

The Signs of the Times.

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

VOLUME 4.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 7, 1878.

NUMBER 6.

The Signs of the Times

IS ISSUED WEEKLY BY THE
Pacific Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

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

Office, 1059 Castro St., bet. 11th & 12th.
Address, SIGNS OF THE TIMES, Oakland, Cal.

Kind Deeds Better than Martial Deeds.

READER, have you ever gladdened
One desponding, sinking heart,
By the wayside chilled and saddened?
You have played a Christ-like part.

In this world of toil and trouble
You have not appeared in vain;
Blessing others, you shall double
Blessings for yourself obtain.

Have you dried one tear of sorrow
Upon smooth or furrowed cheek?
Helped to hope a bright to-morrow,
When to-day was cold and bleak?

Yours shall be the sweet approval
Of the conscience and the heart,
Which no palace, court, or hovel,
Can withhold nor yet impart.

Martial fame and martial glory
When they yield their highest meed,
Pale before the simple story
Of one little kindly deed.

Yet, the voice of wisdom spurning,
After honors, wealth, renown,
Mad ambition will keep turning
All the world upside down.

On the bloody field of slaughter
Men will seek the bauble fame;
In the wrangling legislature
Others prize a place and name.

At the press, and at the altar,
On the bench, and at the bar,
Men fight on and never falter—
Few escaping scath and scar.

Some forget in life's hot contest
Duty both to God and man;
Wealth and fame, and power and conquest,
Open, center, end their plan.

All in earnest are, and after
Happiness which many miss;
Though their mouths are filled with laughter,
They are strangers still to bliss.

But to those who lift in kindness
Water to the fevered lip,
Save the erring from their blindness,
Stay the feet about to slip,—

Shelter, clothe and feed the starving,
Ever courteous and kind
Even to the undeserving,
Recompense at last shall find.

They at judgment, by the Saviour,
With the words shall welcomed be:
"Come, ye blessed of my Father,
What ye did ye did for me."

—W. Milne.

General Articles.

BATTLE CREEK COLLEGE.

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

[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. It was on this occasion that Mrs. White gave the following address, which was reported by a student.]

OUR Saviour, frequently, when he was giving his lessons of instruction to his disciples, took them without inclosed walls and led them by the lake-side and in the groves; and here he gave them illustrations by the objects in nature; and with these he bound up the sacred lessons of instruction which were to be

immortalized in their minds. As they would look upon the shrubs and the flowers, the rocks and barren soil, the mountains and hills, the sower and the reaper; and as they would look upon the flowers in glowing beauty around them, the lessons of instruction given by their divine Lord were repeated to them. When we look upon these lofty trees and upon the lake and the boats that are going out and coming in upon the water we can remember that Christ beckoned for a fisherman's boat, and he entered into Simon's, and asked him to thrust out a little from the land. He there gave important lessons which were to be immortalized and handed down to us; and which were to reach unto the end of the world. As we view the lake to-day, and the boats upon the waters, these lessons which Christ gave are repeated to us.

Said the Saviour of the world: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Who gave to the beautiful flowers their delicate tints and their varied colors? Was it not that God which has given us everything that is lovely and beautiful in our world? Our heavenly Father who has surrounded us with everything that is glorious in nature is a God of love. He is a lover of the beautiful. He says: "Consider the lilies of the field, how they grow." Solomon in all his glory was not arrayed, with his costly robes of gold and silver, in garments which could bear comparison to these flowers of loveliness in their natural simplicity. Solomon is seated upon a throne of ivory, its basement is of gold, the steps are of gold flanked with six golden lions. Everything surrounding him is attractive. All his eye rests upon is magnificent. His eye rests upon expansive gardens, stretching away in the distance, beautified and adorned with trees and shrubs to resemble the loveliness of paradise. The most rare and expensive birds of the richest plumage have been transported from every clime, and with their varying notes and bright songs, are flitting from bough to bough, while youths, the most lovely, clad in gold and silver dress, are seeking to amuse and divert the mind of the greatest monarch that ever sat upon an earthly throne. Many envied the popularity and abundant glory of Solomon, thinking that of all men he must be the most happy. But amid all that glory of artificial display the man envied is the one to be most pitied. His countenance is dark with despair. All the splendor about him is but to him mockery of the distress and anguish of his thoughts as he reviews his mis-spent life in seeking for happiness through indulgence and selfish gratification of every desire. He wails out his disappointment in these words: "All is vanity and vexation of spirit." We may learn the lesson in the sad life of Solomon that riches and high intellectual attainments will not be sufficient for a happy life. Learning, and ability, and outward display without the sanctifying power of true godliness, will not bring contentment, peace, and happiness.

You have your youthful strength, your strong, ardent, impetuous temperaments which if guided aright will make you men and women of influence. If you bring your talents early as a consecrated offering to God he will accept you. If connected with the source of all purity, nobility and holiness, your lives will represent the spotless purity of this lily, diffusing a fragrance grateful and pleasant to all with whom you associate.

Dear youth, cultivate natural simplicity. Consider and learn from the flowers of the field the lesson Christ has sought to impress upon your mind and heart. You may devote the golden hours of your probation in studying your outward appearance. You may neglect the most essential work of your life in failing to secure the inward adorning, even the ornament of a meek and quiet spirit which is in the sight of God of great price. You may devote time, money and much thought to outward display, and after all your anxious care, you will not bear comparison to one of these flowers for attractive loveliness in their natural simplicity. Here is the pure and lovely lily growing

among the filth of ponds and lakes, striking down its curiously channeled stem, and gathering to itself only those properties that shall develop into this pure, fragrant lily. Every one admires this emblem of purity. Your lives, dear students, may resemble this lily.

As Christ offered his prayer to his Father he uttered these words. "I pray not that thou shouldst take them out of the world but keep them from the evil." The world is a land of emptiness: It is a world good and beautiful of itself but man has become so sensual and depraved so embittered against God that the earth itself groans under the weight of accumulated guilt, you must cultivate firm principle in the midst of surrounding infidelity, hypocrisy, pride, and profligacy. You must be Bible students and carry Bible rules into your every day life. In no case allow knavery deception and dishonesty to beguile you from your simplicity. Be it your constant study how you will best attain and cherish that which God values, the ornament of purity and meekness, that the world will be better for your having lived in it. Like the pure lily you need faith's penetrating root descending beneath the outward things which do appear to gather spiritual strength to invigorate and give purity and goodness to the life. The study of the Bible, the hours of secret communion with God, meditation upon heavenly themes will develop into purity of character resembling the spotless lily. The life of God in the soul is Christ in you a well of water springing up into everlasting life. This springing up into life will refresh all who connect with you. If your character is such that God can approve, it will be a complete Christian character filled with grace that is not assumed, but that has a natural growth. If your affections are obedient unto Christ your motives pure, there will be in your life, in your every day deportment, lessons of instruction to all around you. You will be living epistles known and read of all men. Your connection with God will lift you above every thing that has a debasing tendency, your pure and uncorrupted life will be ever pointing your school-mates and old associates upward to God and heaven saying to them you must seek peace and purity and happiness from above. Jesus is the source of your comfort strength and fortitude, amid vexation, trials and grievous temptations. The leaves of some trees and flowers seem naturally to gather dust which adheres to them, and mars their color and beauty. This is the case with many youths they do not see the necessity of vigilant watchfulness and earnest prayer to keep themselves pure, and their Christian character is always dingy. They need to wash their robes of character and make them white in the blood of the Lamb.

Young men and young women while you are attending school you may be gathering to yourselves only those things which shall tend to the perfection of character, or you may gather to yourselves the habits, customs and practices of the world; love the things which they love, which shall have a corrupting influence upon the life and character, and you will forfeit your right to eternal life. Which shall it be? Our heavenly Father, the Giver of life, would draw us from the artificial to the natural simplicities. "Consider," says Christ, "the lilies of the field, how they grow;" and again he says, "If God so clothed the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" If our heavenly Father has taken such special care for that which has to be cut down and cast into the oven, then how much greater is his care, his love and his attention for those who are formed in his image!

Young men and young women you may make any thing of yourselves that you please. You may attain to excellence and perfection of character; you may go through this world without being stained and blackened with the sins that taint and corrupt it; and when you are brought in contact with the evil of this world, you may escape them if you choose. Christ will be to you a

special help in every time of need. But in order for you to develop characters which Heaven shall approve, it is necessary that you connect with God. Will you consider these lilies which I hold in my hand, emblem of purity and loveliness? Here in this flower is an expression of the love of God. Satan is never at rest; he is an interested spectator of all your actions. He will present before the inexperienced youth, things which on the surface appear attractive, to allure them from their integrity, and corrupt their morals. Christ's voice is heard saying to them, Consider the lilies of the field, learn from them the value of natural simplicity. God speaks to you through his created works. Will you listen to his voice? Will you become acquainted with God in nature?

We can discern his love to us in giving us all these things in nature. We can see it in the lovely flowers in the valleys and on the surface of the lake. Anywhere, everywhere, we may read expressions of God's love in the opening buds and blooming flowers. As God has given us these things of beauty and purity how much more will he delight to give us an eternal inheritance. He wants you to come into that position where he may grant you the gift of immortality. He has given you the gift of his Son, the greatest gift that Heaven could bestow; and now if you connect with God, if you connect with heaven, you may, in the name and strength of Jesus develop symmetrical characters; characters that are spotless as the pure lily that opens its blossom on the bosom of the lake. I invite you to take hold of heaven's blessings and then you can have a right hold upon the earth. I invite you to look up through nature to nature's God. Let these things teach you the love of God, and the care that he has for those formed in his image.

(Concluded next week.)

The Gospel Not Gloomy.

THE gospel gloomy! It is an anthem from the harps of heaven, the music of the river of life, washing its shores on high and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness uttered in Eden by the Lord God himself. This gave the key note of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harp of the psalmist, and rang like a clarion from tower and mountain-top as prophets proclaimed the year of jubilee. Fresh notes from Heaven have enriched the harmony, as the Lord of Hosts and his angels have revealed promises, and called on the suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery stakes and peaceful death-beds, have they answered, in forces which cheered the disconsolate and made the oppressors shake upon their thrones, while sun and moon, and all the stars of light, stormy wind fulfilling his word, the roaring sea and the fullness thereof, mountains and hills, fruitful fields and all the trees of the wood, have rejoiced before the Lord, and the coming of his anointed, for the redemption of his people and the glory of his name.—Sel.

