

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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Invitation.

Come to the Fount of endless peace,
The Spirit bids you come,
O come where joys shall never cease,
Though worldly joys be gone,
Let not earth's gilded toys deceive
Thy heart until too late,
But in the Saviour Christ believe,
His cause no longer hate.

Thy worldly pleasures, hopes and joys
Will shortly pass away;
There's nothing here without alloy,
Then why should you delay?
Come, for probation soon will end,
Life's precious hours be gone;
Choose Christ the Saviour for thy friend,
That he may lead thee home.

Grieve not the Spirit's tender love
Which oft has moved on thee,
But seek the wisdom from above
And from the tempter flee.
Religion may be sought to-day,
To-morrow is not thine;
Repent, believe, without delay,
And in Christ's image shine.

—E. D. W. B.

General Articles.

BATTLE CREEK COLLEGE.

REMARKS BY MRS. E. G. WHITE, AT GOGUAC LAKE, JUNE 26, 1877.

(Concluded.)

[The closing exercises of the Battle Creek College for the year were held in the beautiful grove at Goguac lake, about two miles from the city of Battle Creek. Before the services closed there were about four hundred persons present who witnessed the baptism of fourteen students of the school who had been converted during the last term. The following is the concluding remarks of an address, which was reported by a student.]

We would say to the students who are soon to return to their homes, we hope they will make continual advancement in the knowledge of God, and in his fear. An education that is obtained merely in book knowledge is a very deficient education. An education in the things of God, a correct knowledge of God, combined with all the knowledge that you may obtain from books will give you symmetrical characters. As the students return to their homes, we hope they will carry Jesus with them; and that they will have the fear of God before them. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Here is a principle which reaches deep beneath the surface, taking hold of the thoughts and actions of the entire man. He is required to be constantly guarded, a faithful sentinel over the citadel of the soul, prepared to meet and resist every thought and action which will dishonor his heavenly Father. A compliance with this injunction of the apostle will bind and hold in restraint every unlawful passion, and will make self-control an absolute necessity to the Christian. Economy, industry, energy, and everything which will strengthen and develop noble qualities and powers will be cultivated. The Divine power combined with human effort will give to all perfect and entire victory. Every believing mind will be filled with conscious power. The language of the soul will be: "I can do all things through Christ which strengtheneth me. Such youth, and only such, can stand before the world with symmetrical characters.

Solomon prayed to God for wisdom. The

Lord said, because he had not asked for temporal riches or for worldly honor, he should have not only the blessing of wisdom, but riches and honor also. One who has heavenly wisdom is prepared to make a right use of the talents and means which God has given him. All the talents and ability he may possess will not lead him to forget the Giver. There is danger of some of these dear youth being self-deceived, as was the young man who came to Jesus, and in all self-confidence inquired: "Good Master what shall I do to inherit eternal life?" Said the Searcher of all hearts: "If thou wilt enter into life keep the commandments. Exultingly the young man replied: All these have I kept from my youth up, what lack I yet? How earnestly, and with what elation of soul he said this. But Jesus looked pityingly upon this deceived young man and said: "Yet lackest thou one thing; sell all that thou hast, and distribute to the poor, and come follow me, and thou shalt have treasure in heaven." This practical test unfolded to the deceived young man his supreme selfishness. His deficiency of character spoiled all his virtues. It was a fatal deficiency, for he turned away from Christ, from the heavenly inducement, rather than to comply with the conditions.

We have hope that when you shall return to your homes and mingle in society, and are surrounded with temptations, when you shall meet with difficulties and obstacles, when self-denial is called for, when self-sacrifice is required, that you will be connected with God, and maintain a Christian fidelity of character; that you will be like the pure lily, only gathering to yourselves the good and refusing the bad. You can all do this if you will. Every one of you may have moral power; every one of you may have grace and strength to become victors on your own account, in the name of the One who has conquered for you, and has ascended up on high to represent your case to the Father. Man's representative pleads in heaven in our behalf; and we want that the youth who have given their hearts to God will so live that Christ can freely present their cases before the Father. We hope that those who have just entered the school of Christ will continue to be learners. "If ye then be risen with Christ seek those things which are above where Christ sitteth at the right hand of God." There are many who cease to be learners in Christ's school after they have received the ordinance of baptism. They appear more like graduates. "Except ye be converted and become as little children ye shall not enter the kingdom of heaven." How natural for many to love to teach, but who will not be taught. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Who so easily taught as a child; who so willing and ready to believe? God looks with love upon the confiding simplicity of children. Duties in our homes, in the college, and in the church, may be regarded as drudgery; but in proportion as these duties are blended with the love of God they are made cheerful and pleasant. The simple faith and trusting confidence of the child is necessary to be possessed by the learner in the school of Christ.

