It could gaze even now on the presence of Him—  
Not in clouds and in terrors, but gentle as when  
In love and in meekness He moved among men;  
And the voice which breathed peace to the waves of  
the sea,

In the hush of my spirit would whisper to me!

—Sel.

## General Articles.

### IMPORTANCE OF MISSIONARY WORK.

BY MRS. E. G. WHITE.

"AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

There is a constant conflict between the two great armies led by the Prince of life and the prince of the powers of darkness. The devil, assisted by his angels, is constantly engaged in the most determined effort to gather souls under his banner, while Jesus Christ and holy angels are diligently at work pressing back the powers of darkness, rescuing souls from the grasp of Satan, and gathering them under the blood-stained banner of Prince Emmanuel. Those who are truly soldiers of the cross of Christ will not be indifferent spectators, but will take an active part and manifest a personal interest in this conflict. They will "know the fellowship of his sufferings," being co-laborers with Jesus Christ in disseminating light and truth to redeem the purchase of his blood from the slavery of sin and death.

There is now the same call for disinterested workers as when Christ gave his commission to his disciples before he was taken from them into heaven. "Go ye into all the world, and preach the gospel to every creature," is our Lord's command. Self-sacrificing labor is wanted in every part of the harvestfield. Men and women may be co-work-

ers with their self-sacrificing, self-denying Redeemer. In their unselfish efforts to do others good, they will be bearing his yoke and lifting his burdens. Thus they will find pure happiness and rich joys. Whoever accepts the invitation of Christ to bear his yoke and share his burdens will not only find the yoke easy but the burden light. Rest and peace is found in forgetfulness of self and in earnest, persevering efforts to save souls from the darkness of error. Those who shirk the responsibilities which Jesus would have them bear, choosing a life of self-indulgent ease, will be destitute of spiritual joys and divine peace, and cannot be partakers with Christ of his glory. Selfish enjoyments will never satisfy the cravings of a soul whom God has qualified for a higher sphere and nobler mission.

The church only is strong that is a working church, whose members feel an individual responsibility to act their part in strengthening, encouraging, and building up the church by their personal efforts. These workers will extend their influence and labors in doing all that they can in every branch of the work. The truth spreads when living, active workers commend it by personal effort, characterized by piety and the beauty of true holiness.

We are a people whom God has favored with special privileges and blessings in making us the depositaries of his law. None of us are to be idlers in the vineyard of the Lord. We are not all qualified to do the same kind of work; all cannot be ministers, to labor in word and doctrine; but there are other parts of the work, fully as important as this even, which have been fearfully neglected. Men and women are needed to act a part in this great work, in spreading the light of truth by circulating our publications. This work has not been taken hold of as it should have been by those who profess the truth.

The larger part of the members of our churches are not working Christians; they are living as if there was no great emergency, no fearful danger of their fellow-men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. The burden of the work has been left principally upon ministers, while many of the church have stood looking on to see how matters were coming out. There are not only men but women who should set their hearts and minds to become intelligent in regard to the very best manner of working for the Master, qualifying themselves to do that part of the work for which they are best adapted. All will, if connected with God, see something to do, and will do it. They cannot be soldiers in the Lord's army unless they shall obey the call of the Captain and bear responsibilities which some one must bear.

There are fields of missionary labor which have been open for years, calling for workers, and yet many have not seen or realized the necessity of their doing anything. The work, they thought, was for some others, but not for them. There are hundreds and thousands who can work if they are so disposed. Up to the present time they have done nothing but serve themselves. This class of do-nothings and know-nothings, as far as the work to be done in God's cause is concerned, will never hear the "well done" from the lips of the Majesty of heaven. They have not taken any interest in the many branches of the work. They have not learned how to work for the Master to advance his cause, in doing to the utmost of their strength and ability to save souls from error and death. There must be with men and women a general waking up to the needs of God's cause. The minds of our sisters may be expanded and cultivated. If they are devoted to selfish interests, the soul will be left dwarfed. Emptiness and unrest will be the result.

A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. Many have left some portion of the work undone because it was not agreeable, expecting the next coming minister to finish it up for them. They had better not engage in the work unless they can bind it off thoroughly, so that it will not ravel out.

There are many ministers who do not connect so closely with God that they can feel and realize the wants of the people and give them meat in due season. They should lead the young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them. With the burden of the work upon them, it is their duty to lead the people along until they can present every man perfect in Christ.

A mere assent to the truth is not enough. There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. Then they should be instructed in regard to the claims of God upon them in tithes and in offerings. They must learn that the tithe system is binding upon God's people in these last days as truly as it was upon ancient Israel. The tract and missionary work should be presented before them. Nothing should be kept back. But all points of truth should not be given abruptly in the first few lectures; gradually, cautiously, with his own heart imbued with the spirit of the work of God, the teacher should give meat in due season.

Ministers frequently neglect these important branches of the work—health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work. Under their labors large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the proving of God. The minister laid upon the foundation, hay, wood and stubble, which would be consumed by the fire of temptation. Some proved to be gold, silver, and precious stones; these from principle would cling to the truth. But if the teacher of truth had brought these converts along as he should have done, presenting before them the obligation which rested upon them, many who afterward drew back to perdition, might have been saved.

Another minister follows the first, and in the fear of God presents the practical duties, the claims of God upon his people. Some draw back, saying, "Our minister who brought us the truth did not mention these things. We have been deceived. These things were kept back." And they become offended because of the word. Some will not accept the tithe system; they reject systematic benevolence, and become offended, turn away, and no longer walk with those who believe and love the truth. When the tract and missionary field is opened before them, inviting them to work in it, they answer, "It was not so taught us," and they hesitate to engage in the work. How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, even if there were less whom he could number as being added to the church under his labors.

Ministers must impress upon those for whom they labor the importance of their bearing burdens in connection with the work of God. They should be instructed that every department of the work of God should enlist their support and engage their interest. The great missionary field is open to men, and the subject must be agitated, agitated, again and again. The people must understand that it is not the hearers of the word but the doers of the word who will have eternal life. Not one is exempted from this work of benevolence. God requires of all men to whom he imparts the gifts of his grace to communicate, not only of their substance to meet the demands for the time in successfully advancing the truth, but to give themselves to God without reserve.

Self-denying benevolence characterized the life of Christ. He came not to seek his own. He identified his interest with the wants of his people. He went about doing good. Our sisters who have hitherto lived for self and have cherished habits of indolence and self-indulgence, can now, through the grace given them, imitate the life of Christ. The exercise of disinterested benevolence will strengthen in their own hearts the principles taught by their divine Master.

God gives regularly and freely to bless

man. His gifts are not only rich and munificent but systematic. The light of day, the recurring seasons, the dew and rains causing vegetation to flourish, are blessings of God unceasingly flowing to the children of men. And God requires of those whom he blesses beneficent efforts in conformity to the divine Model. Our liberalities are never to cease; our charities must be regular and constant; and order must be observed in the work. It is not a trait of the natural heart to be benevolent; men must be taught, giving them line upon line and precept upon precept, how to work and how to give after God's order.

We are required to do good and bless others by our labors and prayers as well as by the gifts of means. In order to be Christians and to gain heaven we must imitate the great Exemplar. He cheerfully gave his life to ransom an apostate world. Selfishness and worldliness were condemned by the daily life of Christ; and none of us can live for ourselves and yet enjoy the approval of God.

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience.

They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. Many occupy their time in needless stitching, and trimming, and ruffling of their own and their children's clothing, and thus lose golden moments in which they might improve their talents by efforts to get the truth before others. We should, as Christians, have an abiding sense that our time, our strength, and ability have been purchased with an infinite price. We are not our own to use our moments in gratifying our fancy and our pride. As children of the light we should diffuse light to others. It should be our study how we may best glorify God, how we can work to save and bless souls for whom Christ died.

In working to bless others we shall be gathering strength and courage to our own souls, and shall receive the approval of God. Hundreds of our sisters might be at work to-day if they would. They should dress themselves and their children with simplicity, in near and durable garments free from adoration, and devote more time to missionary work. Letters may be written to friends at a distance. Our sisters may meet together to consult as to the best manner of labor. Money can be saved to present as an offering to God, to be invested in papers and tracts to send to their friends. Those who are now doing nothing should go to work. Let each sister who claims to be a child of God feel indeed a responsibility to help all within her reach. The noblest of all attainments may be gained through practical self-denial and benevolence for others' good.

Many do not take hold of the missionary work because the matter has not been presented before them and urged upon their attention by the ministers who have labored in their behalf. These ministers have neglected one essential part of their duty, and as the result hundreds are indifferent and idle who might be at work had they been more perfectly instructed.

We have no time to lose. Important work is before us, and if we are slothful servants we shall certainly lose the heavenly reward. But few have broad and extensive views of what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world and the pleasing fables that deceived ones have enjoyed. After a time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God.

Again, many read these papers and tracts

and their combativeness is aroused, and they throw the silent messengers from them in a passion. But ideas all new to them have, although unwelcome, made their impression, and as the silent messenger bears the abuse without retaliation, there is nothing to feed the anger which has been excited. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their path is crossed. But the mind is not at rest; the abused paper is at last perused, and thus point after point of truth commences its convicting work; step by step the reformation is wrought, self dies, and the warfare and antagonism to the truth is ended. The despised paper or tract is henceforth honored as the means of converting the stubborn heart and subduing the perverse will, bringing it in subjection to Christ. Had the living preacher spoken as pointedly, these persons would have turned from him, and would not have entertained the new and strange ideas brought before them. The papers and tracts can go where the living preacher cannot go, and where, if he could go, he would have no access to the people, because of their prejudice against the truth.

Few have any correct idea of what the distribution of papers and tracts is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth, when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. Thus many are made susceptible to the influence of the truth when it is presented before them.

The tract and missionary field is an extensive one. Elder S. N. Haskell has been more fully awake to this subject than any other of our ministers, because he has exercised his mind in this department of the work. He has been untiring in his efforts to advance this work, and to have it carried forward with order and method. He has not at all times had the encouragement he should have had from his ministering brethren. He might have accomplished more had he received the co-operation which he could have had and ought to have had. Although discouraged at times as he has seen that but few appreciated the importance of the missionary work, yet he has not given up his efforts, but has returned again and again with new courage and perseverance to urge forward this branch of the work.

The SIGNS OF THE TIMES is our missionary paper; it is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. All should feel the deepest interest to have it a spiritual messenger, full of life, and plain, practical truth. In the Christian world there are many starving for the bread of life. The SIGNS OF THE TIMES, laden with rich food, is a feast to many of these who are not of our faith. This paper should not contain many long articles, but the truth should be prepared with great care and made as attractive as possible. Articles which make sharp thrusts upon other churches are out of place in this paper, for they create prejudice. The truth should be presented in its simplicity, in the meekness of wisdom, having an influence to persuade. The matter should be the very choicest; the language should be chaste, elevating, every word breathing the spirit of Christ. The argumentative and practical combined will make a paper beaming with light, to go forth as a lamp that burneth, as a messenger indeed from heaven.

Our brethren do not all see and realize the importance of this paper; if they did they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. All who have a part to act in the preparation of matter for this pioneer sheet are engaged in a sacred work, and they should be connected with God; they should be pure in heart and life. God can work with them and give them wisdom that they may become intelligent in the knowledge of the truth. God sees the motive of each worker, and will impart his grace in rich measure in accordance with the spirit in which the labor is done. The silent preacher, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error.

Calls are coming in from all directions, not only from persons of our faith, but from those who have become interested by reading our publications; they say, Send us a minister to preach to us the truth. But there is a great want of laborers. We have to answer, There is no man to send among you. Many are

obliged to be content with the silent preacher until God shall send them the living messenger. Let all our brethren take this to heart, and by personal effort in faith and hope contribute to the SIGNS OF THE TIMES; for in sending matter that is alive, in speaking by the pen words bearing the holy unction, they are preaching to thousands. Long, dry articles are not wanted for this paper. The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers, and by intelligent correspondence.

The many scattered all over the land who can seldom have the living preacher, may make their meetings very interesting and profitable by selecting a good reader to read appropriate discourses published in our papers and books. You have a large variety to choose from, both doctrinal and practical. You can form a Bible-class and search the Scriptures for yourselves, with the aid of our publications, and in this way learn much of present truth. You may present the reasons of our faith to those who shall enquire for them. All should be making the most of the opportunities granted them to become intelligent in the Scriptures.

(To be Continued.)

#### Signs of the Times.

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

CONTEXT:—"The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Verses 1-3.