No one ever saw a black hickory tree blown out of root. The hurricane may twist it off or break it down, though even that seldom occurs; but it cannot drag it out of the ground. The reason is that this tree, while it sends out plenty of surface roots, always sends a strong tap root straight down into the solid sub-soil, and lays hold of the foundations of stone or clay or hard-pan, as the case may be. There are other trees—the beech, maple and ash—which interlace the surface with a web of roots; but in a storm, especially if the ground previously has been water-soaked, over they go! A Christian is not safe and reliable unless he has sent a tap root down into hard, strong foundations of Christian doctrine. Surface roots of sentiment and emotion have their uses, but they are not good for much, either in a dry time or in a tempest.

LIFE SKETCHES.

CHAPTER III—CONTINUED.

MY PUBLIC LABORS.

My mind was still on the field of labor farther down the river toward Brunswick. My labors thus far in Augusta and Sidney, seemed more accidental, or providential, than in accordance with my design when I left home. And now, with the peace of God ruling in my heart, I journeyed on. As I passed a neat cottage in the town of Richmond, the impression came upon me powerfully, as distinctly as if a voice said unto me, "Call into this house." I obeyed, and asked for a drink of water. A middle-aged lady laid down the paper she was reading, and upon it placed her glasses, and gravely said to me: "Please be seated." As she stepped to another room to wait upon me, I took up her paper, and to my joyful surprise, saw that it was the *Signs of the Times*, published by J. V. Himes, No. 14, Devonshire street, Boston. And as I took the water, the following conversation, in substance, commenced:—

"I see you have the *Signs of the Times*, which teaches the peculiar sentiments of one William Miller. Are you a subscriber for it?"

"I am, and I think it an excellent periodical. Would you like to read it?"

I took the paper from her hand, and enjoyed reading several stirring articles from able pens, then passed it to her, and, with an air of indifference, asked: "What do you do with the long-cherished opinion of nearly all great and good men, of all denominations, that the temporal millennium, in which the conversion of the whole world and the complete triumph of the church is to take place prior to the second advent?"

"I reject the doctrine. And you are mistaken, sir, as to the millennium being a long-cherished sentiment. It is an unscriptural fable of recent date. It has not been the faith of the church until the last century. The parable of the wheat and tares, as explained by our Lord, and his declaration that as it was in the days of Noah so should it be at the coming of the Son of man, forbids the idea. In fact, the prophets of the Old Testament, and the apostles of the New, describe the last days as dark, gloomy and perilous, with the church fallen, and far from God, and the world filled with crime and violence."

"Admitting that you are right on this point, is it not very wrong to set the time, as Mr. Miller has done?"

"Brother Miller, in searching the Scriptures, has found by the prophetic periods, as he thinks, the time of the end, and, as an honest man, has taken the cross to teach it to the world. He also sees by the signs of the times that Christ's coming is near, even at the doors, and takes the safe side of the question to be ready, and to warn others to get ready. And all these texts usually quoted to show that men are to know nothing of the period of the second advent, do not prove what they are said to prove."

It was evident that this woman was mistress of the subject, and as she proceeded to give the proofs in support of definite time, I interrupted her, stating that I would no longer conceal from her my faith and mission. "I am," said I, "a full believer in the second advent of Christ as taught by William Miller, and have left all to proclaim it."

"Thank the Lord!" she exclaimed, "my prayer is answered in sending you here. My husband is a Free-will Baptist minister, and will be glad to have you speak to the people of his charge here upon the coming of Christ. Let me have your coat and hat. I will send for some one to care for your horse, and will send an appointment to the school for you to lecture this evening."

"What is your husband's name?" I inquired.

"Andrew Rollins," was the reply.

"Is he a believer in the Advent doctrine?"

"He does not oppose, and is favorable."

Soon Elder Rollins came in, and his wife introduced me to him as a Second Advent lecturer. He asked me a few questions in a grave manner, and looked me over closely, as much as to say, "You are a young stripling to go abroad to lecture upon the prophecies." I saw that he was a strong man, watching all my words; therefore thought it best for me to be guarded.

The appointment flew through that portion of the town, and, at the time appointed, what has ever been known as the Reed meeting-house, was filled with both the pious and the curious. And as I sung an Advent melody, all listened with solemn silence, and some wept. Elder Rollins then prayed in a most solemn and fervent manner for the blessing of God to rest upon the youthful stranger who was about to speak to the people. This prayer drew me nearer to him, and I began to feel that in this minister I had found a true friend. And so it proved.

At the close of my lectures, there was a general interest and deep conviction upon all minds. The school children committed to memory all my texts, and almost everywhere you might hear them repeating this one from Dan. 8: "Then I heard one saint speaking, and another saint said unto that certain

saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

As I was about to leave, Elder Rollins said to me, "In two weeks our quarterly meeting, embracing about thirty churches in this locality, will hold its session at Richmond village. I would like to have you give some lectures before the preachers, delegates, and brethren who will be present. I will call the matter up in a business session, and they will probably vote you room, if you will decide to be present and speak to us." "Certainly, I shall be glad of the opportunity to speak what I regard important truth to the heads of your denomination in this part of the State, and will, Providence permitting, be at the meeting in season." This said, I rode off on horseback to fill appointments in Gardiner and Bowdoinham.

After filling these appointments, I returned to the quarterly meeting in Richmond. And as I entered the place of worship, Elder Rollins, who was seated beside the pulpit at the further end of the house, arose and said: "Brother White, you will find a seat here by me." After the sermon, liberty was given for remarks, and I spoke with freedom upon the Christian life, and the triumphs of the just at the second advent of Christ. Many voices cried, "Amen! amen!" and most in that large congregation were in tears.

The Freewill Baptists in those days were indeed a free people, and many in that congregation were exceedingly anxious to hear upon the subject of the advent. And as I spoke, they seemed to be finding relief from their pent-up feelings in hearty responses and tears. A portion, however, seemed unmoved, unless it was to show in their countenances that they were displeased. Elder Rollins then informed me that his brethren had voted in favor of a lecture at that meeting, and the next day rescinded the vote. This displeased him much, and his statement to me relative to the action of his people as to my speaking to them explained to me the existing state of things. Near the close of that meeting, after getting my consent, Elder Rollins arose and said:—

"Brother White, who sits at my right side, will speak at the Reed meeting-house this evening, upon the second coming of our Lord Jesus Christ. Come up, brethren, and hear for yourselves. We have sufficient room to entertain you all. Come up, brethren—it will not harm any of you to hear upon this subject."

He had as much influence as any minister in that quarterly meeting, and, being disappointed and hurt that his brethren should vote against my lectures, and shut the Advent doctrine out of their meeting, was willing they should feel it. He very well knew that most of his brethren would leave their meeting in the village, and go three miles to hear me, and that their appointed business session would be broken up. And so it was. Three-fourths of the ministers, and nearly every delegate, left, and the Reed meeting-house at an early hour was crowded. My subject was Matt. 24. The Spirit of God gave me great freedom. The interest was wonderful.

As I closed with an exhortation to Christians to fully consecrate themselves, and be ready, and to sinners to seek Christ, and get ready for the coming of the Son of man, the power of God came upon me to that degree that I had to support myself with both hands hold of the pulpit. It was a solemn hour. As I viewed the condition of sinners, lost without Christ, I called on them with weeping, repeating several times: "Come to Christ, sinner, and be saved when he shall appear in his glory. Come, poor sinner, before it shall be too late. Come, sinner, poor sinner, come."

The place was awfully solemn. Ministers and people wept—some aloud. At the close of every call to the sinner, a general groan was heard throughout the entire assembly. I had stood upon my feet explaining the chapter and exhorting for more than two hours, and was getting hoarse. I ceased speaking, and wept aloud over that dear people with depth of feeling such as he only knows whom God has called to preach his truth to sinners. It was nine o'clock, and to give liberty to others to speak, would be to continue the meeting till midnight. It was best to close with the deep feeling of the present, but not till all had a chance to vote on the Lord's side. I then called on all in the congregation who would join me in prayer, and those that wished to be presented to the throne of mercy, that they might be ready to meet the Saviour with joy at his second coming, to rise up. Every soul in that large house, I was afterward informed by persons in different parts of it, stood up. After a brief season of prayer, the meeting closed.

The next morning I returned to the village, accompanied by at least seven-eighths of that Freewill Baptist quarterly meeting. Every one was telling what a glorious meeting they attended the evening before. This did not help the feelings of the few who remained away, who had been instrumental in

closing the pulpit at the village against the doctrine of the soon coming of Christ. Their course only increased the interest to hear me. The independent stand taken by Elder Rollins resulted in their having a taste of that spiritual food for which they hungered.

At intermission, delegates and ministers invited me to join them in making arrangements as to time when I could lecture to the several congregations in that quarterly meeting who had commodious houses of worship. It was then in the middle of February, and it was decided that there remained not more than six weeks of firm sleighing, giving the people a good chance to attend meetings. Twelve of the most important places were selected for my labors in six weeks. I was to give ten lectures, which would require of me to speak twenty times a week. This gave me only half a day each week, which I generally found very necessary to travel fifteen or twenty miles to the next place of meeting.

At Gardiner, near the river, Elders Purington and Bush were holding a protracted meeting with poor success, and were ready to hear me. So were most of the church. Some opposed, stating their fears that the Advent doctrine would destroy their reformation. They had, after tugging at the wheel several days, on the third or fourth evening of their meeting, after inviting and coaxing for half an hour, prevailed on two persons to take what was called the anxious seat. In this, however, I saw no reformation to spoil. I told these ministers I was ready to commence my work. They hesitated. I proposed to go where the people were all anxious to hear me. They would not consent to have me leave. I waited one day longer, and spoke several times in social meeting. Many urged me to lecture. I sent them to the ministers. They labored with the opposition privately. Their meeting was becoming divided. I decided to bring the matter to the point of decision, so that I might at once enter upon my work, or leave the place. The ministers held on to me, and also labored with the opposition.