After the baptism of Christ he bowed upon Jordan's banks, and heaven never listened to such a prayer as he then and there uttered. And in answer to that prayer, the light and glory of God flashed forth from his throne and descended as a dove and rested upon him. Immediately from the Infinite One came a voice, saying: "This is my beloved Son." Here, heaven was opened to man; earth was connected with heaven through our representative, and finite man with the Infinite God. Heaven was opened to you, dear youth; and you need not to feel that the heavens above you are brass. God testified to his Son in his own voice that he accepted him; and in accepting the representative of the race he signifies to man that he will accept him through his Son if we comply with the conditions laid down in his word. The steps requisite in conversion are repentance, faith and baptism. And then after these steps are taken, the life of prayer is essential to maintain the Christian life, and to seek those things which are above where Christ sitteth, you cannot stop at baptism and feel

that you have graduated. Your Christian life is only entered upon, the formation of Christian character is yet before you, you have just entered the school of Christ, and need to continue to learn of him.

You are to continue to be instructed in the school of Christ, having the heart open to receive the heavenly knowledge that will be imparted unto you; and thus you will grow in grace and the knowledge of the truth. There is a final examination that is to take place in reference to your probationary time in this world which is of vital interest to every one of us. There will in that day be no indifferent spectators. Every one will have a part to act, and will have intense interest to pass that ordeal with heavenly honors. All will have an opportunity to educate themselves while in this world, that they may be fitted to stand the grand review which must shortly take place. If you make efforts in one term at our college, and through negligence on your part fail to stand the examining test, you may console yourselves with the hope to redeem you failure in the following term. But if in the vital interest of your soul's salvation you neglect to learn the lessons necessary to stand the test of the great examination to come, there will be no second privilege and opportunity granted. It is now or never that you must perfect Christian character. There will be no following term that you may enter the school of Christ to redeem abused privileges and lost opportunities. It is of the highest importance that in the great examination to come you can stand in the merits of your heavenly Redeemer by having gained the victory in his name.

We have been having an exhibition of talent here to-day, but the grand review of character is to take place by and by. Jesus would have us learn in his school that we may become intellectual Christians. He would have us learn of him that we may grow in grace and the knowledge of the truth, that we may be qualified to talk intelligently upon the things of God, repeating the lessons of the cross of Christ. We have heard speeches from the stand to-day from you which have done credit to both students and teachers. We are anxious that those who are learning in the school of Christ should have willing hearts and ready tongues, that they may speak the praise of God, and tell, in their language and deportment, the advancement they have made in the divine life. You want to make your mark high, and progress every day. Every day you want to obtain knowledge how to successfully control self. You want to obtain knowledge how to gain new victories. The Christian warfare is a battle and a march. Take Christ with you in everything you do; take him with you at your homes, and wherever you go; and if Jesus is with you, if you have his presence and his love, you have a heavenly companion, a heavenly guest.

Think not that the Christian's life is one that takes away from you all pleasure. It opens to us fountains of pleasures that it is impossible for us to measure. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." Take away from me everything that this world can give, but do not take away my connection with Heaven. I love my Saviour; and I want every one of these youth to love him. I want you to prepare for the final examination, when every man shall be judged according to the deeds done in the body. Who will be acquitted in that day? To whom will it be said: "Well done, good and faithful servant?" Who in that day will hear the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" How many who are present on this occasion will listen to those words which are richer than any music that ever fell upon human ear? And who, then, will have the crown of glory placed upon their brow? Who will bear in their hand the palm branch of victory, and the harp of gold?

We want you to swell the triumph of "Worthy, worthy, worthy is the Lamb that was slain, and that lives again, a triumphant conqueror." We want to see every one of you with your laurels of honor that you shall cast

at the feet of your Redeemer; and then touch your golden harps, and fill all heaven with the melodious strains, and songs of praise to the Lamb. Talk not to me of the pleasures of earth. I have my eye fixed upon the immortal inheritance, and it has eclipsed all that is beautiful, all that is lovely, and all that is attractive in this world. I want heaven. I must have the eternal weight of glory. Will you strive with me to obtain heaven? Will you triumph with me in that day when God makes up his jewels? God grant that we may all be there; that every one of us may tread those streets that are paved with gold; that we may enter the pearly gates of the holy city, and that we may go no more out forever.

Unprofitable Servants.

JESUS once said to his disciples: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." How is this? God has created us to glorify him, to love him, and to obey him. He has given us a law that is perfect, holy, just, and good. It is the duty of every man to strictly do all that God has enjoined upon us without once disobeying. If any man could do this, he would simply do what was his duty to do from his birth to his death. But all have sinned, all have disobeyed God. Hence, when we come to the Lord to become his servants, we stop our disobedience and begin to do those things which are commanded us. But from this time out, if we do the very best, we can only do just what it was our duty to do provided we had not sinned at all. Hence our obedience now cannot pay up for our disobedience in the past. God must freely forgive us for all our past sins, and then for the future we can only do what we always ought to have done.