"And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Luke 12: 54-56.

THE signs of the times are discerned by watching the fulfillment of prophecy. As the present appearance of the clouds and winds indicate what kind of weather is at hand, so the present fulfillment of God's promises contained in the prophecies declare with greater certainty the events which are to follow. This is most emphatically the case, when certain things are predicted as signs to those who witness their fulfillment, that some great event is at hand.

In the great plan of human redemption and salvation there are two great events, namely, the first and second advents of the Son of God; the first, to shed his blood for the remission of the sins of those who should believe and obey him; the second, to receive his redeemed people to himself. Consequently there are two points in the divine programme, as advertised in prophecy, of especial expectation to the church of God.

The rejection of the great mass of the Jewish church at the first advent was the consequence of their rejection of the promised Messiah; and their rejection of him was the consequence of their not discerning the signs of the times. And let me ask right here if there is not danger that the mass of the Christian church will be rejected at the second advent for the same reason; especially since the idea prevails so extensively that it is not necessary to understand the prophecies, and thus to discern the signs of the times, in order to a preparation for that stupendous event. We hear it said everywhere, "It is no matter to us whether the coming of Christ is near or not, if we are only prepared;" as if it were possible to be prepared for that transcendently thrilling event, without faith in his prophetic words and promised signs, and consequently without discerning the signs of the times—the very thing that proved the Jews to be unbelievers in the prophets whom they professed to believe, and led to their rejection of God. They professed faith in the prophets, but did not possess it; therefore the pointed rebuke, "Ye hypocrites," which they justly merited. Will not the same course pursued by Christians lead to the same results?

In proof that the Jews were rejected as a consequence of not discerning the signs of the times as predicted in prophecy, we quote, in addition to our text, Luke 19: 41-44: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; . . . because thou knewest not the time of thy visitation." Acts 13: 27: "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the

prophets which are read every Sabbath day, they have fulfilled them in condemning him."

These testimonies make it clear that had they known and heeded the voices of the prophets, they might have known the time of their visitation, accepted of Christ, the heavenly visitant, and escaped the condemnation of fulfilling the prophets in condemning him. See Isa. 53: 3. And are not Christians who heed not the prophets—who do not care to inquire into the signs of the times—in a similar error and liable to a like condemnation? Do they not need to heed the caution of the apostle, "Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you?" Acts 13: 40, 41. This shows that when God works in the fulfillment of prophecy, we are in danger of being rejected of God, if we do not believe it.

Some of the signs of the times connected with the first advent of Christ were the fulfillment of the predictions of prophecy. 1. That he should be born of a virgin. Isa. 7: 14; Matt. 1: 18-23. 2. Of the lineage of David. Ps. 89: 3, 4; 132: 11; Luke 1: 32. 3. In Bethlehem, Mic. 5: 2; Matt. 2: 1-6. 4. He was to be called out of Egypt. Hosea 11: 1; Matt. 2: 14. 5. There was to be great mourning in Ramah for deceased children. Jer. 31: 15; Matt. 2: 16-18. He was to be despised, rejected, and slain. Isa. 53: 1-8; Dan. 9: 26. He was to be put to death by crucifixion. Ps. 22: 16. Scorned and taunted in his distress. Ps. 22: 7, 8; Matt. 27: 39, 43. Mark 15: 29-32; Luke 23: 35. The words of agony on the cross were foretold. Ps. 22: 1; Matt. 27: 46. His garments were to be divided among the executioners. Ps. 22: 18; John 19: 23, 24. He was to be numbered with the transgressors, and buried in a rich man's sepulcher. Isa. 53: 9, 12; Mark 15: 27, 28. But he was to rise from the dead, and ascend to the right hand of God. Ps. 16: 9-11; Acts 2: 25-33.

Now consider the manner in which these prophecies were fulfilled. They had no mystic fulfillment; but their fulfillment was most literal—precisely what the words of prophecy said. Jesus has promised to come again. How shall we interpret the prediction of his second coming? Shall we give them a mystical interpretation? Says an apostle, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." He has appeared once literally and was literally offered a sacrifice for sin. Will his second appearing be in some hidden, mystical manner? Said Jesus, "Whither I go ye cannot come." John 13: 33. "I go unto the Father." Chap. 14: 28. "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Verses 2, 3. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. "While they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11. Says Paul, when speaking of the coming of the Lord, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise." 1 Thess. 4: 16.

Now is this second coming to be understood mystically, spiritually, or figuratively? Does this coming mean the destruction of Jerusalem by the Roman army? Does it mean death? Does the second coming take place every time a person dies? I leave it with the candid to answer.

Jesus promised to come again; and the testimonies concerning it are too express and emphatic to be gainsayed. He also gave signs, the fulfillment of which should give the assurance that his coming is near, even at the doors. These constitute a portion of the signs of the times, when his coming is near. How shall we expect the fulfillment of these signs? If his coming is mystical, the signs will be mystical; and as a consequence no one will know anything about either. But his word requires those who see the signs to "know" that it is near. But if his coming is to be literal, as we have proved, if words can prove anything, the signs of his coming will be literally fulfilled. Another evidence that the signs were to have a literal fulfillment, is the fact that they have been literally fulfilled. The earthquake, and signs in sun,

moon, and stars, of the sixth seal of Rev. 6: 12, 13, though they have been regarded as symbolic, have been literally fulfilled.

In answer to the question, "What shall be the sign of thy coming, and of the end of the world?" our Saviour said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's heart's failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

In this last testimony is evidence that the signs in the sun, moon, and stars, are not to be understood figuratively but, are to be fulfilled here upon the earth; for he speaks of these signs in heaven, and then of what shall follow on the earth and in the sea.

It is sufficient to say that these signs, in heaven, earth, and sea, have appeared. The next event in the order is the shaking of the powers of the heavens. This will be fulfilled after the close of probation, and just before the appearing of the Saviour. It will follow the voice of God from heaven, saying, "It is done." Rev. 16: 17. See also Joel 3: 16; Jer. 25: 30. Therefore the last merciful warnings of the approach of that tremendous day have come. Said Jesus, "When ye shall see all these things, know that it is near, even at the doors."

In conclusion, we ask, Is it any less a sin for a Christian to close his eyes against discerning the signs of the times, than for the Jews in their day? Will not his language to those now living who do not care to see and recognize the hand of God in the fulfillment of promised signs, be equally severe and equally true? "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Heaven help us to believe, and thus avert so terrible a condemnation, when it shall be too late to find pardon.

R. F. COTTRELL.

#### Is the Law Done Away?

THERE are many who affirm that the law is no longer a rule of life; that Christ is the end of the law, and that whosoever believeth in him is freed from the law. The effort of these persons is apparently to do away with the idea that the ten commandments are any longer obligatory upon the professed followers of Christ. Almost have they persuaded some of the children of God to adopt these loose doctrines.

What is there in the commandments of God which should offend the renewed man? Did not Christ keep the Father's commandments and abide in his love? And is it possible to follow Christ and not walk as he walked? "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all unrighteousness." How blessed is this fellowship! How blessed the hope of him who keeps all the commandments.

But we are told that it is impossible to do this. Why? Has God required us to have no other gods besides him? and can we not obey? Has he told us that we must not make any graven image, or attempt any likeness of God, or fall down before such likeness? and can we not strictly obey him? We might pursue this inquiry through all the commandments, and even those who are so zealous to destroy the law will confess that all can be kept but the fourth. And why not this? Is it any more difficult to keep the seventh day holy than the first day?

Paul says, "Wherefore the law is holy, and the commandment holy, and just, and good." And again, "Do we then make void the law? God forbid; yea, we establish the law." Could he do this and destroy it at the same time? Every one says, No! Then why try to make him stultify himself?

Is it not far better "to look into the perfect law of liberty, and continue therein," "being not forgetful hearers, but doers?" Turn to Rev. 22: 14, and read: "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." The next verse shows that without are the vile and whosoever loveth and maketh a lie. Query, Did not Eve love a lie? and was not this the reason why she was compelled to go outside the garden, where she could not taste of the fruit of the tree of life?—D. F. Quimby.

## Sabbath Hymn.

*Written about 1850, for the Mill Yard Sabbath-School, by the late Rev. W. H. Black, F. S. A.*

WHAT thanks do we owe the Source of all good,  
For gifts to our bodies, of raiment and food;  
For safety by night, for the sun's cheering ray,  
For all the week's mercies, and this Sabbath day!

No heart can conceive, and no tongue can declare,  
The thankfulness due for our God's tender care;  
His providence freely bestows what is best,  
And waits to be gracious on this day of rest.

Then let us our privilege wisely enjoy;  
In acts of religion each moment employ;  
With praise and thanksgiving past mercies review,  
And pray that our Father his gifts may renew.

Thus week after week shall fresh happiness bring,  
And inspire with fresh music the songs that we sing;  
While we hallow the day that Jehovah hath given,  
Till it fit us at last for the Sabbath of heaven.

—Sabbath Memorial.

## Calvin on the Sabbath.

JOHN CALVIN said, respecting the origin of the Sunday festival:—

"However, the ancients have not without sufficient reason substituted what we call the Lord's day in the room of the Sabbath. For since the resurrection of the Lord is the end and consummation of that true rest, which was adumbrated by the ancient Sabbath; the same day which puts an end to the shadows, admonishes Christians not to adhere to a shadowy ceremony. Yet I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it; nor will I condemn those churches, which have other solemn days for their assemblies, provided they keep at a distance from superstition."\*

It is worthy of notice that Calvin does not assign to Christ and his disciples the establishment of Sunday in the place of the Sabbath. He says this was done by the "ancients," or as another translates it, "the old fathers." Nor does he say "the day which John called the Lord's day," but "the day which we call the Lord's day." And what is worthy of particular notice he did not insist that the day which should be appropriated to worship should be one day in every seven; for he was not tied to "the septenary number." The day might come once in six days, or once in eight. And this proves conclusively that he did not regard Sunday as a divine institution in the proper sense of the word; for if he had, he would most assuredly have felt that the festival must be septenary, that is, weekly, and that he must urge "the church to an invariable adherence to it." But Calvin does not leave the matter here. He condemns as "false prophets" those who attempt to enforce the Sunday festival by means of the fourth commandment; and who to do this, say that the ceremonial part, which requires the observance of the definite seventh day, is abolished, while the moral part, which simply commands the observance of one day in seven, still remains in force. Here are his words:—

"Thus vanish all the dreams of false prophets, who in past ages have infected the people with a Jewish notion, affirming that nothing but the ceremonial part of the commandment, which according to them is the appointment of the seventh day, has been abrogated, but that the moral part of it, that is the observance of one day in seven, still remains. But this is only changing the day in contempt of the Jews, while they retain the same opinion of the holiness of a day."—*Institutes, book ii, chap. viii, sect. 34.*

Yet these very "dreams of false prophets," to use the words of Calvin, constitute the foundation of the modern doctrine of the change of the Sabbath. For whatever may be said of first-day sacredness in the New Testament, the fourth commandment can only be made to recognize that day by means of this very doctrine of one day in seven which Calvin so sharply denounces. Now I state another important fact. Calvin's commentaries on the New Testament cover all the books from which quotations are made in behalf of Sunday except the book of Revelation. What does Calvin say concerning the change of the Sabbath in the record of Christ's resurrection? Not one word. He does not even hint at any sacredness in the day, nor any commemoration of the day. Does he say that the meeting "after eight days" was upon Sunday? He does not say what day it was. What does he say of Sunday in treating of the day of Pentecost? Nothing. He does not so much as say that this festival was on the first day of the week. What does he say of the breaking of bread at Troas? He thinks it took place upon the ancient Sabbath! He says:—

"Either he doth mean the first day of

the week, which was next after the Sabbath, or else some certain Sabbath. Which latter thing would seem to me more probable; for this cause, because *that day was more fit for an assemble, according to custom.*"

Calvin did not believe that Christ changed the Sabbath to Sunday to commemorate his resurrection; for he says that the resurrection abolished the Sabbath, (*Institutes, book ii, chap. viii, sect. 34*) and yet he believes that the Sabbath was the sacred day of the Christians to the entire exclusion of Sunday as late as the year 60. Nor could he believe that the apostles set apart Sunday to commemorate the resurrection of Christ, for he thinks that they did not make choice of that day till after the year 60, and even then they did it merely because constrained so to do by the superstition of the Jews!

Dr. Hessey illustrates Calvin's ideas of Sunday observance by the following incident:—

"Knox was the intimate friend of Calvin—visited Calvin, and, it is said, on one occasion found him enjoying the recreation of bowls on Sunday."