I finally stated before the entire congregation that I had been invited to the place, and had been held there one day by their ministers and most of the congregation, waiting for a few individuals to consent to have me lecture; that I should wait no longer; that if I could not commence lectures that evening, I should go where they wanted to hear. I called for a vote of the congregation. Nearly all voted for me to remain and commence that evening. The ministers said, "Go on with your lectures, and we will stand by you."

As I took the stand that evening, I requested all who loved Christ, and the doctrine of his soon coming, to pray for me, and stated that I would excuse those who did not love him enough to see him come in glory from praying for me, as I thought they could to better advantage and profit pray for themselves. Every ear was open, and every heart felt. The Lord gave perfect freedom in presenting proofs of the advent near, and in exhorting the people to prepare for that day. Many were in tears. I left the pulpit, exhorting the people, and calling on them to come forward to the front slips. About thirty came forward. Many of them wept aloud. I then turned to the ministers in the stand, saying:

"These fears, expressed by some unconsecrated ones, that the glorious doctrine of the second coming of Jesus would kill a reformation, are without foundation. Do you think the work of reform has been injured here this evening?"

"No! no! Go on, Brother White; go on. The Lord is here."

This meeting, apparently swept away all opposition, and the way was prepared for a good work. But other appointments would not allow me to remain longer than to give three or four lectures more. The protracted meeting then progressed with success.

At Richmond Corners I gave seven lectures in their new meeting-house, just dedicated, and at the close, two hundred arose for prayers. During the progress of the meetings, a Baptist deacon opposed. When I was commenting upon Daniel 7, I stated that it was a historical fact that on February 10, 1798, at the close of the 1260 days, Berthier, a French general, entered the city of Rome and took it, and that on the 15th of the same month the Pope was taken prisoner and shut up in the Vatican; and gave Dr. Adam Clarke as one of my authorities. An educated Catholic broke in upon me, charging me with falsehood, and offered me five dollars if I would read such a statement from Clarke's comments on Daniel. With the promise that I would read Clarke the next evening, and by the entreaties and threats of his neighbors, this enraged Irishman was kept quiet.

The next evening I entered the pulpit with Clarke's Commentary under my arm, and, after calling the people to order by singing an Advent melody, read what Clarke had said upon taking away the dominion of the little horn, which fully sustained what I had stated the previous evening. I then offered the volume to any one who would see if I had read correctly, stating that I had not been

to the trouble of going five miles for the Commentary in order to claim the five dollars. That I chose to let the gentleman keep his money, and have the truth on the subject besides. There was no reply. A gentleman of fine feelings and good influence in the community, who made no pretensions to piety, arose and said:—

"I wish to call the attention of this congregation to this one fact, that no persons in this community have manifested opposition to the lectures of Mr. White but a Baptist deacon and a Roman Catholic."

Many were converted in the vicinity, a strong company of believers was raised up, and a Second Advent camp-meeting was held there in the autumn of 1844. J. W.

THE BIBLICAL INSTITUTE.

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

LESSON TWENTY-THREE.

GIFTS OF THE SPIRIT.

PAUL in 2 Cor. 3, calls this dispensation, in comparison with the former, the "ministration of the Spirit." From this it appears that this dispensation was to be characterized by the out-pouring and influence of the Spirit of God. In the prophecy which brings it to view, Joel, 2: 28, quoted by Peter on the day of Pentecost, Acts 2: 17, the Lord says: "And it shall come to pass in the last days, I will pour out of my Spirit upon all flesh." The last days here signify the whole gospel dispensation; and they are the last when taken in connection with the whole history of the world from the time of its creation, six thousand years ago.

The effect of this out-pouring of the Spirit on all flesh was to be seen in the following results: "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

When we speak of the doctrine of the gifts of the Spirit, we simply mean the operation of the Spirit in the ways here indicated; and that the Spirit was designed to operate in this manner through this dispensation, much proof can be found in the New Testament. In his last commission to his disciples, Jesus said: "Lo, I am with you alway, even unto the end of the world." Mark, in recording this, shows the manner in which he would be with them: "And these signs shall follow them that believe." Verse 17. And again, verse 20: "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

This was the way in which our Lord continued with his disciples, by the influence and operations of the Holy Spirit; and that this was to continue to the end, is certain from his own promise: "Lo, I am with you alway, even to the end of the world."

Peter, on the day of Pentecost said to those who were convicted: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This shows again that the promise of the Holy Ghost covers the whole dispensation and was to continue to the end.

Paul, in 1 Cor. 12, dwells upon this subject in full. He says: "Now concerning spiritual gifts, brethren, I would not have you ignorant." Verse 1. In verse 4, he continues: "Now there are diversities of gifts, but the same Spirit." Verse 6. "And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

Here it is very clearly stated that all the operations are the work of the same Spirit; they are simply the different channels through which it manifests its presence. Paul proceeds to illustrate this by reference to the human body, speaking of its different members, and the particular offices which these members are to perform; and in making this application at the conclusion of the chapter, he says: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, and after that miracles, then gifts of healing, helps, governments, diversities of tongues."

That these gifts were once in the church, all admit, for we are assured that God formally and officially set them in the church. And who has taken them out of the church? If God has done this should it not be recorded in as explicit a manner as that he once established them therein?

In his letter to the Ephesians, Paul again takes up the subject. He says, Eph. 4: 11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These gifts are called in verse 8, gifts which he gave unto men, "when he ascended up on high."

Now he states that the object of these gifts was for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

He states how long they are to continue. "Till we all come into the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

From the end and object of these gifts, as here stated, it will be seen at once that they are just as much needed at one point in this dispensation as another; just as necessary in the closing up as in the beginning. Some say these gifts were needed when the gospel was first introduced, but the necessity having passed away, they are no longer demanded; but is not the unity of faith, the knowledge of the Son of God, and the attainment unto the measure of the stature and the fulness of Christ, still desirable in the Christian dispensation?

But if we may judge from the practices of the whole Christian world, they believe in only a partial abolition of these gifts of the Spirit. Do they not have evangelists? Do they not ordain pastors? Do they not believe in teachers? On what ground? Because Christ commanded his disciples to go forth and teach all nations and to continue this work even to the end of the world. But the commission did not limit the work to these branches, but promised the gift of the Spirit as we have already shown in its diversities of operations to the end of the world. If we take this ground, that the gifts have been taken from the church, that the operation of the Spirit in these special methods, was designed to cease, and has ceased, then we must no longer plead for evangelists, pastors, teachers, nor sustain by any special means, the work of the ministry.

If these gifts were to continue through the Christian dispensation, it is asked why we have not examples of their manifestations. We answer that there have been instances in every age of the operation of the Spirit in some of these marked and special ways. The reason of their being no more frequent is found in the occurrence of the great apostasy so plainly predicted in the Christian church. Men have departed from God. All Christendom has been sunk in the darkness of error and superstition with which the world has been flooded by the Romish church. The true children of God have been few and obscure.

For examples of the manifestations of these gifts in the Gospel age the reader is referred to books entitled "Miraculous Powers," and the "Spirit of God," published at the *Review and Herald* Office, Battle Creek, Mich.

It might be expected that so important an agency in the Christian church would be counterfeited by the powers of darkness; hence we have the injunction, "Try the spirits," and the warning that many false prophets have gone out into the world. We are called upon to discriminate carefully between the true and false. We are not to reject all gifts because some of them are counterfeited. We do not throw away money, or refuse its use, because there are counterfeits in the land. Everything valuable we must expect to be counterfeited. We guard ourselves by learning how to test the false by the true.

On the subject of the gifts our Lord gives us an infallible rule: "By their fruits ye shall know them." See Deut. 13: 1; 18: 21. If that which is predicted by the prophet comes not to pass, it is proof that he is not sent of God; but even if it does come to pass, if its tendency is to lead away from God, it is to be rejected as false. The spiritualists of these modern times, and the Mormons, furnish remarkable instances under both these heads.

We have referred to a prophecy which speaks of this dispensation in general, and proves the existence of the gifts throughout the Gospel age. We have seen why they have been so little manifested; it is because of the great apostasy. Now as the Church comes out from the wilderness and the errors of the dark ages, by true and genuine reformation, we naturally conclude that the gifts will be restored and that this dispensation will close, as it commenced, with remarkable manifestations of the work of the Spirit of God.

In accordance with this we have prophecies which plainly point to the revival of the gifts in the closing days of this dispensation. See Rev. 12: 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." By the woman we are to understand the church; by her seed, the members of the church throughout this dispensation. Therefore the remnant of her seed can refer to only one body of people, the last generation of Christians upon the earth. These are characterized by keeping the commandments of God, and having the tes-

timony of Jesus Christ. In Rev. 19: 10, we have the definition of what is here called the "testimony of Jesus Christ." Said the angel to John, "The testimony of Jesus is the spirit of prophecy." This the reader will at once recognize as one of the gifts set in the church.

1 Cor. 1: 6, 7, shows that the church that are waiting for the coming of Christ are to come behind in no gift. The 5th chapter of 1 Thess. is evidently addressed to the church when the day of the Lord is about to come. In that chapter we have this instruction from the apostle: "Despise not prophesyings; showing that these will then appear in the church. And we may reasonably infer that the prophecy of Joel 2: 1, 28, 31, quoted by Peter in Acts 2, being given in reference to the coming of the great day of the Lord would be fulfilled in as remarkable a manner as we draw near to that day, as it had been in any part of the Gospel dispensation. That the gift of prophecy is manifested according to the Scriptures in connection with the three angel's message we refer the reader to works published at the *Review and Herald* Office, entitled the "*Spirit of Prophecy*," and the "*Testimony to the Church*." U. S.

"MUCH IN LITTLE."

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

AN ORTHODOX TRANSLATION.

MR. KITTO, author of a very popular and valuable work, called the "Religious Encyclopedia," under the term "Adam," makes the following suggestive criticism. One might almost believe that he dissented from the common notion of man's innate immortality. Hear him: "And Jehovah God formed the man (Heb., the Adam) dust from the ground, and blew into his nostrils the breath of life, and man became a living animal. Some of our readers may be surprised at our having translated *neh-phesh chayiah* by 'living animal.' There are good interpreters and preachers who, confiding in the common translation, 'living soul,' have maintained that here is intimated a distinctive pre-eminence above the inferior animals, as possessed of an immaterial and immortal spirit. But, however true that distinction is, and supported by abundant argument from both philosophy and the Scriptures, we should be acting unfaithfully if we were to assume its being contained or implied in this passage."