Take an illustration: Mr. A trades at the store of Mr. B for several years. He gets in debt more or less each year, till finally A owes B \$100. Now A has nothing to pay that with, but is just able to meet the wants of his family from day to day. So B says to A, "If you will now pay me down each time for what you get as you go along, I will give you that debt. A gladly accepts this kind offer and continues to trade with B. Now though A pays the just value of every article he gets of B, yet B could truthfully say that A is an unprofitable customer.

So with us: we are, to use the illustration, in debt to the law of God. We cannot possibly pay that debt by simply not getting into debt any more. So God offers to forgive us that debt provided we will strictly obey him in the future. This we promise to do. But if we do all this, even then we are unprofitable servants, we are only doing that which we always ought to have done. D. M. C.

Words of Jesus.

THE Rev. C. H. Spurgeon says: "I remember being in the Island of Lido, off Venice, listening to the music of the bells, thinking how charming it was—perhaps no melody could be sweeter; but, on returning to the city on the same day, the bells there ringing seemed to drive one mad; there was no sweetness apparently, in any one; distance had lent enchantment to the sound. And so with the word of man. At a distance, it rings out melody only; but take it to pieces and find out each quality, each separate thought, and you find nothing but discordance. It is never so with the great words of Jesus. You can hear them ring very far when you are a sinner, alone on the mountain wilds, and they still ring of hope; and you can afterward listen to each distinct word, each separate silver bell, and, among all, say of each separate one: 'I never thought there was anything so inexpressibly sweet as this, outside of Heaven.' The best of all is that these precious words will never wear out; for Jesus said, 'Though heaven and earth shall pass away, yet my words shall never pass away.'"

To teach early is to engrave on marble; to teach late is to write on the sand.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, FEB. 14, 1878.

JAMES WHITE,
J. N. ANDREWS,
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EDITORS.

Baptism.

IN order that the ordinance of baptism be properly administered, the administrator should instruct the candidate in the following particulars:—

1. That he close the mouth at the very moment the administrator has finished the words, "I now baptize you in the name of the Father, and of the Son, and of the Holy Spirit, amen," and be sure not to catch the breath while buried in the water. If this be strictly observed by the candidate he will not be embarrassed by disagreeable strangling.

2. The candidate should have perfect confidence in the ability of the administrator to handle him while in the water, and should not undertake any part of the baptizing. Many, especially the sisters, are disposed to sit down, which throws the head forward, and in order to bury it the administrator is obliged to plunge them deeper. The candidate should be sure to keep the body straight.

3. The administrator should take the charge of the candidates, and hold them firmly when going in and coming out of the water, lest they stumble. I have seen administrators take hold of only one hand of sisters, leaving them to stagger about, and sometimes fall. J. W.

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

The tuition of the young king of Egypt was intrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and Antiochus. To this end, he dispatched Scopas, a famous general of Ætolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in lesser Asia), and reduced all Judea into subjection to the authority of Egypt.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas, meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen, namely, Scopas and his Ætolian forces.

Verse 16. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered and added to the Roman Empire, when Pompey, B. C. 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

The same power was also to stand in the holy land and consume it. Rome became connected with the people of God, the Jews, by alliance, B. C. 161, from which date it holds a

prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual contest till B. C. 63; and then in the following manner:—

On Pompey's return from his expedition against Mithridates king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long coveted expedition into Arabia, promising then to return and settle their affairs, as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep that crown which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission, and large sums of money. Pompey, accepting this offer, sent Gabinus at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months, a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests engaged at the time in divine service, pursue with calm hand, and steady purpose, their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were being given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the "glorious land" in its iron grasp till utterly consumed.

Verse 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

Bishop Newton furnished another reading for the verse, which seems to express more clearly the sense, as follows: "He shall also set his face to enter by force the whole kingdom." Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedonia and Thrace. Egypt was now all that remained of the "whole kingdom" of Alexander, not brought into subjection to the Roman power, which now set its face to enter by force into that country.

Ptolemy Auletes died B. C. 51. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together and reign jointly; and because they were young, they were placed under the guardianship of the Romans. The Roman people accepted the charge, and appointed Pompey as guardian of the young heirs of the throne of Egypt.

A quarrel having not long after broken out between Pompey and Cæsar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Cæsar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Cæsar thereupon assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from intestine disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his

small force, 800 horse, and 3,200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Cæsar found his small force to be insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Cæsar replied that he acted by virtue of the will of their father Auletes, who had put his children under the guardianship of the senate and people of Rome, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Cæsar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Cæsar, and deposited the beautiful Cleopatra at his feet. Cæsar was far from being displeased with the stratagem, and, being of a character described in 2 Peter 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

Cæsar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of State, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Cæsar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men, advanced to drive Cæsar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Cæsar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

The war growing more threatening, Cæsar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. Antipater, the Idumean, joined him with 3000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this, the whole plan must have failed. The arrival of this army decided the contest. A decisive battle was fought near the Nile, resulting in a complete victory for Cæsar. Ptolemy attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into, and absorbed, the whole of the original kingdom of Alexander.