Without doubt Calvin was acting in exact harmony with his ideas of the nature of the Sunday festival. But the famous case of Michael Servetus furnishes us a still more pointed illustration of his views of the sacredness of that day. Servetus was arrested in Geneva on the personal application of John Calvin to the magistrates of that city. Such is the statement of Theodore Beza, the life-long friend of Calvin. Beza's translator adds to this fact the following remarkable statement:—

"Promptness induced him to have this heresiarch arrested on a Sunday."

The same fact is stated by Robinson:—

"While he waited for a boat to cross the lake in his way to Zurich, by some means Calvin got intelligence of his arrival; and although it was on a Sunday, yet he prevailed upon the chief syndic to arrest and imprison him. On that day by the laws of Geneva no person could be arrested except for a capital crime; but this difficulty was easily removed, for John Calvin pretended that Servetus was a heretic, and that heresy was a capital crime."

"The doctor was arrested and imprisoned on Sunday the thirteenth of August [A. D. 1553]. That very day he was brought into court."—*Ecc. Researches, chap. x, p. 338.*

Calvin's own words respecting the arrest are these:—

"I will not deny but that he was made prisoner upon my application."

The warmest friends of first-day sacredness will not deny that the least sinful part of this transaction was that it occurred on Sunday. Nevertheless the fact that Calvin caused the arrest of Servetus on that day shows that he had no conviction that the day possessed any inherent sacredness.

John Barclay, a learned man of Scotch descent, and a moderate Roman Catholic, who was born soon after the death of Calvin, and whose early life was spent in eastern France, not very remote from Geneva, published the statement that Calvin and his friends at Geneva

"Debated whether the reformed, for the purpose of estranging themselves more completely from the Romish church, should not adopt Thursday as the Christian Sabbath."

Another reason assigned by Calvin for this proposed change was,

"That it would be a proper instance of Christian liberty."

This statement has been credited by many learned protestants, some of whom must be acknowledged as men of candor and judgment. But Dr. Twisse discredits Barclay because he did not name the individuals with whom Calvin consulted, and produce them as witnesses; and because that King James I. of England at one time suspected Barclay of treachery toward him.

But no such crime was ever proved, nor does it appear that the king continued always to hold him in that light. His veracity has never been impeached. The statement of Barclay may possibly be incorrect, but it is not inconsistent with Calvin's doctrine that the church is not tied to a festival that should come once in seven days, even as Tyndale said that they could change the Sabbath into Monday or could "make every tenth day holy day, only if we see cause why," and it is in perfect harmony with Calvin's idea

Hessey's Bampton Lectures on Sunday, p. 201, ed. 1866. In the notes appended, p. 366, he says: "At Geneva a tradition exists, that when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green." Dr. Hessey evidently credited this tradition.

See Heylyn's Hist. of the Sabbath, part ii, chapter vi, sect. 3; Morer's Lord's Day, pp. 216, 217, 228; An Inquiry into the Origin of Septenary Institutions, p. 55; the Modern Sabbath examined, p. 26; Whitaker, Treacher, and Arnot, London, 1832; Cox's Sabbath Literature, vol. i, pp. 165, 166; Hessey, pp. 141, 142, 198, 341, and the authors there cited.

of Sunday sacredness as shown in his acts already noticed. Like the other reformers, Calvin is not always consistent with himself in his statements. Nevertheless we have his judgment concerning the several texts which are used to prove the change of the Sabbath, and also respecting the theory that the commandment may be used to enforce, not the seventh day, but one day in seven, and it is fatal to the modern first-day doctrine.—*History of the Sabbath, by J. N. Andrews.*

## When the Bible was Written.

FROM the Council of Nice we go back ten years, to A. D. 315, which brings us to the world-renowned Eusebius, bishop of Caesarea, an intimate friend of the Emperor Constantine. Eusebius was a man of extraordinary learning, diligence, and judgment, and singularly studious in the Scriptures. His invaluable Ecclesiastical History, written at that date, is a volume of over four hundred pages, containing a particular account of Jesus Christ, his twelve apostles, the early rise and wonderful progress of Christianity in the world. He gives a minute account of each book of the New Testament, calling each by its name, telling who wrote it, how sacred it was held by the whole church, etc.

Chapter twenty-five of Book III. he devotes particularly to a catalogue of these books. His list is exactly the same as that which we now have. Here, then, is another nail in a sure place.

We will now push our inquiry about fifty years farther back, bringing us to A. D. 260, or to the middle of the third century, to the testimony of Victorinus, bishop of Pettau in Germany. "Victorinus wrote commentaries on different books of the Old Testament, an exposition of some passages of St. Matthew's gospel, a commentary on the Apocalypse, and various controversial treatises against the heretics of the day; in which we have valuable and most explicit testimonies to almost every book of the New Testament." Horne's Introduction, vol. I, p. 80. No doubt, then, about the old Bible thus far.

Going back to a still more remote period, we come to the great and learned Origen. Of all the fathers who flourished in the third century, he is unquestionably the most learned and renowned. He was born A. D. 184, and died about A. D. 253. Thus it will be seen that he lived within a hundred years of the death of St. John, and was therefore so near the time of the publication of the books of the New Testament that he could hardly avoid obtaining the most accurate knowledge of their origin and authors. So great was the esteem in which this man was held, even by the heathen, that their philosophers dedicated their writings to him. He traveled all over the Eastern world, collecting different manuscripts and versions of the Bible. He compiled a Bible called the Hexapla. It contained six columns to a page, one in Hebrew, one in Hebrew with Greek characters, and the other four the versions of the Bible by Aquila, Symmachus, the Septuagint, and Theodotian.

"Besides these, which in themselves form a decisive testimony to the authenticity of the Scriptures, he wrote a threefold exposition of all the books of the Scripture; viz., scholia, or short notes; tomes, or extensive commentaries, in which he employed all his learning, critical, sacred, and profane; and a variety of homilies and tracts for the people. Although a small portion only of his works has come down to us, yet in them he uniformly bears testimony to the authenticity of the New Testament, as we now have it; and he is the first writer who has given us a perfect catalogue of those books which Christians unanimously, or at least the greater part of them, have considered as the genuine and divinely inspired writings of the apostles." Horne's Introduction, p. 81. What more abundant testimony to the existence of the Scriptures at that time could any Christian ask?

From this we proceed to the second century. Here we find Tertullian, of the city of Carthage. He lived within fifty years of the last of the apostles, and was a vigorous writer in defense of Christianity. His work abounds in quotations and long extracts from the books of the New Testament. It is said that "his quotations occupy nearly thirty folio pages." Lardner says, "There are more and larger quotations of the small volume of the New Testament in this one Christian author, than of all the works of Cicero in the writers of all characters for several ages." Irenaeus and Clement both lived in this century. They often quote from the apostolic writings; but our limits forbid giving quotations from these and others of this century.

Tertullian says, in his Apology to the Roman Presidents, "Look into the words of God, our Scriptures, which we ourselves do

not conceal, and many accidents bring into the way of those who are not of our religion." Does not this appeal to the heathen rulers to read "the words of God," show that these writings were then in circulation? In the time of Tertullian it is believed that the original manuscripts were still in existence. He says: "Well, if you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside, in which their truly authentic letters are recited, sounding forth the voice and representing the countenance of each one of them. Is Achaea near you? you have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you are to visit Asia, you have Ephesus; and if you are near Italy, you have Rome, from whence also you may be easily satisfied."—*De Praescriptione, cxxxvi, p. 245.*

"If Tertullian did not mean that the original manuscript, but only *authentic copies* of the epistles to the Corinthians, Philippians, etc., were to be seen by application, why send inquirers thither? Could an *authentic copy* of the epistle to the Philippians be seen nowhere but at Philippi; or of that to the Corinthians nowhere but at Corinth?"—*Alexander on the Canon, p. 142.*

One step farther back and we are in the generation immediately succeeding the apostles. Here we find Justin Martyr, born ten years before John was banished. "After becoming a Christian, he occupied a high stand in learned writing and holy living. His remaining works contain numerous quotations from, as well as allusions to, the four gospels, which he uniformly represents as containing 'the genuine and authentic accounts of Jesus Christ and his doctrine.' The same is true in relation to the Acts of the Apostles, and the greater part of the epistles. The book of Revelation is expressly said by Justin to have been written by 'John, one of the apostles of Christ.' Having lived before the death of that apostle, he had the best opportunity of knowing."—*M'Ilvaine's Evidences, p. 72.*

"Further, in his (Justin Martyr's) first apology he tells us that the memoirs of the apostles and the writings of the prophets were read and expounded in the Christian assemblies for public worship; whence it is evident that the gospels were at that time well known in the world, and not designedly concealed from any one."—*Horne's Introduction, p. 85.*

"We finish the second century with Papias, bishop of Hierapolis in Asia, whom Irenaeus speaks of as a hearer of John, and a disciple of Polycarp, a pupil of John the apostle. How he obtained his information will appear from the only fragment of his writings remaining. It is found in Eusebius. 'If at any time I met with one who had conversed with the elders, I inquired after the sayings of the elders; what Andrew or what Peter said; or what Philip, Thomas, or James had said; what John or Matthew, or what any other of the disciples of the Lord were wont to say.' Thus we have a witness who lived near enough to the beginning to inquire of those who had conversed with the apostles, if not to listen to St. John himself. Too little remains of his writings to furnish many testimonies, especially as he had it not in view to confirm the authenticity of any part of the scripture; but still he gives a very valuable testimony to the gospels of Matthew and Mark, and the first epistles of Peter and John. He alludes to the Acts and the book of Revelation.

"Thus we have ascended to the *apostolic age*. But we may reach still higher. We have in our possession the well-authenticated writings of four individuals and fathers in the primitive church, who, because they were contemporary with the apostles, are called *apostolical fathers*. Two of them, Clement and Hermas, are mentioned by name in the New Testament; the third, Polycarp, was an immediate disciple of St. John; the fourth, Ignatius, enjoyed the privilege of frequent intercourse with the apostles. There is scarcely a book of the New Testament, which one or another of these writers has not either quoted or alluded to. Though what is extant of their works is very little, it contains more than two hundred and twenty quotations, or allusions to the writings of our sacred volume, in which they are uniformly treated with the reverence belonging to inspired books, and entitled, 'The Sacred Scriptures'; 'The Oracles of the Lord.'

D. M. CANRIGHT.

IT is they who glorify, who shall enjoy, Him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.—*Doctor Guthrie.*

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JAN. 2, 1879.

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

EDITORS.

J. H. WAGGONER - RESIDENT EDITOR.

### Testimony to the Church.

NUMBER twenty-eight of the Testimonies to the Church will be through the press before this number of the SIGNS shall reach its patrons. This work of about 200 pages will contain matter of the greatest importance to those who profess to keep the commandments of God, and who are waiting for the coming of the Son of man in the clouds of heaven.

Ministers and people are addressed in the pages of this Testimony in the most pointed and stirring manner; dangers are pointed out, the erring are reproved, and all are affectionately exhorted to draw nearer to God, and walk with him, and serve him in Spirit and in truth.

Price, post paid, 25 cents. As no deductions are made by the quantity, and as all our people should have the book as soon as possible, orders, accompanied by the cash, should be sent in immediately. Address *Review and Herald*, Battle Creek, Michigan.

JAMES WHITE.

Read, Read, Read!

THE long evenings have come and we recommend that every family of our people organize a home reading school. Let the exercises be held one or two hours of each evening, excepting only those when meetings or other duties occupy the time.

We invite Prof. Brownsberger, of Battle Creek College, to give rules through the SIGNS, to assist the reader, or suggest some book or books which contain those rules to be observed in order to become a good reader.

And we further suggest and recommend that the reading for January, 1879, be the three volumes of *The Spirit of Prophecy*, and that the reading commence on the evening of New Year's or as soon after as possible. These volumes are rich in thought and are highly spiritual and practical. We urge that in every family of Seventh-day Adventists in the land, reading exercises be instituted. Let the entire family be assembled at the fireside and let different ones of the family have the benefits of the practice of good reading. And if the circumstances will admit, let neighbors and friends be invited to join. We know of no exercise better for mental and spiritual culture than reading, and no books better than the volumes named. These exercises should continue till April. The reading for February and March we will suggest in due time.

JAMES WHITE.