CRITICISM FROM PROF. BUSH.

Prof. Bush, in his "Notes on Genesis," thus comments on Gen. 2: 7:—

"Breathed into his nostrils the breath of life." Heb., 'breath of lives;' intimating, as some have supposed, that man possesses the vegetative life of plants, the sensitive life of animals, and that higher rational life which distinguishes humanity. Still, it is not certain that this is the import of the plural in this word, nor is it possible to say with confidence what it is. As to the action here attributed to the Creator, we are not to suppose that any such process was actually performed by him as breathing into the nostrils of the inanimate clay which he had molded into the human form. This is evidently spoken after the manner of men; and we are merely to understand by it a special act of Omnipotence imparting the power of breathing, or respiration to the animal fabric that he had formed, in consequence of which it became quickened and converted to a 'living soul,' that is, a living sentient creature. This act is indicated by the phrase 'breathed into his nostrils,' because the function of respiration is chiefly visible in this part of the human frame."

And he concludes on this passage with the following honest admission: "Indeed, it may be remarked that the Scriptures generally afford much less explicit evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."

ORIGIN OF THE POPULAR DOCTRINE.

Mr. Pantom Ham, of Bristol, England, in writing of the immortality of the soul, says: "Let it be registered as the genuine genealogy, that Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy, the protege of Popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!"

HORRID TEACHING.

The American Tract Society published a tract, No. 277, by Rev. James Saurin, which says: "The wicked (in the fire of hell) utter as many blasphemies against God as the happy souls in Heaven shout hallelujahs to his praise!" To such teaching we answer in the words of the prophet: "Wo to them that utter error against the Lord," "Wo unto them that put darkness for light," "Wo unto the blind guides." Give us the "mind of Spirit," if it tears every creed in Christendom to atoms.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, FEB. 7, 1878.

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

Baptism.

BEFORE leaving the subject it is proper that we consider what is termed re-baptism. This is necessary from the fact that there are not a few persons who, after seeing the relation which the law of God sustains to baptism, become dissatisfied with their baptism. And here we wish to state that the immersion of those who have been sprinkled or poured is not re-baptism, as such persons have not been baptized. The just causes of dissatisfaction with baptism are as follows:—

1. Those who were buried in baptism before they had experienced that conviction for sins which is represented by the apostle as death. Those who have been buried alive, and who are now slain by the law of God should be buried.

2. Those who were baptized by an unworthy administrator. If the candidate, however, moved in the fear of God according to best judgment and felt the approbation of God, the unworthiness of the administrator does not make the baptism a wrong on the part of the candidate. And yet, as baptism, in the words of Peter, is the answer of a good conscience, if the sensitive conscience be troubled over the fact that unworthy hands administered the ordinance, that conscience should be fully satisfied by a re-baptism where all the circumstances are right.

3. Those who have turned away from the Lord since they were baptized, and have fallen into sins. The prophet says of such: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth shall he live? All his righteousness that he hath done shall not be mentioned. In his trespass that he hath trespassed, and in his sins that he hath sinned, in them shall he die." Eze. 18:24.

In coming to the Lord and his church the sinner takes three steps; the first is repentance, the second is faith, the third is baptism. The backslider by his apostasy takes these three steps backward. God remembers these righteous acts in him no more. He is virtually an unbaptized person. Now what shall be done in his case after he shall take the first step over again in true repentance, and the second in faith in the pardoning love of Christ? Shall he go back and patch his old dead baptism on to the living acts of renewed repentance and faith? God forbid! As he is virtually an unbaptized soul let him, now that he is slain by the law under the last message, be buried with his Lord in baptism.

But right here some will start back at the idea of being re-immersed. The question is sometimes asked: "Who ever heard of re-baptism?" Well, dear reader, you shall now hear of it, and that too, on the highest authority. Paul at Ephesus inquires of certain disciples: "Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." Acts 19:2-5.

Here is re-baptism. These persons had been baptized by John, and now they are baptized in the name of the Lord Jesus. The baptism of John was valid and right in its time, and re-baptism did not invalidate it; but here was an advance of light and truth demanding a new baptism by those who walked in that light, and why may not an advance of truth and light on our part call for re-baptism? We solemnly believe that burial in baptism is in the highest degree proper in those who take the advance position in the last message and who die a death such as they never before experienced. In the case of the disciples their advance was from truth to a greater truth; from light to a greater light; but our advance is from error to truth, from darkness to light. Was re-baptism called for under the circumstances existing eighteen centuries since? Why may not the call for it be more imperative in those who see the relation which the law of God and baptism hold to conversion?

But this is a tender subject, and should not be urged upon any one. Doubtless all who were buried in baptism before they were slain by the law will be re-baptized. Those who have been immersed in all good conscience are admitted to our churches without re-baptism. Such very generally, however, soon feel it to be their duty to receive baptism again. We would here repeat that none should be urged. Those who, receiving a genuine re-conversion, and are led by the Spirit of God, are very soon led into the water. To those who get up an unsanctified feeling of opposition to re-baptism we would say, you show too much evidence of life to be buried. Wait until the truth of God and the Spirit of God works in you that change which may be more properly illustrated by death, than by burial. J. W.

The California Christian Advocate on Baptism.

THE editor of the *Advocate* makes the following uncanid remarks relative to our recent article in the SIGNS on baptism:—

"The SIGNS OF THE TIMES in a long article on immersion gives the case of Philip and the Eunuch in support of the immersion theory. The Eunuch was reading that portion of the prophecy which relates to Christ. Two or three verses were quoted—and Philip expounded the word. Then the Eunuch declared his readiness to be baptized, when a little rill was seen by the roadside—there was no pool nor river there.

"Our cotemporary seems surprised that the newly enlightened Ethiopian should speak of baptism.

"It asks: But why is this novice speaking of baptism? The record does not state that Philip had as much as mentioned the ordinance. It is evident however, that in preaching Jesus Philip had introduced baptism or the Eunuch would not have thought of it. Philip preached Jesus. His text was in Isaiah which speaks of his humiliation and death.

"We can explain the matter to our dear brother; there is nothing remarkable about it. In the sixth verse preceding the scripture quoted, this statement is made: 'So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider.' The conversion of the nations to Christ was foretold, the subjects initiated by sprinkling, all of which Philip no doubt explained to the Eunuch. An unfortunate text for Brother White."

The gentleman has not disproved a single position we took in the article. He evidently did not expect to do anything of the kind, but entered into a sort of trifling over one of Heaven's most solemn ordinances. How does he know that Philip and the Eunuch came to only a little rill? How does he know that Philip sprinkled the young disciple? He was not present. Did they both go down into a little rill and come up out of a little rill? We solemnly protest against thus trifling with sacred things. The candid reader will not be at a loss to judge discreetly between the overwhelming evidence from our humble pen in favor of immersion, and the trifling of one who assumes the most responsible position in the M. E. church on the Pacific Coast. The words sprinkle and sprinkling do occur in the Bible. We read of the blood of sprinkling. And God says, I will sprinkle clean water upon you and ye shall be clean; but the editor knows very well that the sprinkling of a babe or an adult does not cleanse them in any sense whatever. The blood of Christ alone cleaves from sin. J. W.

Switzerland.

We have received an interesting letter from Elder Andrews, in which he states that he has received a very important letter from Brother Ribton of Italy. He states that this dear brother, though under financial embarrassment, is doing nobly. He is preaching constantly, and receiving accessions to the little army of Sabbath-keepers about them.

Brother Ribton calls for a paper in the Italian language. Brother Andrews is disposed to assist him in the work of publishing, and asks our advice as to size of sheet, etc. We think the size of the SIGNS OF THE TIMES, four or six numbers a year would be advisable, in case the needed means are provided. We take this method of responding to Elder Andrew's letter to us; and we earnestly pray that success may attend this effort. J. W.

RIGHTHOUSNESS hath a pure tone, recognized by its possessors.

The Order of Events in the Judgment.

NUMBER THREE.

WE have seen that though the book of life is the final book of reference to determine who shall have part in the first resurrection, yet it must itself first be examined by the book of God's remembrance for the removal of every name that has not completed the work of overcoming.

1. The book called the "book of remembrance" is written expressly for the righteous, and is the book which shall determine, in their cases, the decision of the judgment. This book is particularly referred to in the following passages:—

Mal. 3:16-18: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Ps. 56:8: "Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?"

Neh. 13:14: "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."

The book of God's remembrance mentioned in these texts pertains only to the righteous. Yet it appears to be a different book from the book of life. For though that book belongs alone to the righteous, it seems to be simply the record of their names (Luke 10:20; Phil. 4:3; Rev. 3:5; 13:8; 17:8), while the book of remembrance is the record of their good deeds. Mal. 3:16-18; Ps. 56:8; Neh. 13:14. But should we conclude that the book of life is identical with the book of God's remembrance, it will not essentially change this argument. For it would still follow that the record of the good deeds of the righteous, if it shows that they have overcome all their faults, and perfected the graces of the Spirit of God in themselves, is that which determines that their names shall be retained in the book of life, and their sins blotted out of the books which record them. But if the record be not such that God can accept, then their names must be removed from that book (Ex. 32:32, 33; Ps. 69:28; Rev. 3:5), and the record of their good deeds also be blotted out to be no more remembered. Neh. 13:14; Eze. 3:20.

The book of God's remembrance contains the names of all who enter into the service of God, and of such only. Yet not every one of these does follow on to know him. Many that set out to overcome do not complete the work. That record, however, will show just how far they advanced in overcoming, and how and when they failed. As it contains simply the good deeds of the righteous, it will show their acts of repentance, confession, obedience, and sacrifice recorded therein. When the work is complete then this record shows them prepared for the examination of the judgment. This, therefore, is the book out of which the cases of the righteous are to be decided, and from whose record they are to be accounted worthy of that world and the resurrection from the dead.