By the "upright ones" of the text, are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power B. C. 47.

"The daughter of women; corrupting her." The passion which Cæsar had conceived for Cleopatra, by whom he had one son, is assigned by the historian as the sole reason of his undertaking so dangerous a campaign as the Egyptian war. This kept him much longer in Egypt than his affairs required, he spending whole nights in feasting and carousing with the dissolute queen. But, said the prophet, she shall not stand on his side, neither be for him. Cleopatra afterward joined herself to Antony, the enemy of Augustus Cæsar, and exerted her whole power against Rome.

(To be continued.)

We hate wrong because it is wrong, but love the good because it is good.

Why Choose to Be a Gentile?

FROM the time that Jacob wrestled with the angel and prevailed, that is long before the days of Moses, down to the time when Paul wrote to the Galatians, the true church have been "the Israel of God." Gen. 32:28; Gal. 6:16. James addresses his entire epistle to these, calling them brethren; and these are to enter the gates of the city of God from heaven James 1:1, 2; Rev. 21:12.

A Gentile is an "alien from the commonwealth of Israel," a foreigner, an outsider, "without Christ," unconverted, and by Webster defined, heathen. The church of the Ephesians were such before their conversion. The apostle tells them that they were "in time past Gentiles," and he says, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." A sad condition truly! The covenants, the new, as well as the old, belong to the house of Israel and the house of Judah, and all the promises are theirs. Says Paul of the Israelites, "To whom pertaineth the adoption, and the glory, and the covenants, [plural,] and giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. 9:4, 5. Truly Jesus said to the woman of Samaria, "Salvation is of the Jews." Gentiles are in a poor condition; "afar off," no covenant, no promises, no hope. But, thank God, the middle wall of partition which shut them out has been broken down, and they can come in. When converted their case is changed in all these respects. Says the apostle to the converted from among the Gentiles, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;" See Eph. 2:11-20.

Now since the cases of Israel and of the Gentiles are such, as set forth by Inspiration, why should any enlightened man of the nineteenth century prefer to be a Gentile? I know of but one reason, and that is to get rid of the Sabbath. This is strange; for in getting rid of the Sabbath, they get rid of a special blessing. Read Isa. 56:1-8, and you will see that even the sons of the strangers, the Gentiles, are blessed of God, "every one that keepeth the Sabbath from polluting it."

But I am told that "the Sabbath is a sign between God and the children of Israel forever." Ex. 31. That is very true; and if there are no children of Israel now, that "forever" is come to an end, and the sign is of no further use; otherwise it is continued. But my friend thinks it was intended that the Jews should keep the seventh day, and that Christians should observe the first day. Else, he inquires, how could it be a sign between God and the Jews forever?

My dear brother, it is not a mark of distinction between Jews and Christians; but a sign or token between God and his people Israel, between the Maker of heaven and earth and those who know him as such. It is a sign of the knowledge of the true God. The text says, "That ye may know that I am the Lord that doth sanctify you." Those who have not this sign are not supposed to know the true God, the maker of all things. It is the sign of God's creative power. He says, "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Now we ask, Are the unbelieving Jews who rejected Christ and were consequently rejected of him, the Israel of God, to whom he says, "I am the Lord that doth sanctify you?" Are they the people who know God, and are known of him as his sanctified ones? Far from it. The Jews are no more a nation; they are outcasts, aliens, foreigners, in all nations. But the Israel of God shall endure to the endless ages of eternity—as long as the heavenly worlds shall endure—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. 31:35, 36. Israel shall endure; and in the world to come they will remain, and show that they know God and are sanctified of him by keeping the Sabbath, the memorial of his creation power and goodness.—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass,

that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23.

In view of such glorious promises to Israel, who would wish to remain a Gentile, and trample the memorial of the God of Israel under foot? Not I, truly. I would much prefer to be grafted in, and partake of "the root and fatness of the olive tree." It is by the coming in of the Gentiles that all Israel shall be saved. So Paul affirms Rom. 11: 25, 26.

The fullness of the Gentiles have not all come in; but the remnant of Israel, Joel 12: 32; Zeph. 3: 13, which are the same as the remnant of the seed of the woman, Rev. 12: 17, are being manifested in almost every enlightened nation in the world; and their distinguishing characteristics are, that they "keep the commandments of God and have the testimony of Jesus Christ," keeping in view the promised blessing: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

R. F. COTTRELL.

Which?

The following question is often asked us, If the Sabbath is of as much importance as you think, why did not Christ tell the young man to keep it when he asked him what good thing he should do to have "eternal life"? Matt. 19: 16; Mark 10: 18; Luke 18: 18.