### The Signs of the Times.

VOLUME five of the SIGNS OF THE TIMES will commence with the year 1879. Plans have been laid to make the coming volume better in every respect than past volumes have been. Without casting the least shade of reflection upon Sisters Hall and Frisbie, who have faithfully and ably acted the part of local editors in the past we would here state that the General Conference has sent Elder J. H. Waggoner to California, whose first duty is the local editorship of the SIGNS. His experience as a writer and editor will make him of great service to the paper. While the labor of no one is called from our pioneer paper, new and valuable help is secured to make it in every respect just what the cause demands.

The Tract and Missionary Societies are ready to put it in the field to the ends of the earth, wherever the English language is read; and the publishers offer the SIGNS to these societies at lower prices than ever before. In addition to offers already made, we are prepared to say that this sheet will be sent to foreign lands, everywhere, and everywhere post paid, for \$2.00 a year. We hope that, while the General Conference opens a mission to Great Britain, those of our brethren in this country who were born in the Queen's Dominions will remember their friends they left behind in England, Scotland, Wales, Ireland, and who are elsewhere in her Majesty's Dominions. We learn by letter from Elder Loughborough that he and his wife were to sail for England December 16, at 2 P. M. May that Hand guide and uphold our beloved Brother Loughborough, which has been with him the past ten years in his successful labors on the Pacific slope.

The time will come when a paper and a press will be established in England; but not until our pioneer sheet shall have thousands of patrons across the great deep. Those who have had experience in publishing know that it requires no small amount of labor and means to conduct and publish a paper. We have papers enough for the present. Before another Publishing House shall be located, either in Europe or America, those at Battle Creek, Mich., Oakland, Cal., and Bale, Switzerland, should be better patronized and sustained, and raised above all embarrassment.

The Tract and Missionary Societies, and those still more personally and especially interested for their friends in other lands, need just such a paper, as by the grace of God, the SIGNS should be, can be, and shall be; and the Oakland Publishing House needs the support. Be it known to the patrons of the SIGNS, that your board, spread with good things to constitute your weekly feast, is not gotten up as the housewife gets up dinner on washing day, hastily and without forethought. No, indeed. The yearly round of forty-eight of these feasts must be planned before hand.

And first, the table must be spread with a proper variety. There must be sermons, editorials, experiences, reports of progress, expositions and reports of the signs of the times in the political, scientific, moral and religious world, items of religious and secular news, reading adapted to the home circle, and sound instruction touching physical, mental, moral and spiritual culture.

The volume for 1879 should cover the ground, as far as possible, of the reasons of our faith and hope. Tracts are good; but the weekly visits of a paper containing a variety is not only better, but much cheaper. In order that the foregoing plans be carried out we make the following suggestions:

That there be order in regard to the several subjects to be presented. And in order to secure this, it seems necessary that, as a general thing, one writer should become responsible for a given subject, and that all others of the leading writers leave this field to him. If this be understood beforehand in season, the several writers can give the necessary attention to their field of thought, and better arrange the matter to be presented by them during the year. While it may not be our duty to direct in this matter, it may be our privilege to suggest the following, subject to changes, which may be matters of correspondence with the writer.

And, we suggest that the field of prophecy, especially that of Daniel and John, be explored by Elder Uriah Smith.

Elder D. M. Caenright present the Immortality question, including its history.

Elder James White, the Second Advent, Kingdom, and Signs of the Times.

Elder G. I. Butler, The Perpetuity, Design, and Practical Importance of Spiritual Gifts.

Elder J. N. Andrews, The Sanctuary of the Bible and the Messages of Revelation 14.

Elders Haskell, White and Loughborough, The Tract and Missionary Work. All general articles upon this important subject, which do not demand immediate publication, should, after being carefully copied, be forwarded to box P, Denison, Texas, at present, before they are put in print.

Mrs. E. G. White, The Life of the Apostles; also Bible Sanctification.

J. H. Kellogg, M. D., The Harmony of Science and the Bible, and the Resurrection of the Just from a Bible and scientific stand-point—the Bible wrested from the hands of infidels.

Elders White, Smith, and Andrews, The Sabbath, and the Nature and Perpetuity of the Moral Code. To save confusion, correspondence in relation to this matter is necessary immediately. Other persons and subjects can be announced when necessary.

Mrs. L. M. Hall will conduct the department, The Home Circle.

But one very important feature of our pioneer paper will be the reports of progress from Switzerland, France, England, Germany, Italy, Denmark, Norway, and Egypt. The correspondence of Elders Andrews, Loughborough, Matteson, Ertzenberger, Dr. Ribton, and others, will be read with the most earnest interest.

And lastly, but not the least, we mention brief reports from all our live ministers, and officers of the T. and M. work throughout the world. These should be directly to the point, and necessarily brief. If they are lengthy because of rambling to points of no real interest, the editor will either reduce them, or throw them to the moles and bats. Save him the trouble, by spending ten minutes in arranging

in your mind what you wish to say on paper before you take up your pen.

We hope to give an article on the signs of the times in the first number of volume five, and hope that other subjects and other pens will be also represented in that number. And we need not here call attention to the importance of all beginning their subscription with the first number of the volume, or as soon thereafter as possible. Clubs should be made up at once, and those who wish to furnish this volume should forward names and addresses as soon as possible. For your friends to commence in February, March, or April, would be like giving them a book with a twelfth, twenty-fourth, or thirty-sixth of the first part of it torn off.

Not less than ten thousand extra copies of the first number will be printed. Send in your orders, with the cash if possible. Let none delay for want of ready cash, if that article can follow the very next week, when the name and address will be entered upon our lists permanently.

J. W.

### Prospect of the Religious World.

THE custom has so long prevailed of giving only favorable accounts of the spread of Christianity in the world, and of the evidences, which many affect to see, of the approach of the millennium, that it has been considered quite out of order to invite those who hold such ideas to examine into the real facts on the subject. Some cheering news has of late come to us from a few places in heathen lands, of converts being baptized into the faith of Christ; a few out of the hundreds of millions of benighted pagans coming to the light of life. But this prospect of good, which we would not undervalue because it is small, is set against a dark background of sad truths concerning our own land and other nations popularly styled "Christian."

In England the converts to the Romish church from the Episcopal or English church form a continuous stream, not of the lower or ignorant classes, who, we might expect, would be captivated by the gaudy forms of the Romish ritual, but of the educated and titled classes; of the leaders of public opinion in both ecclesiastical and civil life. The fifth published list of recent converts, which we have examined, contains over three hundred names, most of them of eminent people; some of them wielding a powerful influence. The highest dignitaries of the established church either feel little concern over the matter, or consider themselves incapable of staying the tide; for scarcely anything whatever is done to arrest the progress of the work of perversity.

Some of these converts to Rome, who have held high places in the English church, declare that they held for years in that church on private judgment, that which they hold on a surer basis—that of authority—in the Romish church. They claim that consistency requires them to go over to Rome; which may be quite true from the ritualistic stand-point, which is now the popular side in the English church. But the outlook is not pleasing, to behold the church of one of the largest nations of the earth, and considered one of the most Christian nations of the earth, making such rapid strides towards the darkness of the darkest centuries of the perversion of Christianity.

Many have rejoiced over the prospect on the continent of Europe, because Italy has been united under a secular king to the entire overthrow of the civil power of the papacy; and Prussia, under the policy of Bismarck, has checked the ultramontane spirit of the Catholic church. We can see very little over which to rejoice in either event. The opposition which the papacy has received in Prussia is akin to that which it received from Voltaire and his associates. There is nothing seen of the spirit of Wickliffe in the overthrow of the civil power of the Romish church; no undermining of the pillars of error by the power of sacred truth. It has been a strife of error against error for the mastery; one form of despotism trying to demolish another form, with the sole object of serving its own purposes. And the only forcible opposition which despotism itself receives is from communism,—the most dangerous element in the State. This is a conflict between tyranny and anarchy; and of the two, anarchy is more to be feared and dreaded. For even oppressive order and rule of law is better than the disorder and misrule of lawlessness.

In the midst of this confusion the stoutest hearts tremble for the future. Superstition is not being corrected and reformed; there is no general inquiry for the light of truth. It would not be surprising if, in the midst of the trouble which is impending there would be re-action in favor of the rule of the pope; if the superstitious masses should attribute their disasters to their unfaithfulness to "the church," and trust to the strength of this central power to best guide and control the conflicting elements. Looking in every direction we find that the interests of pure Christianity are in the hands of a very few as compared, not to the whole population, but to the number of those who make Christianity the instrument to aid them in their ambition for worldly gain and honors.

And what are the prospects in our own more favored land? Turning from the theatre of civil strife—from the politicians, speculators, and communists,—we inquire for the ground of hope in the prospect presented by the religious part of this nation; where there is certainly as much to be expected as in any quarter of the globe.

We have a few statistics furnished to our hand, of a suggestive nature. The Cincinnati Gazette is one of the most reliable papers in the country. Although it is a "secular" and political paper, its conductor is a member of the Presbyterian church, and takes a lively interest in everything pertaining to the moral and religious affairs of the country. It recently presented some figures which have been largely commented upon by the religious press. But we have not seen one religious paper which appears to be awake to the lesson which these figures teach.

The Gazette sent out its reporters to canvass the churches in that city, and they gave the entire attendance at all the Protestant churches on a Sunday morning. It amounted to 12,487. This in a population of nearly 300,000. But the smallness of the number compared to the whole population is not the most suggestive of the facts connected with these figures. The reporters visited the theatres open on Sunday evening and found the attendance to be 9,820; a few minor ones were not counted, which would swell the figures to over 10,000.

Forty years ago it was often cited as evidence that New Orleans was the wickedest city in the United States, that the theatres were open on Sunday. Now in the city of Cincinnati the attendance at the theatres on Sunday evening is found by actual count to be almost equal to that at all the Protestant churches including Swedenborgians, Unitarians, and Universalists, on Sunday morning.

And yet this is not all. A Cincinnati correspondent of the *Christian at Work*, commenting on these figures, says:

"Seventeen of the English-speaking Methodist churches in this city, the united attendance upon which on a recent Sabbath was 2,113, claim a membership of 4,497. If this proportion is true of other denominations, we cannot doubt that at least two-thirds of the reputed church members failed to put in an appearance on that day at their respective places of worship."

The italics are his; and full well is the statement worthy of especial notice. His conclusion seems to be safely drawn, for we may not suppose that all who did attend were church members.

A similar estimate recently made shows that in Chicago there are over 12,000 church members who regularly absent themselves from public worship.

It was also ascertained that, in Cincinnati, the houses of worship were not nearly filled, many of the congregations being very small. Some attempt was made to apologize on account of the unfavorable state of the weather. But this was met with the reply that the weather did not prevent a large attendance at the beer gardens, and at the theatres opened; and the attendance at Catholic worship was large, every house being crowded. A similar reason was given some time since for the failure of a missionary meeting in Cleveland for want of attendance. And there also it was replied that hundreds were turned away from the doors of the theatres, on the same evening, for want of room.

A correspondent of the *Christian Union* also speaks on this point. He says that safely estimating the population of Cincinnati at 250,000, any computation which can be made will leave 100,000 beyond any direct Christian influence. "In some of our very largest and finest churches," he writes, "the average evening audience is from 75 to 100 persons; while at the same time from 3,000 to 5,000 persons may frequently be found at any of our hill-top resorts, reveling in the enjoyment of music, beer, and tobacco smoke. Of these hill-top resorts we have four, and 15,000 people is a moderate estimate of the number who are sometimes gathered at these four places on Sunday evenings, not to mention the hundreds of concert halls, theatrical performances, and beer saloons in all parts of the

city, and the thousands who frequent and support them."

We have no idea that Cincinnati is worse than the average of American cities. To the contrary, we think few could present a better showing, while some would prove much worse.

It is a common custom with many to denounce as fault finders all who call in question the boasts of the progress of the age. But it is not wise to shut our eyes to the facts, especially when the facts are so ominous of coming evil as these are. The following conclusion we think is beyond the possibility of denial,—that the Protestant churches are not only losing their influence upon the world, but upon their own membership also. It is sad to contemplate that the light is becoming darkness with those who have stood as the conservators of public morals; the salt is losing its savor. The warning of Rom. 11:20-22 falls unheeded on the ears of converts from the Gentile world.

We have ideas of the cause of this, which we cannot now state. But the facts stare us in the face, and they are truly alarming. We fear that very few who ought to rise up and sound an alarm, and call upon all to inquire into the causes of this state of things and to put them away, will be faithful to their calling as watchmen. But the Lord will never suffer the people or the nation to go down unwarned. If they who ought, by reason of their position, to lead out in a radical reform, fail in their duty, God will raise up those who will discharge that duty, and receive the crown which follows it. Rev. 3:11.