2. The justification of the righteous in the judgment must precede that resurrection which is called "the resurrection of the just." Our Lord speaks of the resurrection of the righteous by this designation. Luke 14:14. Paul states that this resurrection shall be at the coming of Christ. 1 Cor. 15:23, 51-54; 1 Thess. 4:16-18. Matt. 12:36, 37: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The justification of the judgment must be when the righteous are accounted worthy of a part in the first resurrection. But before they are thus justified in the judgment they give account of their words. And this being true, it follows that God preserves a record of the words which we speak; also that our evil words are not blotted out until this account has been rendered. But the acquittal and the blotting out do, of necessity, precede the gift of immortality to the righteous at the advent of our Lord.

3. The decision of the judgment in the case of the righteous must be when the blotting out of their sins takes place.

Ecc. 12:14: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

God brings the conduct of men into the judgment by means of books of record. They are judged "out of those things which were written in the books, according to their works." Rev. 20:12, 13.

But the sins of the righteous are blotted out before the coming of the Lord. Acts 3:19, 20. And it is manifest that their sins cannot be brought into the judgment after they are thus blotted out. But the righteous are to be judged as really as are the wicked. Ecc. 3:17. It follows, therefore, that their judgment must be at the time of the blotting out of their sins.

For then there is an end made forever of the record of their transgressions. Now it is manifest that when this final work is wrought, it will pertain only to those who have fully repented of their sins, and have perfectly accomplished the work of overcoming. This work of blotting out sins brings our Lord's priesthood to an end. He must be priest till then. He is not needed as priest after that. But when our Lord does blot out the sins of his people he must present their cases individually before his Father and show from the "book of remembrance" that they have severally repented of their sins, and have completed their work of overcoming. Then the Father accepts the statement thus made and the evidence thus presented in the case of each one, and bids the Son to blot out the record of that person's sins. This is manifestly the very time and occasion at which the righteous are accounted worthy of the resurrection to immortality. Their sins are thus brought into the judgment through their High Priest, and through him the righteous render account of their sins to the Father. This account being accepted, their sins are blotted out, and themselves pronounced just before God. This is the justification of the judgment.

4. There is a time for blotting out the names of some from the book of life, and of confessing the names of the others before the Father.

Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The time of blotting out names from the book of life precedes the deliverance of the saints. For at the time of that event every one shall be delivered "that shall be found written in the book." Dan. 12:1. Thus the fearful threatening of Ex. 32:32, 33; Ps. 69:28; Rev. 22:19; is executed in the removal of names from this book before the coming of Christ.

Those who overcome are the ones who have their sins blotted out. But those who fail to overcome have their names stricken from the book of life. The examination of their record must, therefore, precede both these acts of blotting out, for the express purpose of determining whether they shall have their sins blotted out, or have their names removed from the book of life. We have seen that it is at this very point that the righteous give account of their sins through their High Priest, who, from the book of God's remembrance, shows that they have repented, confessed, forsaken, and overcome, their sins. Also that they are thus acquitted and justified in order that they may have a part in the resurrection to immortality. Here is also the very act of the Saviour in confessing the names of his people before his Father and the holy angels, that shall close our Lord's priesthood and place his people where they shall be forever free from all their sins. For when the book of God's remembrance is found to prove that the person under examination is an overcomer, it is then the part of the Saviour to confess his name before his Father and the holy angels, and the part of the Father to give judgment that that person's sins be blotted from the record. Surely it is of some account to us that we have part in the fulfillment of the promise, "I will confess his name before my Father and before his angels." Matt. 10:32; Luke 12:8; Rev. 3:5.

5. The righteous are not done with their sins till they have rendered account in the judgment. Ecc. 3:17; 12:14; Matt. 12:36, 37. The only account that they can render is to show that they have made perfect work of repentance and of overcoming. This must be done before they are blotted out of the record above. Our Advocate with the Father must hold his office till he has saved his people from their sins. 1 John 2:1; Matt. 1:21. He cannot close this work till he has seen them accepted in the judgment. Whence it follows that his office of

Advocate will constrain him to confess their names before the tribunal of his Father, and to show that their sins should be removed from the books.

6. When our Lord has thus finished his work as priest, his people are prepared to stand in the sight of God without an atoning sacrifice. The following texts make this very clear:—

Micah 7:18, 19: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

And David, using the past for the future, as is frequent in the prophets, says: "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12.

Jeremiah, in the promise of the new covenant, says: "I will forgive their iniquity, and I will remember their sin no more." Chap. 31:34.

Paul, quoting Jeremiah, says: "Their sins and their iniquities will I remember no more." Heb. 8:12.

Isa. 43:25: "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."

Jer. 1:20: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve."

When these prophetic declarations are accomplished we shall no longer need an Advocate, Intercessor, Mediator, or High Priest. Our sins will never after that exist even in the record of the court of heaven. Our lost innocence will then have been recovered, and we shall then be like to the angels of God who walk in their original uprightness.

7. The accomplishment of this work of blotting out the sins of those who overcome is marked by a declaration of awful solemnity.

Rev. 22:11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

These words virtually announce the close of our Lord's work as High Priest. They cannot be uttered till he, as our Advocate, has secured the blotting out of the sins of his people at his Father's tribunal. Yet we have seen that this work of blotting out is accomplished before he comes the second time without sin unto salvation. Heb. 9:27, 28. The text under consideration is in exact harmony with these facts. The solemn announcement, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still," is followed by these words: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The final work of our Lord for the removal of his people's sins does therefore precede his return in the clouds of heaven to reward every man according to his works.

J. N. A.

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 13: For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

The events predicted in this verse, were to occur "after certain years." The peace concluded between Ptolemy Philopater and Antiochus, lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child then four or five years old. Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise, when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army, "greater than the former," (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded, we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors are introduced upon the stage of history.

Verse 14. And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person, and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power that the provinces, which before were subject to Egypt, rebelled; Egypt itself was disturbed by seditions; and the people of Alexandria rose up against him, causing him, his sister, his mother, and their associates, to be put to death. At the same time Philip, king of Macedon, entered into a league with Antiochus, to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south, sufficient to fulfill the prophecy, and the very events, beyond doubt, which the prophecy intended.

A new power is now introduced—"the robbers of thy people," literally, says Bp. Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom has been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations, even to the end of time.

Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B. C. 200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt. Rollin furnishes the following succinct account of this matter:—

"Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interest of that monarch, and were ready to assist him on all occasions. Yet, no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and Antiochus all the rest. With this in view, the latter entered Coele-Syria and Palestine, and, in less than two campaigns, made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but, so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society openly violated, to accuse Providence of being indifferent and insensible to most horrid crimes; but it fully justified his conduct, by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their conduct. For, while they are meditating to dispossess a weak and helpless infant of his kingdom, by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdom of Philip and Antiochus, and reduced their successors to almost as great calamity as those with which they intended to crush the infant king."

"To establish the vision." The Romans, being more prominently than any other people the subject of Daniel's prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment or demonstration of the truth of the vision which predicted the existence of such a power.

"But they shall fall." Some refer this to those mentioned in the first part of the verse who should stand up against the king of the south; others, to the robbers of Daniel's people, the Romans. It is true in either case. If those who combined against Ptolemy are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow.

U. S.

(To be continued.)

In every nation, kindred, tongue and people on the earth all who have ever lived or ever will, who have loved, and do love our blessed Lord Jesus in sincerity, will be finally saved.

The Grace of Benevolence.

We pray for the Christian graces. This is right; and to be consistent, we must work in harmony with our prayers; that is, we should labor to obtain the object for which we pray. Among the graces of the Spirit the gift of giving is not the smallest. This grace should be cultivated; for it is of the first importance. The Lord Jesus said: It is more blessed to give than to receive; but how difficult for men to believe it. All that will give it a trial will find it true. The Son of God set us the example. He gave himself for us. Nothing was reserved, not life itself. He poured out his soul unto death. And Paul affirms that, in view of the mercies of God, it is our reasonable service to offer ourselves a living sacrifice in return. Rom. 12:1. We are not our own. Ourselves and all that we have are the Lord's. We are his both by creation and redemption; our life and being were his free gifts, and we have been bought with the blood of Christ. The earth is the Lord's. The cattle on a thousand hills are his. We live and move and have our being by his providence. He provides for our wants. Our lives are in his hand. He can cause us to prosper, or he can bring us to want. He can increase the products of the earth to give us food, or he can blow upon them to scatter and diminish. Hag. 1:6, 9. And he promises to bless us by causing the earth to produce for us, on condition that we do not rob him by withholding the tenth which he has reserved to himself; not because he is needy, but to prove the sincerity of our love and to benefit us. He desires fruit that may abound to our account. Mal. 3:9-11; Phil. 4:17.

Yet it is impossible to convince many of these truths, though they will admit them in words. They think they must take care of themselves, as though God's providence has nothing to do in the case; and so to take care of self they rob God by claiming and using for their own selfish purposes that which God has reserved to himself. They may boast of faith; but their faith in God dares not trust him.

Selfishness and sin are bound together like the noted Siamese twins. Jesus came into the world to save his people from their sins. Cure men of their selfishness, and you cure them of their sins. For this object Heaven has set us an example of unselfishness in the self-denying, suffering Saviour. And to cure us of our selfish covetousness, God requires us to give. The gift of giving when acquired will pay a thousand fold. It is more blessed to give, than to receive. Therefore the apostle desired that this gift or grace might be perfected in the churches. He informs the Corinthians of the grace of God bestowed on the churches of Macedonia. This grace was the grace of giving; for he adds: "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." They were poor, but rich in faith, and consequently in liberality. We never heard of a rich man giving away all that he had, but a certain poor widow did.

Now this grace was so valuable that the apostle desired Titus, that as he had begun, so he would also finish in the Corinthians the same grace also. See 2 Cor. 8:1-7. Excellent grace bestowed by God! Who would not desire it? We can have it if we will. None of us are too poor. But we must labor to this end, while we pray God to give it. The gift cannot be strengthened without exercise. But when attained, how blessed. Oh! let us learn from experience that it is more blessed to give than to receive. Let us cultivate the missionary spirit. Laboring for others will tend to our own salvation.

R. F. COTRELL.

Reports from the Field.

(Condensed from Review and Herald.)

Massachusetts.