We reply Christ did tell him to keep it. Notice his answer. Mark and Luke record a part of it as follows: "Thou knowest the commandments." Matthew gives the remainder, "If ye will enter into life keep the commandments. The young man asks, 'Which?' It is not which commandment (singular) but which commandments (plural) thus showing that he knew that there were two sets, or classes of commandments. He undoubtedly knew of the moral code of ten commandments, spoken by the Lord on Sinai, and there written on tables of stone, now recorded Ex. 20.

He also knew that there was another code of laws, regulating the offering of sacrifice, and all the work of the priesthood, and that the priests and elders held to certain doctrines and traditions, which conflicted with the moral code. Hear Christ upon that: "Howbeit in vain do they worship me, teaching for doctrines commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.

"And he said unto them full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and whose curseth father and mother let him die the death; but ye say, if a man shall say to his father or mother, it is Corbin, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your traditions, which ye have delivered; and many such like things ye do." Mark 7: 7-13.

Knowing the law, that had been written on the tables of stone, and these traditions which the priests held to, and said must be kept, the question as to which of these codes Christ meant, would naturally come next to the young ruler's mind. But says one, "He ought to have known which to keep and not for a moment supposed that keeping the commandments of men with certain ceremonial acts would give him life." So it would seem; but reader, in thus deciding are you not condemning many in our own time? Let us see what authority has the world for observing the first day of the week, as the Sabbath, the answer is easy: The custom of the country, and the commandments of men, for the Bible says, "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.

But I hear them say: "Oh yes; the Bible does say the seventh day is the Sabbath and never said the first day was a Sabbath, but then the first day has been observed for a long time and many great and good men kept it, and my father and mother kept it and they were good Christians." But wait, that is no new style of argument, but just the same as the Jews advanced in Christ's time. They held to commandments of men; yes, and they had become traditions, that is, had been held to a long time. And they were from the elders. Matt. 15: 2. Just the ones that ought to know; precisely the same argument that is now used for Sunday keeping.

But Jesus does not leave the questioner in darkness, he soon tells him which set of commandments to keep, by quoting four out of the six that were written on the second table of stone, and taught duty of man to his fellow man. It will be noticed that he does not quote these in the order in which they were written; but skips around and finally sums them up in the second great commandment "Thou shalt love thy neighbor as thyself." Verse 19. See Matt. 22: 39.

Thus far no allusion is made to the commandments on the first table, showing our duty toward God, and comprising the first great commandment as given. Matt. 22: 37-38. No one would for a moment suppose that the young man was under no obligation to love God, or that he could worship idols or take the name of God in vain and yet the commandments forbidding these sins are no more mentioned here than the one against Sabbath breaking.

But why did not Christ quote from the first table? We reply there was no occasion for it as the man turned away, was not willing to keep the commandments already given pointing out his duty to his fellow man, in this he had been fully tested and found wanting. If he was not willing to obey these requirements he could not have eternal life. We find the Scripture test of character often begins with our duty toward each other. "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. "He that saith he is in the light, and hateth his brother, is in darkness even till now." 1 John 2: 9. See also 1 John 4: 21. John 13: 35. Luke 16: 11.

Christ knew the disposition of this young ruler, that his heart was set on his worldly possessions; he loved his wealth above everything else. Jesus could, if he had chosen to do so, have alluded to his covetousness at the very commencement of the conversation. Evidently our Lord had no desire to offend him and see him turn away, but notwithstanding this the truth must not be withheld.

Does not this contain an example that all those who are trying to lead others, and show them what to do to gain life, ought to follow? They should not be too forward, and ready to disagree with, and point out the sins of others, but agree with them as far as possible, and in the spirit of kindness show them what they yet lack. Notice the question: "What good thing shall I do that I may have eternal life?" He could not expect to do any good thing directly to God; he could not feed and clothe the great Creator. But he could do all this for the poor and needy servant of God, and thus do it toward God.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him saying, Lord, when saw we thee hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Matt. 25: 31-40.

This was the way the young man could do good things toward God, and in so doing, be laying up treasures in heaven. Thus Christ gives the most direct answer to the question, What good thing shall I do? Keep the commandments. Which commandments? Those of God, or those of the priests? Those of God. They tell you how to do good things.

But after Christ has quoted from five of the commandments on the second table, and alluded to the sixth, and then summed them all up in the second great commandment, Thou shalt love thy neighbor as thyself, was that all that was required to gain life? No; after he had done this, it was necessary he should do yet more. Says Christ: "Come and follow me." Verse 21.

Could he be a follower of Christ and worship other gods? or profane his holy name? Certainly not. And yet Jesus has not quoted to

him either of the commandments forbidding these sins. All this is comprehended in this, "Come and follow me." Could he follow Christ and refuse to acknowledge God as his Creator? Certainly not. And the Sabbath was the very means by which God designed his people to show that they worshiped the God that created the heavens and the earth with all that is therein.

Reader, would you have eternal life? Keep the commandments. Need you ask which?

W. M. HEALEY.

A Letter.