#### Our Lord's Doctrine Concerning the Soul.

"THEREFORE I say unto you, Take no thought for your life [psuche, soul], what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life [psuche, soul], more than meat, and the body than raiment?" Matt. 6:25; Luke 12:22, 23.

"And fear not them which kill the body, but are not able to kill the soul [psuche]; but rather fear Him which is able to destroy both soul [psuche] and body in hell." Matt. 10:28.

"He that findeth his life [psuche, soul], shall lose it; and he that loseth his life [psuche, soul], for my sake shall find it." Matt. 10:39.

"For whosoever will save his life [psuche, soul] shall lose it; and whosoever will lose his life [psuche, soul] for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul [psuche]?" Matt. 16:25, 26; Mark 8:35-37.

"For whosoever will save his life [psuche, soul] shall lose it; but whosoever will lose his life [psuche, soul] for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away." Luke 9:24, 25.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life [psuche, soul] also, he cannot be my disciple." Luke 14:26.

"Whosoever shall seek to save his life [psuche, soul] shall lose it; and whosoever shall lose his life shall preserve it." Luke 17:33.

"He that loveth his life [psuche, soul] shall lose it; and he that hateth his life [psuche, soul] in this world shall keep it unto life eternal." John 12:25.

These texts embody Christ's doctrine concerning the soul. Though the word *psuche*, or *soul*, is so often used in them, the fact is not generally understood because it is in most of the instances here quoted rendered *life*. But these texts are worthy of study. They should be carefully compared with each other.

1. The term *soul* is, in several of these texts, used in distinction from the body.

2. It is something to be sacrificed for Christ's sake, and even to be hated.

3. It is something to be saved unto life eternal, and is of greater value than the whole world.

4. Though in some of these instances it is used, perhaps, as signifying the *whole* man (compare Matt. 16:26; Luke 9:25), it is manifest from the sense that it is rightly translated *life* in the places where it is so rendered. Even in the instance cited as signifying the *whole* man, losing one's *life* may be fairly equivalent to losing *himself*.

5. But how can we reconcile our Lord's words respecting the saving and the losing of the soul or life, and also respecting its comparative worthlessness and its exceeding value? Without doubt, there is perfect harmony in his statements. The last text above quoted gives us a key to them all: "He that loveth his life

[*psuche*, soul] shall lose it; and he that hateth his life [*psuche*, soul] in this world shall keep it unto life eternal." John 12:25.

6. There are two of these lives. (1) Our life in this world. (2) Our life in the world to come. And, indeed, the other texts plainly imply this. For we cannot save the present life by losing it, nor lose the life to come by saving it. But we can save our future life by giving up our present life, and one of these is of little worth, while the other is of infinite value.

7. Christ speaks of the *present* life when he says, "Take no thought for your life [*psuche*, soul], what ye shall eat." Matt. 6:25; Luke 12:22. Also when he says, "He that findeth his life [*psuche*, soul] shall lose it." Matt. 10:39. That is, he that sets his heart on this present life shall have no part in the promised life everlasting. This is the life, or soul, we are to hate. Luke 14:26; John 12:25.

8. He speaks of the *future* life when he asks, "What shall a man give in exchange for his soul?" Matt. 16:26. He also speaks of it in all these places where he speaks of *saving* or *finding* the soul or life as the reward for *losing* the soul or life for Christ's sake.

9. It is our life, or soul, "*in this world*" that is to be hated, that we may secure life eternal. This last is the life that God promises to those who give up the present life for him.

10. But does the Lord in any of these passages teach, or assume, the existence of a separate conscious being called the *soul*? In the first of the above texts, he speaks of the *soul* as distinct from the body, but it is plain from the sense that he means by it the present mortal life. In the third instance, he speaks of saving the *soul* by losing it, that is, of securing the life to come by giving up the present life. And all the remaining passages are of the same nature.

11. But does not our Lord in the second instance affirm the existence of the soul as a separate being that survives the death of the body, and that maintains a conscious life when that is dead? Such is the general understanding of the passage, yet it is not at all in harmony with our Lord's use of the word *soul*. He uses it to signify either our present or our future life. Read again the passages above quoted and this fact will appear undeniable.

12. We shall better understand Matt. 10:28, by comparing it with Luke 12:4, 5. Thus: "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." These two texts are different versions of the same statement of Christ.

13. It is certainly reasonable that we consider whether our Lord's use of the word *soul* in the other instances in which he uses it, is not the true sense of that word in this passage. He uses the word *soul* for the *life* that now is, and also for the *life* that is to come. Men can destroy the present life. But after that they have no more that they can do. The life that succeeds the resurrection is in the power of God alone. This is plainly our Lord's meaning in the next clause. "But rather fear Him which is able to destroy, both soul and body in hell." The hell of these two texts is not *hades*, the place of the dead, but *gehenna*, the lake of fire, where the wicked shall suffer the second death. Now in this fire the body shall indeed be consumed, as many texts assert; and this is not all; when the wicked shall have suffered each what God sees to be just, then their life shall be extinguished, not as is the present to be followed by the resurrection, but to have no revival forever.

14. This gives us an interpretation of our Lord's words that is in harmony with his own use of the word *soul*, and that is sustained by all the facts in the case. It is strongly confirmed by Luke's version of the text. The killing of the body is mentioned by both Matthew and Luke. But while Matthew says that men are not able to kill the soul, Luke uses this clause as an equivalent: "and after that have no more that they can do."

15. Then Luke gives us a definite idea when this shall be. "Fear Him, which after he hath killed, hath power to cast into hell," *gehenna*. Now the wicked, when cast into the lake of fire, are living men, and are not cast thither till after the resurrection of the unjust. They have been made alive from death, and this God alone can do, before being cast into the *gehenna* of fire. This future life shall be extinguished in the lake of fire, and God himself in the act will inflict adequate retribution upon the wicked. Then they will be as though they had not been.

16. If our Lord had been speaking of the separate, conscious existence of the soul between death and the resurrection, he would have spoken of what should take place in *hades*, the place and state of the dead. But he passes over *hades* and speaks of *gehenna* where no wicked man will be cast till after the resurrection of the unjust.

17. We cannot, therefore, doubt that our Lord speaks of the life to come by the word *soul* in Matt. 10:28. The present life is, under God, in the power of wicked men. The future life God alone can give, and he alone can take it. The loss of the present life is comparatively unimportant, for God can and will restore it. The loss of the future life is unspeakably awful, not only because that suffering attending it shall be such as to inflict adequate retribution upon each sinner, but because it shall end in the absolute and irretrievable destruction of the whole man. His body shall be consumed, and his existence effectually and eternally blotted out. J. N. A.

#### The Hour of His Judgment is Come.

THIS will be true when the message of Rev. 14:6, 7, is fulfilled; for so it declares: "Fear God, and give glory to him; for the hour of his judgment is come."

Whenever God's word announces anything concerning the judgment, every mind should give attention, every ear should listen. This is something which concerns all mankind. Other subjects may not interest, because they may treat of things with which we have no especial connection. Not so the judgment. All are concerned here. For between us and the future world, the searching ordeal of the judgment inevitably lies. None can escape it. Every member of the human family must pass its trying test, and receive from its decisions a sentence that will determine his or her condition for all that period covered by the fearful word—Eternity!

Let us then, not carelessly nor irreverently, inquire what, and when, the judgment is; to which we are brought by the message before us.

This judgment is a part of the gospel; for the everlasting gospel is what the angel was sent to preach, and all that the prophecy brings to view of his preaching is this appeal to all the people to fear God and give glory to him; for the hour of his judgment is come.

In the gospel scheme, then, where does the judgment have a place? and what is it? The gospel is the good news of pardon and salvation through Jesus Christ. And this salvation is secured to us by the following acts on the part of Christ:—

1. Coming down to earth to establish, as prophet and teacher, the new covenant with his people.

2. Dying as our sacrifice.

3. Ministering before the Father, as our priest and mediator, during the gospel age.

4. Coming again in the clouds of heaven to raise the righteous dead and change the righteous living.

5. Clothing them with immortality, and giving them positions of surpassing glory in the kingdom which he shall establish, which shall never end.

But the great event which determines for us all the momentous question who shall be the subjects of Christ's eternal kingdom, is the judgment of the great day. This fixes the destiny of every one. Paul says that we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done whether it be good or bad. 2 Cor. 5:10. And he told the Athenians that God had appointed a day in which he would judge the world in righteousness by that man whom he had ordained, whereof he had given assurance unto all men in that he had raised him from the dead. Acts 17:31. And when John, in prophetic vision, saw a great white throne, and One sitting thereon before the glory of whose face the earth and heavens dissolved and disappeared, he saw the dead stand in the presence of that Being, and receive judgment according to the things written in the books.

Among the great events of the gospel, the judgment thus holds an important and prominent place. It transpires at the conclusion of human probation. It declares the result of the working of the plan of salvation for 6,000 years. The gospel is one gospel, but it embraces distinct and separate truths, which, at different times, become leading themes of its proclamation. Thus, in the first years of what is known as the gospel dispensation, the burden of evangelical preaching was a crucified and risen Saviour; or the fact that Christ had appeared in the flesh as a sacrifice for men. In the days of the great Reformation, it was, Justification through Christ, without the intervention of a human priesthood. As we draw near the end,

when the judgment is impending, and the everlasting kingdom of Christ is to be established, taking such only among the living as are ready to enter therein, this fact, as a matter of course, and from the very nature of the case, rises into prominence, and becomes the leading idea to be urged upon the attention of the people.

So in Matt. 24:14, when the kingdom is about to be established, it is called, "This gospel of the kingdom;" the same gospel as at the beginning, only bringing out more prominently the establishment of the kingdom which the gospel embraces, and which is then soon to be set up. And in the passage before us in Revelation, it is the everlasting gospel; but it here brings to view especially the judgment, which is the great event impending when this message is given.

By the expression "everlasting gospel," we are not to understand a gospel which is to be preached everlasting, and never end, but one, the work and results of which are everlasting, being accomplished once for all.

The proclamation of Rev. 14:6, 7, is therefore a second advent proclamation, and can be in order only when the second coming of Christ and the judgment are near at hand.

This consideration alone effectually bars all attempts to apply this message to any movement in generations past. But as some, in obedience to a prevailing impulse which inclines people to locate all important events "not in your day or mine," attempt to find this message in past ages, even going as far back as the days of the apostles, we inquire if anything transpired in those ages which can be urged as a fulfillment of this prophecy.

The apostles did not proclaim the hour of God's judgment come. It would not have been true if they had proclaimed it. Instead of this, they pointed to the future for that event. Paul reasoned before Felix of a judgment, not come, but to come, sometime in the future. Acts 24:25. And he told the men of his generation, not that a day had come, but that one was appointed still in the future, for that purpose. Acts 17:31. He also expressly wrote to the believers in Thessalonica, that Christians should not expect that day till after the long period of papal apostasy. 2 Thess. 2:3.

The temporary preaching of the millennium near the close of the 10th century did not fulfill the prophecy. For those engaged in that work did not proclaim the hour of God's judgment come. It would not have been true if they had proclaimed it. And, moreover, that movement was based on a mistaken application of the prophecies respecting the thousand years.

The reformers did not fulfill this prophecy. Martin Luther held and taught that the judgment would not come for 300 years from his day.

The "Fifth Monarchy Men" of Cromwell's time did not fulfill it. For that movement was unscriptural and fanatical, limited in extent, and brief in duration.

But we come to our time and find a movement which shook the churches of all Christendom. We find men moved as if by a divine impulse, giving utterance to a definite and specific proclamation through Europe, Asia, and Africa; while a thousand ministers took up the themes in the more enlightened lands of England and America. We find them sending forth the tidings to every missionary station on the globe.

And what was it? The announcement of the advent near; the proclamation of the soon coming of Christ, and the end of the present dispensation. The great advent movement of the last 33 years cannot be ignored. Many may affect to regard it as a very insignificant affair, and reserve their heartiest terms of contempt for occasions of its mention. But it matters not that multitudes are blind to the importance and significance of this movement. The scribes and Pharisees saw in Christ himself only a malefactor worthy of death. But the sound has gone forth, and who has not heard it? This is enough.

Those who were engaged in preaching the soon coming of Christ between the years 1840 and 1844, claimed to be giving the first message of Rev. 14. And the movement answers to the prophecy in every particular.

1. It answers to it in time; for it has come forth at the very time when all prophecy and all signs show that the end is at hand.