DANVERS.—Elder Canright reports as follows: "Our State quarterly meeting has just closed. It was an excellent meeting in every respect. The weather was fine as summer, and a good delegation of brethren and sisters came from all parts of the Conference. Most of our brethren and sisters from the new company at Newburyport were present and enjoyed the meeting greatly. The outside interest and attendance was large. Indeed, it was apparently larger than at any previous time. Our house was crowded. We had an excellent Sabbath-school exercise. There were about one hundred and fifteen in the school that day. This is the largest Sabbath-school any of our friends in these parts have ever seen. It is working finely, with a steady increase of numbers. Sabbath afternoon Elder Haines preached a short sermon, after which we had a most melting social meeting. Sunday was

a good day for us. The truth took a mighty hold. Since we have begun meetings in our new house, twenty-five adult persons, all, except one, heads of families, mostly men, have embraced the Sabbath. These would form a good church of themselves; and still they come. In fact, I do not know how the interest could be better. It is said we have the largest congregations of any church in the place. Our ordinary Sabbath meetings are larger than those of most of the churches on Sunday. The interest is spreading for miles around. We begin to fear that our meeting-house (32x52) will really be too small. Truly this is the Lord's work, and it is marvelous in our eyes. Our enemies do not know what to say any more. Backsliders, sinners, and profane, wicked men, and many of them too, are now seeking God with tears, having erected the family altar, and are becoming devoted men. These are hard arguments to get over. We thank God, and take courage.

"Since we had a season of prayer for Mrs. Canright, she has steadily improved, till now she is quite comfortable, and able to walk about again, though far from being well or out of danger."

Michigan.

REVENNA.—Elder Littlejohn and Brother Burnham report meetings of deep interest in this place. Of the Sabbath and Sunday meetings they state: "On the Sabbath, a large delegation of brethren came from Wright, and the occasion proved to be one of great solemnity and profit. On Sunday, also, our meetings were characterized by an outpouring of the Spirit of the Lord that cheered the hearts of all present. On Sunday evening, though it was very dark without, and the rain was falling quite fast, the house was well filled, and with this service our meetings there came to a close. During their continuance they were instrumental, not only in encouraging believers, but also in inducing individuals to the number of seven, to enter anew upon the service of God."

Ohio.

HIGHLAND AND CLINTON COUNTIES.—Elder Waggoner reports labor in these counties. Of these meetings he says: "At Antioch the attendance and interest were good. At Leesburg I gave a discourse on the subject of health, purely from a Bible standpoint, and it was well received by all classes; three physicians were present, who, I was told, indorsed it heartily. At Clyde the brethren have done themselves great credit in their meeting-house. The spirit of sacrifice rested upon the church generally, and where a people are united they can accomplish much."

Texas.

CLEBURNE AND DALLAS.—Elder R. M. Kilgore writes: "The brethren and sisters at Cleburne are making good advancement in the Christian life, and are seeking for more and more of the power of godliness. The general quarterly meeting at Dallas was enjoyed greatly by all who came with a mind to work. It was a profitable season. The communion was a solemn and impressive scene. Without a single exception, love and harmony seemed to prevail here."

Iowa.

SILVERDALE.—Brother J. S. Hart is giving a course of lectures at this place. He writes that the interest is good and is increasing. Nine have signed the covenant, one a deacon of the Baptist church. Others are convinced.

Nebraska.

ORLEANS.—Elder Boyd writes: "The series of meetings at this place closed last evening. I came here through the influence of Brother Hoyt, whom I found, with some S. D. Baptist friends, observing the Sabbath. My last congregation was the largest one I had during the meetings. Have had some opposition to meet. The minister of the Presbyterian church, spoke on the 'Sunday question.' He told the congregation that so long as a law was binding the penalty for transgression must be inflicted; and said, 'If we go back to the observance of the Jewish Sabbath, I am certain we shall have to return to stoning.' The Lord assisted in reviewing him. One interesting feature of our meetings has been the successful effort to awaken a zeal for the salvation of the youth."

LANCASTER COUNTY.—Brother Hackworth writes: "I have given a course of lectures in the Crounse school-house, Lancaster county. One family consisting of three grown persons, and six children have taken a firm stand on the truth, and two other families and one teacher are convinced. A local preacher of the M. E. church, an influential man, is very much interested. He admitted before the congregation that the seventh day is the Sabbath, and he is now investigating the subject of the nature of man."

My Good, Old-Fashioned Mother.

They brought home the portrait last night to me;
On the parlor walls it is hung,
I gave to the artist a picture small,
Which was taken when she was young.
It's true to life—and there's a look in the eyes
I never saw in another,
And the same sweet smile that she always wore—
'Tis my good, old-fashioned mother.

The hair in the picture is wavy and dark,
'Twas taken before she was gray,
And the same short curls, at the side, hang down,
For she always wore it that way.
Her hand on the Bible easily rests,
As when, with sisters and brother,
I knelt at her knee, reciting my verse,
To my good, old-fashioned mother.
Her dress it is plain and quite out of style,
Not a puff or ruffle is there;
And no jewels or gold glitter and shine—
She never had any to wear.
Ambition for wealth or love of display,
We could not even discover,
For poor in spirit and humble in heart,
Was my good, old-fashioned mother.

Her life was crowded with work and with care—
How did she accomplish it all!
I do not remember she ever complained,
And yet she was slender and small.
Motives of life that were selfish or wrong,
With Christian grace did she smother,
And lived for her God and the loved ones at home—
My true, good, old-fashioned mother.

The years of her life were only threescore,
When the messenger whispered, low,
"The Master has come and calleth for thee,"
She answered, "I'm ready to go."
I gaze alone on her portrait to-night,
And more than ever I love her,
And I thank the Lord that he gave to me
Such a good, old-fashioned mother.

—Mrs. S. T. Perry.

THE HOME CIRCLE.**Pretty Ladies.**

THREE young men, who, being on their summer vacation, had leisure to be a little silly, were standing in front of a country postoffice waiting for the opening of the mail.

Around them stood a group of young rustics, admiring, bashfully, their stylish hats, boots, and canes, and listening with suppressed smiles to their conversation.

But there was one little fellow of five years who was not abashed by their grandeur. With the independence of the genuine Yankee he stood close to them, making moulds of his little fat feet in the sand, and whistling merrily as he looked up at them through

"His torn brim's jaunty grace."

At length, for want of a fresh topic one of the young strangers remarked, "There are a good many pretty ladies here!"

This touched a spring in the breast of the little boy; and he asked, "Do you like to look at pretty ladies?"

"Yes, sir, I do," was the reply of the young man, as he grasped the old palmleaf hat, and the hair under it, and gave the little fellow a playful shake.

"Well, then," said Sammy, "you just ought to come down to our house!"

Everybody in the little group laughed, and the young man asked, "have you got some pretty sisters?"

"I haint got any sisters at all," was the reply.

"Cousins?"

"Yes, but they're all boys."

"Oh, you keep city boarders?"

"No, we do n't, neither! My mother won't be bothered with them, they're so fussy," said Sammy, innocently.

"Then who are these pretty ladies?" asked one of the gentlemen.

"Who? why, they are ma and grandma. You just ought to see them; they are just as pretty as they can be—ain't they now, Billy?" he asked of a big brother, whose face turned crimson at the question.

"Well, they are the prettiest ladies in this town," repeated Sammy.

If the city youths had accepted Sammy's challenge they would have found two plain women in cheap print gowns, one going her household ways and making her small cottage cheerful and tidy; and the other busily "seating and kneeling" coarse pants for four romping boys!

On each face sat that calm cheerfulness that gives beauty to the plainest features; and through eyes not beautiful there shone a gentle love that made them lovely to those who called that cottage "home."

Little Sam was right. These two were, for him, "the prettiest ladies in that town;" and in the days to come, when their "beauty" shall have vanished away, and when he sees what the world calls "beauty," he will look back and sigh for those patient eyes and those approving lips.

Boys, there are no faces in the world so beautiful, in the true sense of the word, as your mother's; no eyes that kindle like theirs, and no lips that wear such smiles at your coming and your well-doing.

One who never prized his mother's beauty till it had faded in the grave, wrote:—

"I have been at the revel,
In lordly halls at night;
And lovely eyes have on me shone
With youthful, brilliant light.
But oh, to memory more divine
Those pale, meek, weeping eyes of thine.
—*Watchman.*"

"Resolve and Push On."

THE famous Paris merchant, Julian Legrand, is said to have often related the following incident, seldom closing the narration but with swimming eyes:—

"During the financial crisis and crash of fifty-seven, when great men were sinking all around us, and banks were tottering, our house became alarmed at the condition of its own affairs. The partners—three of us, of whom I was the senior—met in our private office for consultation. Our junior made a careful inventory of everything—of bills receivable and bills payable—and his report was that twenty thousand pounds (speaking in English currency) of ready money, to be held through the pressure, would save us. Without that we must go by the board; the result was inevitable. I went among my friends, but in vain. The money we needed was not to be had. Men who had gold would not let it go, save upon sound security, and the only security we could give was our word and honor, for the many thousands due us were as nothing in that hour.

"Two whole days I strove and begged, and then returned to the counting house in despair. I sat at my desk, expecting every moment to hear the voice of our junior sounding the terrible words: 'Our paper is protested!' when a gentleman entered my apartment unannounced. He was of middle age, with a frank, gentle face, and though I fancied there was something familiar in his earnest, kindly look, yet I could not call him to mind in any way.

"'M. Legrand,' he said, taking a seat near my desk, 'I hear that you are in need of money?'

"The very face of the man inspired confidence, and I told him just how I was situated.

"Give me your own note of hand, for one year, without interest, for £20,000, and I will give you a check for that amount."

"While I sat gazing upon him in speechless astonishment, he continued thus:—

"You don't remember me, but I remember you. I remember when you were a member of the superintending school committee of Mezieres. I was a boy at the school. My father was dead, my mother was poor, and I was shabbily dressed, though clean. When our class was called up to recite, on examination day, you asked the questions. I fancied you would praise and pet the children of the rich and fortunate parents and pass me by. I blundered and stammered and quivered with shame. But it was not as I had thought. In the end, you passed by all the others and came to me. You laid your hand upon my head and told me I had done very well; and then you told me I could do better still if I would try. You told me that the way to honor and renown was open to all alike—no one had a free

pass. All I had to do was to "resolve and push on." That, sir, was the turning point in my life. From that time my soul aspired, and I have never reached a great good without blessing you in my heart. I have prospered, and I now offer you but a poor return for the soul wealth you gave me in that by-gone time.