DEAR SIGNS OF THE TIMES: This name sounds familiar to me. I was one among those who took the first number of a paper by this name published in the interest of the first angel's message, at Boston, Massachusetts; and I immediately came into the ranks of those who looked for the coming of the Lord; and perhaps none felt the disappointment more keenly than myself. I could not believe that Satan directed the movement. I therefore waited till the voice of the third angel reached me, and I rejoiced to see a harmony and progress in the last warning voices. And from that time onward, and now my mind is clear that this work in the three messages was heaven born—is heaven bound, and the song of triumph will soon be sung on Mount Zion.

Nothing interests me so much as the progress of this work. Most all my life, or religious experience is in the Advent movement from the beginning to the present time; and to now throw it away is to throw away my life, yea; eternal life; for we have not followed cunningly devised fables but the "sure word of prophecy." Therefore, I would say, let the SIGNS sound the alarm in all the world and make the inhabitants of the land tremble for the day of the Lord cometh. It is nigh at hand.

May God bless the SIGNS and all the workers in the last message who are looking for that blessed hope. H. S. GURNEY.

P. S. I wish to take this opportunity to express my sincere regards for my dear Brother and Sister White, with whom I have labored much and been intimately acquainted for more than thirty years. May God bless them still as he has in the past and lead them on in this glorious warfare. H. S. G.

Reports from the Field.

(Condensed from Review and Herald.)

Denmark.

ALSTRUP.—Elder Matteson writes under date of January 14: "Our meetings in the chapel have been well attended during the past two weeks. I am holding the second series of lectures in this vicinity. There is much less prejudice here now than there was last summer. Many minds are awakened, and the truth of God gains ground. There are several families that now have commenced to observe the Sabbath, and many others are very near to us. The enemies that oppose us most, are—old habits, the ways of the world, and the use of strong drink and tobacco. The Spirit of God testifies to the word spoken, and there is often deep feeling in the congregation. We speak without reserve against the prevailing sins, and the people often feel offended; but the majority of them, however, come back to our meetings again. Some find the way before them too hard; others choose rather to suffer with the people of God, than to enjoy the pleasures of sin for a season. Pray for us that the Lord may lead in all things to his name's honor and glory."

Wisconsin.

OAKLAND.—Elder Haskell writes: "We arrived at this place Friday evening. Found the friends here from a radius of a hundred miles. The meeting had already commenced, as it began at 10 A. M. From the first there were tokens that the Lord was drawing near, and was willing to bless. The brethren seem determined to make the most of the opportunity. There was freedom in speaking, and the social meetings were characterized with feeling. All present, both brethren and sisters, manifested an interest in the business matters. The tract work, and the Bible plan of supporting the cause, were critically examined, and never did the plan of systematic benevolence, and the added one-third appear more beautiful than it did here, as questions were asked bringing out one point after another. I think I never witnessed a more general interest to understand how to go to work, and a disposition to take hold of the work, than was manifested at this meeting. Nine hundred premiums were found inadequate to supply the missionary workers.

Some of our brethren felt obliged to leave Monday afternoon, and those who did so lost the best meeting of the series. The precious season Monday evening will long be remembered. The sweet Spirit of God seemed to set its seal to what had been done, and united hearts more closely in bonds of Christian union. The brethren returned to their homes greatly encouraged. We fully believe that God is willing to work for his people as never before, when they take hold of his work with cheerfulness and obedient hearts."

Michigan.

OTTAWA COUNTY.—Labor among the churches is reported by Elder Littlejohn and Brother Burnham. After the series of meetings closed at Ravenna they visited Wright. They report as follows: "Our first meeting was held in this place on the evening of January 23, and our last on Sunday, January 28. Fortunately, the brethren in Ravenna are situated so near this place that a large portion of them have been able to be present at our services here, and, by this means, have had the benefit of the meetings in both places. The church at Wright is one of the oldest and largest in the State. Its members, at present, number ninety-two in all. Many of them, however, reside in other counties, and are heard from only as they report by letter. What they seemed to need most was an awakening to fresh experience and activity in the things of God. We labored, therefore, to this end, and our efforts were not in vain, since the Lord condescended to pour out his Spirit upon the people in a manner which was calculated to encourage all present. Several who had backslidden were reclaimed, and others started anew in the service of God; nearly the whole church, also, by repeated movements, consecrated themselves fully to the service of God."

Ohio.

NEWARK.—Elder St. John reports as follows: "For several weeks past I have spent much time in this place. Our meetings have been mainly held in the New Jerusalem church, secured at reasonable rates. Attendance and interest very good. The work moves quite slowly here, but one thing is encouraging, it moves all the time. Eight were baptized yesterday. We are quite confident that a good, strong society will be established here. We leave Brother Guilford to follow up the work. May the blessing of the Lord still rest upon the work in Newark."

Maine.