2. It answers to it in the nature of the message proclaimed; for it points to the judgment.

3. It answers to it in extent; for it has gone to all the world.

Now, no movement ever took place at the very time when such a movement was predicted to occur, and accomplish the very work specified in the prophecy, without being a fulfillment of that prophecy.

In the great Advent movement of the present generation, therefore, we have a fulfillment of the first message of Rev. 14, which announces the hour of God's judgment come.

v. s.

## The Home Circle.

## The Old Year and the New.

WHEN the old year came he was welcomed with cheer—  
He gave us no warning of trials to fear;  
We shook his hand warmly and deemed him a friend;  
The present was hopeful—we saw not the end.

In some of our homes there's a vacancy now—  
The chilling death frost set its seal on the brow  
Of the loved ones we cherished and hoped would abide,  
But the old year has seen them removed from our side.

Many sweet buds of infancy, childhood, and youth—  
Might it be but a dream, but alas it is truth—  
Within the past year have been plucked from the stem;  
No more will our homes be made joyful by them.

We parted in anguish. Death bore them away,  
But through the dark valley beams one gentle ray;  
Jehovah has caused it to shine through the tomb—  
"They dead men shall live." This hope brightens the gloom.

Write, "Blest are the dead who have died in the Lord;"  
This comfort we read from the unfailing word.  
Their labors are ended—they now are at rest—  
Their works follow after—their memory's blest.

It was not all sorrow. The old year conferred  
Many blessings and joys, and our hearts should be stirred

By grateful emotions, and praise should ascend

To our Almighty Father and Bountiful Friend,

The acts we regret must unaltered remain,  
For we cannot live over our past lives again;  
If we wish in the future improvement to see,  
Then better improved let our present time be.

The present is ours, but how brief is its stay—  
'Tis with us a moment, then goes on its way;  
The new year has secrets we may not unfold;  
By the present its leaves will be daily unrolled.

How can we the present sufficently prize?  
Yet how little value it has in our eyes!  
Boast not of to-morrow—it may not be thine;  
The present is all I can label as mine.

We wish for each other a "happy new year!"  
We hope it may bring us abundant good cheer;  
Would we a clear conscience secure as our friend,  
Then let us do right from beginning to end.

—Mrs. P. A. G. Sherman in *Bible Banner*.

## She Has Outlived Her Usefulness.

Not long since, a man in middle life came to our door asking for "the minister." When informed that he was out of town, he seemed disappointed and anxious. On being questioned as to his business, he replied: "I have lost my mother; and as this place used to be her home, and as my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said, "You have met with a great loss."

"Well, yes," he replied, with hesitancy, "a mother is a great loss in general; but our mother had outlived her usefulness. She was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and was a burden to everybody. There were seven of us, sons and daughters; and we agreed to keep her among us a year about. But I have had more than my share of her; for she was too feeble to be moved when my time was out, and that was more than three months before her death. But then she was a good mother in her day, and toiled very hard to bring us up."

Without looking at the face of the heartless man, I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces which smiled or grew sad in imitation of mine—those little ones to whose ear no word in our language is half so sweet as "mother,"—and I wondered if that day could ever come when they would say of me, "She has outlived her usefulness—she is no comfort to herself, and a burden to everybody else!" And I hoped that before such a day should dawn, I might be taken to my rest. God forbid that I should outlive the love of my children! Rather let me die while my heart is a part of theirs, that my grave may be watered with their tears, and my love linked with their hopes of heaven.

When the bell tolled for the mother's burial, I went to the sanctuary to pay my only token of respect to the aged stranger; for I felt that I could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up—she was no comfort to herself and a burden to everybody else!" These cruel, heartless words rung in my ears as I saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One—two—three—four—five. How clearly and almost merrily each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten—rang out the tale of her sports upon the green-sward, in the meadow and beside the brook. Eleven—twelve—thir-

teen—fourteen—fifteen—spoke more gravely of school-days, and little household joys and cares. Sixteen—seventeen—eighteen—sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen—brought before us the happy bride. Twenty—spoke of the young mother, whose heart was full to bursting with the new, strong love which God had awakened in her bosom. And then stroke after stroke told of her early womanhood—of the loves, and cares, and hopes, and fears, and toils, through which she passed during those long years, till fifty rang out harsh and loud. From that to sixty, each stroke told of the warm hearted mother and grandmother, living over again her joys and sorrows in those of her children and children's children.

Every family of all the group wanted grandmother then; and the only strife was who should secure the prize. But hark, the bell tolls on! Seventy—seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no place seems like home. She murmurs in plaintive tones, that after all her toil and weariness, it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty—eighty-one—two—three—four. Ah! she is a second child—now

"She has outlived her usefulness, she has now ceased to be a comfort to herself or anybody"—that is she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lovely forest, and echoing back from our "hill of the dead," eighty-nine! There she lies now in the coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance—we fancied, also, an expression of grief for unrequited love,—sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's words, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong; but his hair was silvery white. He read several passages of scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty, and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promises when heart and flesh failed them. "Then," he said, "the eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk, and gazing intently on the confined form before him, he then said, reverently: "From a little child I have honored the aged; but never till gray hairs covered my own head, did I know truly how much love and sympathy this class have a right to demand of their fellow-creatures. Now I feel it. Our mother," he added, most tenderly, "who now lies in death before us, was a stranger to me, as are all of these, her descendants. All I know of her is what her son has told me to-day, that she was brought to this town from afar, sixty-nine years ago, a happy bride, that here she has passed most of her life, toiling as only mothers ever have strength to toil, until she has reared a large family of sons and daughters, that she left her home here, clad in the weeds of widowhood, to dwell among her children, till health and strength left her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes, be careful of your example before your own children; for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the evening of life, that you may never say in the presence of your families nor of heaven: 'Our mother had outlived her usefulness, she was a burden to us.' Never, never! A mother can never live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth by her helplessness all the noble, generous feelings of their hearts."

Adieu, then, poor toil-worn mother; there are no more days of pain for thee. Undying vigor and everlasting usefulness are thy inheritance.—Sel.

A WIFE'S POWER.—The power of a wife, for good or evil, is irresistible. Without one, home must be forever unknown. A good wife is to a man, wisdom, strength, and courage; a bad one is confusion, weakness, and despair. No condition is hopeless to a man

where the wife possesses firmness, decision, and economy. There is no outward propriety which can counteract indolence, extravagance, and folly at home. No spirit can long endure bad influence. Man is strong but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind; and especially if he is an intelligent man, with a whole head, he needs his moral force in the conflict of life. To recover his composure, home must be a place of peace and comfort. There his soul renews its strength, and goes forth with fresh vigor to encounter the labor and troubles of life. But if at home he finds no rest, and is there met with bad temper, sullenness, jealousy, and gloom, or assailed with complaints and censure, hope vanishes, and he sinks into despair. Such is the case with too many who, it might seem, have no conflicts or trials of life, for such is the wife's power.

## Reports from the Field.

## Norway and Denmark.

I HAVE preached four times this week and have obtained a large hall for Sunday evening. The one I had last week could not be obtained any more. Here about six hundred people listened to a discourse on the sanctuary and 2300 days of Dan. 8. Books have been taken freely. Several attended our prayer-meeting and took part in it. Some are becoming interested in searching the Scriptures. We have to work by degrees here. Minds must be prepared for the truth. Our hope and trust is in God.

In Denmark the work is also moving forward, both in Jylland and in Sjælland. Meetings are being held, and more and more are becoming interested. There are now more than ninety dear souls in Denmark who observe the Sabbath of the Lord and are trying to prepare for the coming of our Saviour.

In Vensyssel, Denmark, Bro. K. Brorson has held a number of meetings during the past week, most of which have been well attended. There is a growing interest to hear and read on present truth. He has obtained one new subscriber for the *Tidende*, and three persons have commenced to keep the Sabbath of the Lord. God can also give grace and strength to the weak.

Here in Christiania the work is progressing steadily. About one thousand hearers listened most attentively to a lecture Sunday evening on the thousand years of Rev. 20. We have sold books in this city during the last month for more than Kr. 80.00, and have obtained nineteen subscribers for the *Tidende*. About forty persons attended our prayer-meeting Friday evening, and many took active part. We felt the blessing of the Lord.

JOHN G. MATTESEN.

Christiana, Norway, Nov. 19, 1878.

## Springfield, Ohio.

WE have just closed one week's labor at Springfield. There are thirty-nine Sabbath-keepers in this company. Over half of them were brought into the Sabbath under the labors of Brothers Waggoner and Stone, when they were here last Summer with the tent. Regular meetings have since been kept up. We hired a hall for our meetings. Nearly all the Sabbath-keepers attended promptly; but the outside interest was small. Yet we found a large number who had heard the truth in the tent and believed it. Could one of the brethren have remained here for a few weeks to take care of the interest raised, the strength of the church might have been much increased. But there are enough Sabbath-keepers to make a good, working church, and most of them are strong in the truth and are trying to live it out faithfully.

We organized a Sabbath-school, and the brethren paid for twenty-five copies of the weekly *Instructor*. We organized a church of sixteen members. Quite a number will be admitted at their first business meeting. Several did not join, as they were not ready to be baptized. Abram McLellan was elected clerk, and H. W. Cottrell, elder. We enjoyed our visit with them very much. Three young people made a good start at this meeting, and the husband of one of our sisters begins the observance of the Sabbath this week. We got nearly every family in the church to take the *Review*.

D. M. CANRIGHT.  
A. O. BURRILL.

## Edenville, Mich.

This place is situated in Midland county, and there was formerly located therein a church of Seventh day Adventists, which was disbanded about four years ago. When we visited them recently, they had no organization and held no meetings. After laboring there between two and three weeks, we

left a company numbering twenty-three in all, who had covenanted together to keep the commandments of God and the faith of Jesus, and had selected suitable persons to conduct their regular services on each Sabbath day. We also organized a Sabbath-school comprising twenty-eight members, and obtained eleven subscribers for the *SIGNS OF THE TIMES* and ten for the weekly *Instructor*. During our meetings eight or nine persons commenced to keep the Sabbath and identified themselves with our people. Before we left, the brethren had arranged for the building of a meeting-house of moderate dimensions, which will answer their present necessities. Our meetings were well attended from first to last. W. H. LITTLEJOHN.

## Sunshine, Colorado.

THIS is a small mining town in the mountains, seven miles from Boulder City. We have just closed a three weeks' series of meetings, and yesterday held our first Sabbath meeting. Thirty were out, about half of whom have decided to keep the Sabbath. We had an interesting meeting. The good Spirit of God was manifestly present. We are now arranging for regular Sabbath meetings, and we doubt not that several more will obey the truth, out of the fifty who have voted in its favor.

It is generally remarked that the people have manifested more interest in these meetings than was ever known here before. We pray and hope that the *sunshine* of the truth may shine away the darkness of error in the minds of many more. M. E. CORNELL.

December 8, 1878.

## Lemoore and Fairview.

SINCE my return to the southern field, my time has been mostly spent with the Fairview church. For over a year this church has been severely tried, but the majority of the members held together, hoping and praying that a brighter day for the church would come. To all appearances it has come. During the last three weeks Brother Morton and myself have spent most of our time there, and we all have reason to be thankful for the good Spirit of the Lord which has aided us in our work. A few self-willed, fault-finding members, who had broken more than one commandment, were disfellowshipped. About the first of next month we expect to commence labor in a new field.

December 7th I met with the Lemoore church. Found them doing well and in good spirits. This church has been left alone most of the time since the tent left last July; yet with very few exceptions they have all held on to the truth, and have kept up their Sabbath meetings with an interest. We expect before long to fully organize this church.

Since my return south, my general health has improved, but my eye is about the same. I feel to thank the Lord for one good eye, which I want to use to his glory.

J. L. WOOD.

## Santa Rosa, Healdsburg, and Petaluma.

I VISITED these churches on December 15th, 18th, and 21st. With the assistance of Elder Healey, a Vigilant Missionary Society at Santa Rosa of eleven members was organized, who subscribed for a club of twenty-seven copies of the *SIGNS* in addition to those taken by the church. At Healdsburg and Petaluma these societies had been organized by Elder Loughborough several years ago. New officers were elected and a club of twenty-five *SIGNS* for Healdsburg, and twenty-three for Petaluma were taken in addition to the clubs taken by these churches. Those who took hold feel that this is a move in the right direction and they expressed a determination to engage more earnestly in the missionary work. We were disappointed in not getting a greater number of our paper into active service to commence with, but we hope as soon as these societies get fairly at work large additions will be made. M. C. ISRAEL.