"I took the check," said Legrand, "and drew the gold, and our house was saved. And where, at the end of the year," he added, "do you suppose I found my promissory note?"

This was not easily conjectured.

"In the possession," said he with trembling voice, "of my little orphaned granddaughter." And he added, "Hearts like this man's heart brings earth and heaven nearer together."

In the Current.

"FATHER, has the sea come to us?" said John Haywood as he looked out of the window one morning and saw the wide meadows of the valley covered with water.

"No," said Mr. Haywood, "the sea has got too much to do to come up among the mountains; it has too many ships to carry."

"Where did all that water come from?"

"It came from the clouds; it rained very hard all night. I presume it has rained longer up toward the head of the stream. There is more water than the channel can carry off, hence the overflow on the meadows."

After breakfast Robert Brett and Henry Vogel came to Mr. Haywood's to play with John. It was vacation in their school.

"I say, boys, would n't there be a chance for a fine sail if we only had a boat," said Robert.

"We can make a raft," said Henry.

"So we can," said John. "I'll get some nails and a hammer, and we will nail some boards together in a hurry."

Robert and Henry went to the barn, which stood near the meadow, and hence near the overflowing water. They got some boards and took them to the water's edge, and laid them across one another; when John came with the nails and hammer they began to fasten them together.

"I'm afraid it won't be large enough to bear us all," said Henry. "What will be done in that case?"

"We must n't all get on it. I'll try it alone first, and if it is strong enough I'll take you on it," said Robert.

"What if it is n't?" said Henry.

"I'll sail alone."

"I'm not going to help build the raft if I'm not to sail on it."

"Well, you can get on it with me if you are willing to risk a ducking."

The dispute continued for some time. I do not care to record what was said. Robert was a selfish, domineering boy. The result was that Henry and John withdrew from the partnership, leaving Robert to finish the raft and to sail on it alone.

When he was fairly launched, and was moving onward by means of a pole, John said to Henry, "Come with me."

They went to the barn-yard and found a large door which had belonged to a building that had been torn down.

"Just the thing," said Henry; "quite large enough to hold us both."

"Selfish folks do n't always get the best of every thing," said John.

They took the door to the water, got two bean-poles, and were soon sailing more rapidly than Robert. They soon overtook him. The water was not very deep.

"I'm going where the water is deeper," said Robert.

"You had better not," said Henry; "we are safe here even if we get overboard."

"We are safe enough anywhere. I am going out into the stream."

"You won't be able to reach the bottom with your pole."

"The stream will carry the raft without the trouble of poling."

"But how will you get out of it when you want to?"

"Easily enough."

"I do n't see how."

"No matter, I'm off. You had better not follow."

"We do n't mean to."

Robert soon reached the stream, which ran quite rapidly, while the water on the meadow was nearly still.

"Good-by," said Robert, as he moved down the stream.

"How are you going to stop?" said Henry.

"I can stop when I want to."

John and Henry rested on their poles and watched him. When he had floated nearly to the end of the meadow they saw him try to use his pole, but it was too short to reach the bottom. He then tried to use it as a paddle, but could not by that means move his raft toward the shore. He then lay down and tried to use his hands as oars, but with very little effect. The raft moved on with increasing velocity.

"What will become of the fellow?" said John.

"He will be brought up at the mill-dam."

The dam across the stream was about two miles distant.

"The water is running over the dam. He will be carried over and will be drowned."

"That's so; I'll tell you what we must do. We must go ashore, and run down to the pond, and get the miller's boat and row out and take him off his raft."

They both used their poles vigorously and soon got on shore; but they saw that they could not get to the pond before Robert did, for the current was very swift.

"We can't do it," said Henry.

"Hear him halloo," said John.

"He may make some one hear him and put off in the boat."

They walked on down the stream very anxious respecting Robert. There was a bend in the stream which hid him from their view.

They could do nothing for him. They hoped that some one would help him before he reached the dam.

Their hope was realized. Before the stream reached the pond it became very narrow. A man heard Robert's cries and saw his condition. He took a fishing-pole that some one had left by the stream, and placed himself at a point where he was pretty sure the raft would come within reach of his pole. It did so, and Robert by taking hold of the pole extended to him was drawn toward the shore. As soon as he got near enough he jumped on shore, leaving his raft to take care of itself. He was very pale, and could scarcely walk. The man took him to his house, which was near. When he had in a measure recovered his strength, the man asked him: "Why did you get into the current without any means of getting out of it?"

"I thought I could stop when I wanted to."

"And found out you could n't. I have known a good many persons who thought they could stop when they wanted to, and, to their sorrow, found out they could n't. I have known young men to indulge themselves with a glass of wine, or something stronger. They thought they could stop when they wanted to, but ere long, they found the current too strong to be resisted. They were swept onward in spite of their struggles, till they were swept to the drunkard's grave. I have known young men engage in gambling, at first for amusement, and then for small stakes. They never meant to go far. They could stop when they wanted to. But they found the chain of habit too strong to be broken. Wreck of character, ruin followed. I have known persons to indulge in sin, thinking that they could turn to the Lord when they pleased, but the consequence was increasing hardness of heart, till repentance was impossible. Let your experience to-day be a warning to you for life."

By this time John and Henry had reached the house where Robert was.

"Glad to find you safe," said John.

Robert made no reply. He was conscious

that his own folly had exposed him to danger, and put his friends to trouble. He thanked the man for saving his life.

"It will be all right if you make a good use of it," said the man.

The three boys then started for home. At first Robert was silent. After awhile he says, "Boys, I have behaved very badly."

The boys were not disposed to dispute his assertion, and, therefore, kept silence.

"I mean to make an entire change," said he. "I've resolved to do better a great many times, but my resolutions have not seemed to amount to much."

When persons leave out of view the strength of the current of sin—the strength of the sinful tendencies of the unrenewed heart—their good resolutions will not amount to much—will never result in salvation. The only safety is in breaking off bad habits at once; in chagging entirely their lives by giving their hearts and wills to Christ, to do his will and possess his heart.

Old Age.

THERE is something unlovely and repulsive in old age when not beautified and adorned with the graces of the divine Spirit. A life misspent makes old age a deformity from which we instinctively turn with pity and disgust; while, on the other hand, a life spent in doing good makes age often more beautiful and attractive than youth. The longer people live in sin and rebellion against God the more hardened and depraved they become, and the more insensible they are to divine influences and impressions; hence their moral degradation is such as to stamp itself on their persons as well as characters.

There is no sadder picture than that of the aged who are without God in the world and without hope in the future. Their earthly and groveling minds grow weaker as their years increase, until their imbecility and depravity are such as to render their society unpleasant to all about them.

Not so with the faithful servants of the living God. With their advancing years their experience of divine truth grows riper and richer, and their lives purer and holier. From their minds the darkness and gloom incident to old age is dispelled by the sunshine of God's love, and as a general rule, preserved from decay and dotage to the latest period of their lives.

Talents rightly improved do not corrode and decay and become useless, leaving the mind a blank, and its possessor a cipher in existence. Hence those who live the life of the righteous seldom outlive their usefulness. In view of these facts, with others of equal force, the incentives to an obedient and upright life so far outweigh all other considerations and interests that a thought or a wish in regard to them appears of little consequence.—*Sel.*

Light.

JESUS had said to the Pharisees: "This is your condemnation, that light has come into the world; and men choose darkness rather than light." In every age of the world, the majority have rejected the light that has shone forth to illuminate the darkness of error. According to the unbelief and prejudice with which men, in spite of convincing evidence, oppose the truth, is the intensity of their hatred of those who cherish it. In proportion to the light given will be the condemnation of those who reject it. Said Jesus:—

"If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." The friends of Christ's truth will ever be persecuted by a time-serving generation. They will be termed enthusiasts and fanatics by the enemies of reform. The burning truths of God's word, condemning sin, and admonishing to righteousness are not palatable to the wrongdoer. Every true follower of Christ should have the spirit of a martyr, being ready to sacrifice any and everything rather than forfeit the favor of God.

The life of Christ was the embodiment of purity; and for this very reason he was hated. His righteousness stood forth in such marked contrast with that of the Pharisees that he was a continual reproach to them. Jesus said to his disciples: "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Many in this age may say that if they had lived when Christ was upon earth they would not have insulted and rejected him,

but would have gladly accepted of his salvation. Yet those very persons doubt the power of the Saviour, and hesitate to believe his truth. The evidences that Jesus of Nazareth is the Saviour of men have increased with every successive generation, and yet millions refuse to believe on him, and accept the relief he offers their guilty souls. Jesus comes to those who are groaning under affliction, and offers to bear their grief, but they turn from him and hug their cankered cares to their hearts. He comes to those who are disappointed, whose hopes of this world have been crushed, and promises to give them peace and happiness if they will put their trust in him; but they shut their hearts against his sympathy and refuse to be comforted. Sad indeed will be the fate of those who reject the Redeemer notwithstanding the accumulated evidence in his favor.

The sin of the Jews was very great; but those in our day who have before them the history of Christ upon earth, and his rejection by the Jews sin in a far greater degree. They have the testimony of the followers of Jesus through the period of nearly two thousand years. They have far greater light than had the Jews. All other errors are trifling compared with the sin of rejecting Christ. To turn from him is to reject infinite truth, love and righteousness, and to close the door of the heart to all heavenly illumination, and to welcome darkness and despair. To accept him is light, peace and joy.

E. G. W.

GOOD HEALTH.

Two Kinds Of Wine.