NEW SWEDEN.—Brother J. Sawyer reports an interesting quarterly meeting here. He also reports labor one and a half miles from this place, where there are both Swedes and Americans, in which languages he spoke alternately. Some have commenced the observance of the Sabbath by reading their Bibles. He writes: "Last Sunday spoke twice in a school-house filled with people, as anxious to hear the truth as a hungry man is for his dinner. This evening expect to resume meetings in the Adventist neighborhood, and continue them till the time of beginning school among the Swedes. Have spoken every evening for more than two weeks. The weather has been very cold, sometimes preventing a full attendance. The mercury congealed on the 8th ult. at 42° below zero."

New York.

BLOCKVILLE.—Brother B. L. Whitney writes: "In company with Brother Hall we visited this place, found an interesting company of young Sabbath-keepers who were brought into the truth during the past season by the labors of Elder Reynolds. We are much pleased with these young friends of the cause, who seem to love the truth and are rejoicing in the light they have received. They are not yet organized, and will need more labor to bring them in harmony with the work in all points; but they seem earnest in the work, and we are sure there is material here for a good, live church."

Alabama.

BLADEN SPRINGS.—Elder O. A. BURRILL writes: "We have now been here ten days, laboring with those who have begun Sabbath observance. We have organized a church of eighteen members, and there are about fifteen more who will soon join us. I shall give them a short course of lectures. They had their meeting-house burned a few weeks ago. We hope to see another in its place soon. Our brethren in the North know nothing about poverty compared with what is seen in this section. We get our mail only twice each week. We find the law very oppressive on the Sabbath here. We can begin tent labor about the first of March. We very much desire the prayers of God's people."

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, FEB. 14, 1878.

Oakland.

THE lectures continue at Oakland with unabated interest. The commodious house is well filled each evening. We spoke last Sabbath on baptism. Mrs. White is suffering from a terrible cold which prevents her speaking at present.

Which?

It will be seen that Elder Healey, in his article in this week's issue takes the position that the word which, spoken by the rich young man to Christ, was in reference to the two codes, the ten commandments, and the law of commandments contained in ordinances.

Lectures at Oakland.

BROTHER Healey's lectures at the house of worship are well attended. The audience last Sunday night, the 10th was the largest that ever convened in the house, even larger than at the dedication of the house one year since.

WHAT THE OAKLAND DAILIES SAY.

[Daily Times, February 7.]

There was a good attendance Monday night, at the Seventh-day Adventist church, considering the unfavorable weather. Mr. Healey resumed the subject of Sunday evening, viz: "Infidelity and Christianity compared."

The speaker declared that infidelity does not pay. It promises us nothing; presents to us no prospect of a future, whereas Christianity is a guide that professes to lead us to eternal happiness.

We prophesy an unusual degree of interest in these lectures, as the subjects and the manner of their treatment are entirely off the beaten track of the ordinary religious lectures.

[Evening Tribune, February 6.]

The Seventh-day Adventist church was well filled last night with interested listeners. The singing was conducted by J. E. White, who also played the organ.

The speaker recapitulated the proof that had been adduced the preceding night, that Jesus of Nazareth was the divine Son of God. Prophets had conclusively testified of his coming.

prophecy in his crucifixion and resurrection. The speaker finally came to the question of the second, or future, advent of Christ to earth. Prophecy having been exactly fulfilled as to his first coming, and the events of his life and death, it was but fair to presume that it would be fulfilled as to his future coming.

[Evening Tribune, February 7.]

Notwithstanding the disagreeable weather, a congregation of over 200 persons listened to Mrs. E. G. White's lecture in the Seventh-day Adventist church. Her subject was the triumphant ride of Christ into Jerusalem, just prior to his crucifixion.

The speaker concluded by drawing a strong likeness between the people of Jerusalem and those of our own time. We are unmindful of our privileges, we heed not the warning of the Spirit of God, and our day of probation is fast expiring.

J. W.

District No. 6 and Nevada.

My appointment in district No. 6, was to have meetings in the Antelope school district three miles east of Red Bluff, where Brethren Israel and Brorsen have been holding meetings.

I was glad to meet with old friends in Red Bluff, after about three years absence, and also to form the acquaintance of some who have embraced the truth under the labors of Brethren Israel and Brorsen.

I am now at St. Clair, Nevada, and have already held four meetings, which have been well attended. I find at this point a nice commodious school building, called the "Churchill County Institute."

St. Clair is on the Carson river, about six miles above the sink, and is thirty miles south-east of Wadsworth, on the edge of what immigrants recollect as the "Great American Desert."

J. N. LOUGHBOROUGH.

Farmersville, Cal.

COMMENCED meetings in this place last Wednesday evening. Have given five discourses so far. The attendance has been small yet increasing up to present date.

January 28, 1878.

J. D. RICE.

Salem, Oregon.

We came from Portland to this place in time to attend the quarterly meeting of this church, January 5, 6. We had a good quarterly meeting. Most of the members of the church were present.