## St. Clair, Nevada.

THE church here have subscribed for a club of fifty *SIGNS*. A T. and M. society has been formed of nineteen members. commendable zeal has been manifested in taking part to help on the message. The Sabbath-school was organized agreeable to the recommendation of the general Sabbath-school association, the Youth's Bible Lessons were adopted, and Bro. W. Harmon was elected superintendent. December 17, 1878. B. A. STEPHENS.

## Temperance Colony, Fresno County.

A church has been organized here called the Temperance Colony Church. A new district secretary has been appointed, M. J. Loveland, William Beall, librarian, and Lucas Church, business agent.

M. J. CHURCH.

**Good Health.****Living Aright.**

LIVING in selfishness, living in pleasure,  
Courting the fair and the bright,  
Miserly clutching superfluous treasure,—  
This is not living aright.

**Hearts Overworked.**

NO ORGAN in the body is so liable to be overworked as the heart. When every other part of the body sleeps, it keeps on its perpetual motion. Every increased effort or action demands from the heart more force. A man runs to catch the train, and his heart beats audibly. He drinks wine, and the blood rushes through its reservoir faster than ever was intended by nature. His pulse rises after each course at dinner. A telegram arrives, and his heart knocks at his side. And when any one of these "excitements" is over, he is conscious of a corresponding depression—a sinking or emptiness as it is called. The healthy action of all the members of our frame depends upon the supply of blood received from the central fountain.

When the heart's action is arrested, the stomach, which requires from it a large supply of blood, becomes enfeebled. The brain, also waiting for the blood, is inactive. The heart is a very willing member, but if it be made to fetch and carry incessantly, if it be "put upon," as the unselfish member of a family often is, it undergoes a disorganization which is equivalent to its rupture. And this disorganization begins too often nowadays in the hearts of very young children. Parents know that if their sons are to succeed at any of those competitive examinations which have now become so exigent, high pressure is employed. Hence young persons are stimulated to overwork by rewards and punishments.

The sight of a clever boy who is being trained for competition is truly a sad one. The precocious, coached-up children are never well. Their mental excitement keeps up a flush, which, like the excitement caused by strong drink in older children, looks like health, but has no relation to it; in a word, the intemperance of education is overstraining and breaking their young hearts. If in the school-room some hearts are broken from mental strain, in the play-ground and in the gymnasium others succumb to physical strain. "It is no object of mine," says Dr. Richardson, "to underrate the advantages of physical exercise for the young; but I can scarcely overrate the danger of those fierce, competitive exercises which the world in general seems determined to applaud. I had the opportunity once in my life of living near a rorer. He was a patient of mine, suffering from the very form of induced heart disease of which I am now speaking, and he gave me ample means of studying the conditions of many of those whom he trained both for running and rowing. I found occasion, certainly, to admire the physique to which his trained men were brought; the strength of muscle they attained; the force of their heart; but the admiration was qualified by the stern fact of the results."

But, indeed, it is not by overwork so much as by worry and anxiety that our hearts are disorganized. "Laborious mental exercise is healthy, unless it is made anxious by necessary or unnecessary difficulties. Regular mental labor is best carried on by introducing into it some variety." Business and professional men wear out their hearts by acquiring habits of express-train haste, which a little attention to method would render unnecessary.—*Chambers' Journal.*

**How Alcohol Intoxicates.**

WHEN a spirituous liquor is taken into the body it does not simply run through the digestive capacity of that body, but it runs through the blood before it can find any escape, and it clings to that blood for a considerable period, following with it, round and round, through the circling stream of its unceasing progress. It goes everywhere, in each fibre, membrane, and tissue, and saturates each vital organ—flesh, brain, heart, liver, lung, kidney, skin and secretive apparatus. Wherever there should be blood, under the natural arrangement of life, there is now blood mingled with the alcoholic spirits.

Articles of food are "complex bodies, built up from simpler elements by the effort of vegetable life." Alcohol is not a complex substance, but it is a "product of the downward degradation and decay of such complex principle." The foods which furnish substance to the living structure are, for the most part, composed with the acid of nitrogen, and therefore have an affinity with the vital parts of the human structure. "The fibrin of the blood, the muscular flesh, the

cartilages and tendons, the membranes of the skin, the soft nerve pulp, and the brain, are all so many examples of nitrogenized matter." But alcohol is entirely devoid of nitrogen in any form. In the exceptional cases where alcohol has been found useful as a medicine, an unnatural condition of the body exists, and physicians should determine when stimulants, as a medicine, are necessary. The parts of the body which possess the most energetic vitality—the brain, the nerves, and nervous material of the spinal cord—are principally composed of matter of the most pulpy consistency, so soft that it may almost be termed melting. This nerve pulp is packed into minute pliny sacks and tubes describable only by microscopic aid. Through these tiny and almost invisible films the blood is "filtered." The nerve pulp appropriates such quantities of blood as nourish life and build up the structure, and at the same time reject and throw back into the stream their own waste particles. Large quantities of water enter into the composition of this pulpy matter, and the first evil effect of alcohol is to withdraw this water. For alcohol has an "uncontrollable impulse" to draw water into itself. Excessive use of alcohol hardens and dries up the nerve pulp in such a way as to impair if not spoil it for its proper office. When excessive drinking does not produce intoxication it is because the nerve pulp has become insensible as an "oiled sponge."

The flushed face upon the approach of intoxication is among the earliest signs of the disturbance of these delicate "filters" in their work, the face being among the parts of the body exceptionally supplied with blood. The "restraining" or filtering work of the pulpy substance is impaired, and hence the unnatural reception of blood into the pulp cells. If this unnatural process is repeated or becomes habitual, the red, blotched, swollen, and pimpled face is the result of keeping the nerve pulp saturated with alcohol, and the delicate membranes, thickened, dried, and dyed, show through the skin.

The first stages of intoxication are shown in the want of command of the lower lip and lower limbs. The muscles feel the torpor. Trembling and shuddering follow next, the nerve pulp of the brain comes under the influence, and the control of the judgment and the will disappear. When a man is what is termed "dead drunk," the paralysis of the higher nerve centers and of the brain is carried to its full end. All inlets of the senses are closed; all consciousness and sensation are destroyed, and all power of voluntary movement is effaced. The heart, the seat of life, toils on. If an enormous quantity of alcohol is swallowed at once; as in the case of foolish wagers, the toil of the heart ceases, and the man is dead indeed. But in ordinary instances the torpor saves life, as it stops the drinker just at the point when further drinking would kill him outright.

With this general view of the effects of alcohol, and the manner in which they are produced, it is easy to understand why headache, sleeplessness, nausea, palpitation of the heart and the "trembling delirium" accompany and follow the excessive use of alcohol. A poison in the stomach can be pumped out or voided. A poison of the blood must wait removal till the efforts of nature effect it. But, when nature itself is abused and impaired, its recuperative powers soon become destroyed. The effects of continued alcoholization upon the liver, kidneys, and stomach it is unnecessary to describe, as they are all well understood. But where the mischievous process begins, and how it is continued, are points new to most non-medical readers.—*Philadelphia Ledger.*

**The Poetry and the Prose.**

LAMARTINE once wrote an invitation in verse to Victor Hugo to visit him at his house. The poetical epistle contained a minute account of the mansion in which Lamartine was the master. Victor Hugo consented; undertook the long journey, and reached the dwelling of his brother poet. He looked about, but in vain, for the "embattled summits," the "bushy ivy," and the "stones tinted by the hand of time," of which he had read. What he saw was an ordinary house roofed with flat tiles, unmantled of ivy, and painted a dirty yellow. At first he thought the coachman had blundered. But Lamartine appeared to welcome him, so that there could be no mistake. On asking where was the house which had been so beautifully described in the invitation, Lamartine replied:

"You see it before you; I have but rendered it habitable. The bushy ivy made the walls damp and gave me rheumatism, so I had it removed. I had the battlements pulled down, and the house modernized; its gray stones made me feel melancholy. Ruins are nice things to write about, but not to inhabit."

**Religious News and Notes.**

—The cornet is steadily superseding the organ in making church music.

—Arrangements are being made to hold another Prophetic or Advent Conference, in London, about the first week in March.

—There are 1,503 Baptists in the Cherokee nation, almost one-tenth of the entire tribe, fifty-two of whom are ministers, including their chief.

—The Catholics strongly profess opposition to secret societies, but the "Society of Jesus," known as the Jesuits, is a secret society of the worst order.

—From fifty to one hundred persons assemble weekly in the parlors of the pastor of Westminster Presbyterian church, Brooklyn, for the study of Church History.

—Amnesty will be granted only to those Catholic priests in Germany who specially apply for it and make submission to the May laws. Such is the fiat of Bismarck.

—A man seldom finds out that the Bible is not true until he discovers that his course of life is condemned by it. After that the Bible becomes a book that will not bear the tests of the scientific method.

—“I have known of instances where a whole family voluntarily did without any gifts that they might send coal and flour to some who were suffering. And I have not doubted that they were repaid by Him who said that good done to His children was done as to Himself.”

—The Chief of Police, of New York, says that three-fourths of the abandoned girls of that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, if taken under any other circumstances these gentlemen would be reported as improper persons.

—The German clergy resolutely oppose any concession being made by the Pope to Germany. They await, says the Rome correspondent of the *Pall Mall Gazette*, an explanation of the German Government's ecclesiastical policy before pledging themselves to accord the slightest concession.

—The Lord Bishop of Tuam, Ireland, in a recent address to his clergy, declared that Ritualism in that diocese was known only to them by report. The clergy of the Province being in constant conflict with the genuine article, are not likely to be caught by the attractions of a counterfeit Popery.

—Dissenters in Russia number over 15,000,000. The Stundists, who have the same relation to the Greek Church that the Methodists do to the Church of England, are increasing so rapidly that the Minister of Public Worship has dispatched a commission to Odessa to inquire into the circumstances attending the growth of that and other heterodox sects.

—The St. Louis *Times-Journal* says, Two young ladies who had been intimate for seven years made a remarkable discovery the other day. A word dropped in conversation by one caused the other to remark in a surprised way, "Why, you don't mean to say you are a church member! Why, so am I!" and they shook hands warmly.

—The *Tablet* says, under the head of "Catholic Missions in China," that, "in the prefecture of Pondicherry alone there were, in 1866, 69 priests, whose flocks numbered 112,000, and 67 schools with 1,800 pupils; while in 1877 the numbers had increased to 85 priests, 141,250 persons professing the Catholic faith, and 90 schools with 4,000 pupils."

—Some years ago a church in Illinois so ran down that the Presbytery sent a messenger to formally disband it. He could find no officers, no male members, and only one female member. To his surprise she answered, "I will not be disbanded!" and demanded a minister. A minister was sent, and a church speedily built up. Let small churches with few members, make a note of this.

—The *New York Tablet*, of December 14th, publishes "the *Whitehall Review's* fifth list of converts to Romanism," in England. It contains 327 names, of persons gathered from the church, army, navy, and from civil life, most of them being either titled or related to honorable families. Rome will take peaceable possession of the English church soon at the rate they are now going to her communion.

—Instead of an increase, there seems to be a steady decline of Presbyterianism in connection with the Southern Assembly. In 1876, ten churches reported a membership of over 400; now there are only eight. Then there were 54 churches with a membership of 200 and upward; now there are 51. There are 1,439 churches with less than 100 members each, and 87 with from two to ten members each.

—Ko-San-Lone, a converted Chinese, when in America on a visit, was deeply impressed with the little difference he saw between the style of living of many professing Christians and the people of the world. Adverting to the matter on one occasion, he said, making at the same time a large sweep with his arm, "When the disciples in my country come out from the world, they come clear out."

—The Afghans, the dominant race in the kingdom of Shere-Ali, now menaced by England, call themselves Jews, and claim to be descended from King Saul. In defence of these claims it is asserted that they are unquestionably of the Jewish type; are divided into tribes, clans, and families; that they practice the ceremony of the scapegoat, and celebrate their religious rites on the hills. There is, however,

no trace of Hebrew dialect in their language. In other respects their religion is that of the Mohammedan Sunnites.

—The *Catholic Sentinel* denies that the free circulation and general reading of the Bible tends to drive out superstition, as is often claimed by Protestant Christians, and says that, "while the American people have an extensive knowledge of the Bible, yet they are more steeped in sinful superstition than any other nation on the earth." In proof of its statements the *Sentinel* points to "the vast army of clairvoyants, trance mediums, test mediums, business mediums, and fortune-tellers which fatten and flourish upon the thousands and thousands of foolish people who consult them upon future events in love, matrimony, business speculation, etc., about which they know nothing." However, they who consult mediums are generally as ignorant of the Bible as an Italian priest.

**Secular News.**

—Bids have been received and work is to be revived on the Northern Pacific Railroad.

—L. O. Emerson's piano manufactory in Boston has been burned.

—Hard times and great destitution are reported in England.

—December 17 greenbacks were at par in New York city. This practically antedated resumption.

—Bayard Taylor, United States minister at Berlin, celebrated as a traveler and writer, died December 19 in the 54th year of his age.

—The steamer *Byzantine*, from Marseilles for Constantinople, was recently lost in a collision. One hundred and fifty lives were lost.

—Chief Moses of the Umatillas, and some of his tribe, have arrested two Indians, murderers, and are assisting the whites to find others.

—Very heavy failures continue to be reported from Europe; from Wales, Sweden, etc., as well as England.

—A report dated December 19 states that an unprecedented gale had prostrated a large number of houses in Constantinople.

—Dr. Reed of Stockton has a tree of ripe oranges which are some two months earlier than the Los Angeles variety.

—Cold is said to be extremely severe in the North of England, with an unusual amount of snow. The same report comes from Switzerland.

—The steamer *Emily B. Souder*, an unseaworthy vessel, founded on her way from New York to the West Indies. Passengers and crew reported lost, except two persons.

—The women were allowed to vote on the lager-beer-option question at Plymouth, N. H., the other day, and the sale of the liquor was prohibited by a vote of three to one.

—A terrible storm at Aspinwall greatly damaged the Pacific Mail Company's wharf, and four vessels were lost. The water stood ten feet deep on the railroad track.

—The directors of a suspended Savings Bank of Jersey City have been threatened with death, by anonymous letters, if they do not refund to the poor depositors.

—We have seen the electric light—beautiful and bounteous. The Palace Hotel in San Francisco has it introduced at a cost of \$3,500; much stronger than gas, at about one-tenth the cost per night.

—The Southern Pacific Railroad is now completed to Gila City. The first station east of Yuma will be established at a point distant twenty-six miles, and called Oroville, where side tracks, switches, and a temporary depot will be established.

—L. O. Hall, note clerk of the London and San Francisco Bank, recently stole \$13,000 and decamped. Examination shows a loss of about \$50,000. The old story: young man with moderate salary—spent money freely—attended theatres and other amusements—bought stocks—gone to Honolulu.

—The cold weather of the last eight or ten days, in southern California, is wholly unprecedented. None of the oldest inhabitants remember anything like it in their twenty-five or thirty-five years experience. In Sacramento, as at other places, hydrants have been frozen up, and in some places water pipes have been burst by freezing.

—Charles F. Markely, the boy who was caught robbing a store in Jersey City, said that he obtained a knowledge of the "duties" of a burglar by reading the weekly boys' papers. He was sent to the State Reform School. There ought certainly to be some way to reach the writers for and the publishers of these detestable sheets.

—A singular disaster befell the British bark *Bel Stuart*, off New Foundland. November 14 she was struck with a "white squall" on a quiet sea on a clear day which swept her decks. The same day, without any indications of foul weather, either by sight or barometer, a waterspout rose immediately before her, and swept across her bows, leaving her nearly a wreck.

—A woman in Springfield, Ohio, died from some mysterious disease located in the head. The symptoms had long been manifested, but no treatment had permanent effect. After her death there was an examination made, resulting in the unanimous decision that death was caused by the use, for a long period, of chemical compounds for dyeing the hair. A coating was formed over the brain, causing something like paralysis of that organ.

## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JAN. 2, 1879.

### Special Notice.

In order that Testimony to the Church be circulated to all our people as soon as possible, the live officers and members of the tract and missionary societies are requested to order a full supply immediately.

GEN. CONF. COMMITTEE.

### Our Progress.

THE Long Primer type (pages 2, 3, and 6) in this number of the SIGNS is new, and was cast in our own building. It is a proof of the progress already made in the establishment of the Pacific Press. We hoped to reach other improvements in the appearance of the paper by the commencement of this volume, which we expect to make soon.

### Volume Five.

EVERY reader of the SIGNS will be pleased with the programme laid out by Brother White for the volume upon which we have now entered, for 1879. And what is pleasing to contemplate, we know of no reason why this cannot be carried out to the letter. We confidently expect it will. And if it is, the SIGNS will carry rich instruction to its thousands of readers which cannot fail to do good. We appreciate the interest of the tract societies and others in behalf of the SIGNS, and shall put forth every effort to furnish a paper worthy of their confidence and their labor.

### Southern Repository.

As early as January 1, 1879, there will be a complete repository of all the books, pamphlets, tracts, and charts, now offered at Battle Creek, Mich., and Oakland, Cal., located at Denison, Texas. These can be sent from Denison as freight, by express, or mail, at the same prices and on the same terms as from Battle Creek or Oakland.

Address— MRS. M. J. BAHLER,  
Box P, DENISON, TEXAS.

### Well Said.

THE BAPTIST BANNER says: "If there is anything in the world we despise in Sabbath-school, church, or elsewhere, it is 'toadying.' Some brethren seem to think if some members are about to lend their influence and presence to another denomination or Sabbath-school, that we ought to give them some post of honor to win them back again. If truth and duty will not win them, let them stay. If there are places of trust and honor to be filled, let them always be given to those who walk worthily. We don't believe in unnecessarily 'snubbing' anybody; but if anybody has to be 'snubbed' let it be the wayward and undutiful."

The welfare of the school or the church should be the first object held in view, and this is best served by putting in office those who are faithful; who prove themselves true in any position. It is by being faithful in the least which, in the Saviour's estimation, entitles one to rule over greater things.

### Prompt Response.

We have this day received a response from Brother James Hackett to our appeal in behalf of the houses of worship at Oakland, California, and Battle Creek, Michigan, in the form of a ten dollar greenback, five dollars for each house. Now what is wanted is that one thousand and six hundred persons follow the example set for them by Brother Hackett, and the sum of \$16,000 will be raised, \$8,000 for each church and the debts will be lifted from both churches. We do not expect that all will be able to give ten dollars each; but while many will give less, from ten cents upward, not a few will give much more, even up to one hundred dollars for both houses. The money will be raised, and the sooner the better. Let all our people respond promptly. Brother Hackett says:—

"BROTHER AND SISTER WHITE: I have seen your appeal in Review Supplement, and I feel it my privilege to contribute from my scanty earnings, five dollars each to the house of worship in Oakland and the Tabernacle in Battle Creek, or otherwise, as in your judgment it will best serve the cause."

"Yours truly, In hope of life.

JAMES HACKETT.

"Galena, Kansas, Dec. 23, 1878."

### The Testimonies.

THE following is from a private letter, but we think the writer will not object to the publication of this extract. It is from a friend whom we have not seen for nearly two years, but with whom we had conversation in days past on this subject. The reading of them must have the same effect on the mind of every candid person which it produced on his:—

"I have been reading the 'Testimonies' of late, and find their tendency is to dissipate all the objections I ever entertained as to the role the author assumes to act. They strike at nothing but selfishness and evil dispositions, and are in harmony with the Scriptures. I think their perusal should be urged upon all our people, as the best means of curing the evils likely to exist in most churches."

### Phenomenal Weather.

THE weather record of this State since the coming of the Argonauts shows nothing like the continued cold snap of the last fortnight. When the mercury falls at Sacramento to 15° and 17° below freezing point, as it did on the nights of the 26th and 27th instant, it is almost as startling a phenomenon as a settled rain in the month of August would be. Our driest winters are always the coldest, because they are accompanied by northerly winds, while the rain winds all blow from the south, generally at a temperature ranging from 48° to 62° Fahrenheit. The ordinary winter north winds come with a perfectly clear sky, and produce a range of temperature in the great inland valleys from about freezing point (32 degrees) in the night to 52 degrees in the afternoon. This year the range both at Sacramento and Stockton has been much lower, both day and night; and, though the cold would not inconvenience an unacclimated person from Illinois, Massachusetts, or Pennsylvania, it is keenly felt by all old residents, who require as heavy woolen clothing and as hot fires at ten degrees to fifteen degrees below freezing point as the inhabitants of the Northwestern States at ten degrees below zero. . . . This year they tell of ice two and a half inches thick at Sacramento, formed in two nights.—*San Francisco Chronicle*.

### Anti-Chinese.

THE question of the Chinese has occupied much of the time of the Constitutional Convention now in session in Sacramento. As this subject is just now eliciting such general interest we give below in full the article as adopted by the convention:—

SECTION 1. The legislature shall prescribe necessary regulations for the protection of the State, and the counties, cities, and towns thereof, from the burdens and evils arising from the presence of aliens, who are or who may become vagrants, paupers, mendicants, criminals, or invalids afflicted with contagious or infectious diseases, and aliens otherwise dangerous or detrimental to the well-being or peace of the State, and to impose conditions upon which such persons may reside in the State, and to provide the means and mode of their removal from the State upon failure or refusal to comply with such conditions; provided, that nothing contained in the foregoing shall be construed to impair or limit the power of the legislature to pass such other police laws or regulations as it may deem necessary.

### EMPLOYMENT OF CHINESE.

SEC. 2. No corporation now existing or hereafter formed under the laws of this State shall, after the adoption of this constitution, employ, directly or indirectly, in any capacity, any Chinese or Mongolian. The legislature shall pass such laws as may be necessary to enforce this provision.

SEC. 3. No Chinese shall be employed on any State, county, municipal, or other public work, except in punishment for crimes.

SEC. 4. No person who is not eligible to become a citizen of the United States shall be permitted to settle in this State after the adoption of this constitution.

SEC. 5. No alien ineligible to become a citizen of the United States shall be permitted to catch fish in any waters under the jurisdiction of this State; nor to purchase, lease, own, or hold any real property in this State, and all contracts of conveyance or lease of real property to any such alien shall be void.

### THEIR PRESENCE DECLARED TO BE DANGEROUS.

SEC. 6. The presence of foreigners ineligible to become citizens of the United States is declared herein to be dangerous to the well-being of the State, and the legislature shall discourage their immigration by all the means within its power. Asiatic coolieism being a form of human slavery, is forever prohibited in this State, and all contracts for coolie labor are null and void. All companies or corporations, whether formed in this country or any foreign country, for the importation of such labor, shall be subject to such penalties as the legislature may prescribe. The legislature shall delegate all necessary power to the incorporated cities and towns of this State, for the removal of Chinese without the limits of such cities and towns, or their location within prescribed portions of those limits, and it shall also provide the necessary legislation to prohibit the introduction into this State of Chinese after the adoption of this constitution. This section shall be enforced by appropriate legislation.

### California Publishing Fund.

ABOUT twelve thousand dollars were pledged to this fund at the two camp-meetings last fall, one half payable Jan. 1, 1879, and the other half payable April 1, 1879. We would call attention to the fact that the first payment is already due. Further than this we state that money has been promised on the strength of these pledges and we are sure we shall not be disappointed.

Will Brother Wood attend to collections in the southern part of the state?

### Delinquents.

THE system of sending the list of delinquents of each state to the tract and missionary State secretary has not been received with much favor of late. We therefore have decided to write from this office to the subscribers four weeks before their subscription expires, thus leaving them ample time to renew before their names will be cut off, which will be done promptly on the expiration of their time.

J. E. WHITE, Sec.

### 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.

### Business Department.

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

\$2.00 EACH. Mary Whalen 6-1, Mrs H Little 6-1, C Allen 5-42, B Robb 6-1, Elder G F Haines 5-48, M H Randall 6-1, A P Nichols 6-1, W B Mason 6-1, Geo W Mills 6-1, Melvina Herrington 6-1, James Blair 6-1, James Crawford 6-1, Mrs Wm White 6-1, Mrs T Austin 6-1, J F Wood 6-1, H L Adams 6-1, Mrs Luke Waite 6-1, E J Church 6-1, A P Bump 6-1, S W Smith 6-9 Mrs W M Ayers 6-1, D H Dillard 6-1, Sylvester Ashbell 6-1, Ellen J Perkins 6-1, Stephen Morton 6-16, J T Alvernon 6-25, E C Penn 6-1, A M Mann 6-1, John Turner 6-12, Mary Husted 6-2, Mrs R Fritz 5-1, H H McKinstry 6-1, Mrs E J Jolly 6-1, Maria Vickery 6-1, W A Noble 6-1, Mrs M B Goodfellow 6-1.

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