As the district quarterly meeting was appointed to be held here January 12, 13, and the Conference T. and M. quarterly meeting the 19th and 20th, I have continued meetings all the time so far, and shall continue them another week.

I. D. VAN HORN.

North Pacific T. and M. Society.

Report for the Quarter ending January 1, 1878.

Table with 4 columns: DISTRICTS, 1, 2, 3, Total. Rows include No. of Members, Families Visited, Letters Written, New Subscribers for Signs, Periodicals Distributed, Pages Tracts and Pamphlets Dist., Books and Pamphlets Loaned, Books Furnished Libraries, Received by Membership, Donations, Book Sales, on Signs, Reformer, Instructor, and Svensk Harold.

The books furnished libraries given above was to the library of the State prison of Oregon. The books were furnished directly by the Conference T. and M. society, hence we do not credit it to either one of the districts.

MRS. A. P. VAN HORN, Secretary.

BUSINESS DEPARTMENT.

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

Received for the Signs.

- \$2.00 EACH. Mrs T N Willis 5-1, O Mears 5-1, C A Tuttle 5-16, Henry Clark Sen 5-1, M A P Wheelock 5-1, Sarah Gibson 5-1, Mrs B E Lawrence 5-1, James Crawford 5-1, J A Haughey 5-1, C Bice 5-1, Maggie A Cook 5-6, Ann Cox 5-3, Mrs Georgia B Wall 5-1, J W Pate 5-6, E B Bellinger 5-6, Mrs Benjamin Hartwell 5-1, Mrs Lucinda Ross 5-1, Chloe S Grant 5-1, H G Washburn 5-25, O S Emerson 5-1, Cynthia Lynch 5-1, E A Williams 5-1, J D Shilling 5-1, C H Clark 5-1, Lucy Saxby 5-14, Mrs C Townsend 5-5, Nicholas Osborn 5-1, H Moore 5-1.

Received on Account.

- Maine T and M Society \$50.00, Cal T and M Society 14.75. California Conference Fund. S M Meeker, Bakersfield \$19.40. California Publishing Fund. Friend of the truth \$100.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid. Dictionary of Bible. \$1.75, post-paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Progressive Bible Lessons. 50 cts. " " " for Children. 35 cts. The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00. The History of the Sabbath and First Day of the Week. J. N. Andrews. 628 pp. \$1.25. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid. Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts. Thoughts on the Revelation. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts. Life of William Miller, with likeness. \$1.00. Life of Joseph Bates, with Likeness. Revised. Edited by James White. \$1.00. The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00. Paper, 40 cts. The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts. Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00. Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00. Life of Christ, in four Pamphlets, by Mrs. Ellen G. White:— No. 1. His First Advent and Ministry. 10 cts No. 2. His Temptation in the Wilderness. 10 cts No. 3. His Teachings and Parables. 15 cts No. 4. His Mighty Miracles. 15 cts The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts. Sabbath Readings for the Home Circle. 60 cts. The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts. A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 40 cts. Advent Keepsake. Muslin, 25 cts. Gilt 40 cts. Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 30 cts. History of the Doctrine of the Immortality of the Soul. D. M. Canright. 25 cts. Facts for the Times. 30 cts. The State of the Dead. U. Smith. 25 cts. The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 25 cts. Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts. The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts. The Atonement. J. H. Waggoner. 20 cts. The Spirit of God. J. H. W. 20 cts. Miraculous Powers. 20 cts. The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts. The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts. The Morality of the Sabbath. D. M. C. 15 cts. The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts. The Destiny of the Wicked. U. Smith. 15 cts. The Seven Trumpets of Rev. 8 and 9. 15 cts. The Two Laws. D. M. Canright. 15 cts. Redeemer and Redeemed. James White. 10 cts. Christ in the Old Testament and the Sabbath in the New. James White. 10 cts. The Saints' Inheritance, or the Earth made New. J. N. Loughborough. 10 cts. Dangers and Duties of Our Times. An earnest appeal from the General Conference Committee. 10 cts. The Conference Address. An earnest Appeal to Seventh-day Adventists. 10 cts. The Sanctuary and Twenty-three Hundred Days. J. N. Andrews. 10 cts. Sunday Seventh-day. A Refutation of Mede, Jennings, Akers and Fuller. J. N. A. 10 cts. The Truth Found. J. H. W. 10 cts. The Two Covenants. J. N. Andrews. 10 cts. The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts. Review of Gilfillan on the Sabbath. 10 cts. Vindication of the Sabbath. Morton. 10 cts. The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts. Matthew Twenty-four. James White. 10 cts. Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion. Three-cent Tracts: Much in Little—The Lost-Time Question—Argument on Sabaton—Infidel Cavils Considered—The End of the Wicked—Scripture Reference—Who Changed the Sabbath?—The First Message of Rev. 14—The Second Message of Rev. 14. Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elijah on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial. One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You Keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue. Address, THE SIGNS OF THE TIMES, OAKLAND, CAL.