THE statement has frequently been made by those who claim that Christ made intoxicating wine that "the endeavor to prove that the wine was not properly wine" savors of "unworthy puerility," and is "as audacious as it is baseless." We have produced a host of scholars and divines—men who rank as high as those who utter the above statement—who have presented the most unanswerable arguments, statistics, and authorities to prove the existence of the two kinds of wine. Dr. Patton's new book on "The Law of Fermentation and the Wines of the Ancients," is full of them. We copy the following extract from the *Herald of Health* for May, giving the views and statements of a Jewish rabbi upon this question, familiar with the subject, and fully competent to give testimony. The writer says:—

"In a recent conversation with the eminent Hebrew *savant* and Jewish rabbi, Dr. S. M. Isaacs, of this city, he stated some most interesting facts as to the customs of the Israelites, both ancient and modern, which corroborate fully the conclusions of Dr. Patton. The learned rabbi made one remarkable general assertion which will challenge some scrutiny. He said that, of the seventy thousand descendants of Abraham in this city, he does not know one confirmed drunkard, and that they seldom, any of them, drink to intoxication. In the Holy Land, they do not commonly use fermented wines. The best wines are preserved sweet and unfermented. In reference to their customs at their religious festivals, he repeatedly and emphatically said, 'The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drink.' In their oblations and libations, both private and public, they employ the fruit of the vine—that is, fresh grapes—unfermented grape-juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness.

"No higher authority can be given than Rabbi Isaacs as to the practices of the Jewish people. This testimony settles conclusively the question so often mooted, 'What was the "best wine" made by Jesus Christ for the marriage feast at Cana?' And not less decisively does it show what was that 'fruit of the vine' used by him at the institution of the Lord's Supper. This sacred Christian feast was confessedly a substitute for (and immediately followed) the Jewish feast of the Passover, from which all fermented things are carefully excluded. The pretense that the drunkard's drink was in any form provided or encouraged by Him who came to save that which was lost, must be utterly abandoned before one can hope to banish drunkenness entirely, even from the pulpit, the pew, or the communion-table. Let judgment begin first at the house of God."

EFFECTS OF TOBACCO.—A little girl in Ohio bruised her lip. Her mother wiped the oil from the bowl of her pipe and applied it to the bruise, and the result was convulsions and death.

Walking.

WALKING briskly, with an exciting object of pleasant interest ahead, is the most healthful of all forms of exercise except that of encouragingly remunerative, steady labor in the open air; and yet multitudes in the city, whose health urgently requires exercise, seldom walk when they can ride, if the distance is a mile or more. It is worse in the country, especially with the well-to-do; a horse or carriage must be brought to the door even if less distances have to be passed. Under the conditions first named, walking is a bliss; it gives animation to the mind, it vivifies the circulation, it paints the cheeks and sparkles the eye, and wakes up the whole being, physical, mental and moral.

We know a family of children in this city who, from the age of seven, had to walk nearly two miles to school, winter and summer; weather sleet, or storm, or rain, or burning sun, they made it an ambition never to stay away from school on account of the weather, and never to be "late;" and one of them was heard to boast that in seven years it had never been necessary for him to give an "excuse" for being one minute behind time, even although in winter it was necessary to dress by gaslight. They did not average two days' sickness in a year, and later they thought nothing of walking twelve miles at a time in the Swiss mountains. Some times they would be caught in drenching rains and wet to the skin; on such occasions they made it a point to do one thing—let it rain, and trudged on more vigorously until every thread was dry before they reached home.

There is no unmedicinal remedy known to men of more value in the prevention of consumption than a few miles' joyous walking: let one follow it up a week—a walk of two or three miles in the forenoon, as much in the afternoon—and, except in rare cases, when a longer continuance may be made, the result will be triumphant; and yet nine persons out of ten would rather give a dollar a bottle for some nauseous drops or poisonous pills than take the trouble to put in practice the natural remedy of walking. Nor is there any anodyne among all the drugs in the world which is the hundredth part so efficacious, in securing refreshing, healthful, delicious, glorious sleep, as a judicious walk.—*Hall's Journal of Health.*

Don't Worry About Yourself.

To regain or recover health, persons should be relieved from all anxiety concerning diseases. The mind has power over the body. For a person to think he has a disease will often produce that disease. This we see effected when the mind is intensely concentrated upon the disease of another. It is found in the hospital that surgeons and physicians who make a specialty of certain diseases are liable to die of it themselves; and the mental power is so great that sometimes people die of diseases which they only have in imagination. We have seen a person seasick in anticipation of a voyage before reaching the vessel. We have known a person to die of cancer in the stomach when he had no cancer or any other mortal disease. A blindfolded man, slightly pricked in the arm, has fainted and died from believing that he was bleeding to death. Therefore, well persons, to remain well, should be cheerful and happy; and sick persons should have their attention drawn as much as possible from themselves. It is by their faith men are saved, and it is by their faith men die. If he wills not to die, he can often live in spite of disease; and if he has little or no attachment to life he will slip away as easily as a child will fall asleep. Men live by their souls and not by their bodies. Their bodies have no life by themselves; they are only resources of life—tenements of their souls. The will has much to do in continuing the physical occupancy or giving it up.—*Journal of Health.*

RELIGIOUS NEWS.

—There are, it is reported, 1,500,000 people in London who never attend a place of worship.

—Three ex-priests are now ministers of the Presbyterian church in Canada. Three others have recently renounced Romanism, and two more have written, expressing the desire to enter the service of the same church, thus making eight in all.

—It is reported that the largest ordination service ever held in America was that at the Grand Seminary (Roman Catholic), Montreal, Canada, December 22, 1877. On that day, forty-five priests, and thirty-one deacons and sub-deacons were ordained. Many of them were from the United States.

—Francis Murphy, the Irish temperance reformer, is having great success in Springfield, Mass., and Moody the revivalist is expected there in February.

—Dr. Somerville, of the Free church of Scotland, draws large crowds to his revival meetings in Australia. In Sydney his Sunday and evening audiences run from 4,000 to 6,000; and the noon prayer-meetings had an average attendance of 1,000. The number of inquirers after the evening meetings varied from 70 to 290.

—Several weeks since a notorious gambler of Fort Wayne, Ind., closed his gambling-room and announced that he had determined to reform. Recently an immense audience, composed largely of sporting men and saloon keepers, gathered at the Baptist church to witness his immersion. Previous to the ceremony he made a very eloquent speech, which moved his listeners profoundly. He depicted his past life, and urged his old associates to follow his example. His sudden conversion has caused a profound sensation, for he has been the leader of the gambling fraternity in that place for years past.

SECULAR NEWS.

—The Russian losses to January 10 are officially stated at 82,195.

—Flattering accounts of oil discoveries in Dakota continue to be received.

—There were 1,890 failures in Canada last year; the liabilities, \$250,510,147.

—It is calculated that six persons die every hour of the day in the city of London.

—The cost to Pennsylvania of suppressing the riots last summer foots up to about half a million.

—About 1,000 feet of Sterns' wharf at Santa Barbara was carried away recently by the waves.

—The public debt of Russia is about 1,193,809,956 roubles. A rouble is about seventy-five cents of our money.

—Aliens to the number of 45,536 arrived at New York last year—a decrease of 16,192 compared with the previous year.

—The State of Wisconsin has nine distilleries, two hundred and sixty-six breweries, eighty-one wholesale liquor houses, and 4,777 saloons.

—The mail between Green River and Sweetwater, Utah, was recently robbed of letters containing drafts amounting to about \$500,000.

—A site has been chosen for the Cleopatra obelisk on the Thames embankment at the top of Adelphi steps, between Charing Cross and Waterloo bridge.

—Nine millions of people are reported as being destitute on account of the famine in China, and it is stated that children are daily sold in the market for food.

—New England is having the warmest winter known to old inhabitants. With the exception of one snow storm and cold "snap" the weather has been like that of October or April.

—Victor Emmanuel leaves four lawful children—Clotilde, married to Prince Jerome Napoleon Bonaparte; Humbert, now king of Italy; Amadeus, ex-king of Spain; and Princess Pia, married to King Luis I, of Portugal.

—The loss of property on the Western rivers during the past year is set down at \$5,330,000. This includes ice and coal boat disasters on the Ohio river amounting to \$4,000. The number of lives lost during the time was seventy, more than two-thirds by explosions and burning of steamers.

—The value of the grain and flour imported into France in the last nine months of last year, was \$26,200,000, as compared with \$34,000,000 in the corresponding period of 1876. On the other hand, the value of the grain and flour exported from France in the first nine months of this year, was \$20,400,000, as compared with \$19,200,000 in the corresponding period of 1876.

—A Rome dispatch says: The Pope is preparing an allocution against Russia for the persecution of the Church in Poland, and against King Humbert and his accession to the throne for the assumption of the title of king of Italy. The queen of Portugal, daughter of the late King Victor Emmanuel and the Pope's god-daughter, is refused admission to the Pope because she is residing at the Quirinal.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, FEB. 7, 1878.

Meetings at Oakland.

ELDER W. M. HEALEY commenced a course of lectures in our house of worship at Oakland, on the evening following first-day, February 3. The lectures had been very extensively advertised and the attendance was large; not less than three hundred and fifty persons were present at the first lecture.

The house has been improved by putting in a gallery that will seat about seventy-five persons.

A becoming interest in this effort is felt by the church, and success is expected as the fruits of judicious missionary and public labor.

Mrs. White and the writer are on the ground to give what assistance we can. We decide to spend a week or ten days in Oakland.

J. W.

The Vacaville Baptists.

THE TEN COMMANDMENTS AND THE BAPTIST HYMN BOOK.

IN our pamphlet entitled, Christ in the Old Testament and the Sabbath in the New, we stated that one of the beautiful pages of the Baptist Hymn Book was devoted to the ten commandments, word for word as we teach and observe them. We made the statement from what we saw of the book about one year since while selecting several excellent hymns and tunes from that book when we revised our hymn book, and published the last edition of it. The statement we made in the pamphlet, we know to be correct.

The statement we made in the SIGNS OF THE TIMES a few weeks since that the Vacaville Baptists had torn the ten commandments from their hymn book was made on the following evidence. We state it here and leave the public to judge.

1. We knew the ten commandments to be in the Baptist hymn book.

2. Our son, J. E. White, of Oakland, when attending the late discussion there, conducted by Elders Healey and Johnson, says that he examined all the books in sight, and saw that a leaf had been removed from every one.

3. Mr. Taft of the Baptist College of Vacaville, does acknowledge that the leaf was out of the book.

Now if Mr. Taft and his Baptist friends say that they did not remove the ten commandment leaf from their hymn book about the time of the discussion of the Sabbath question at Vacaville, their testimony should be received. God knows that their position is heaven daring enough without such an act. In reference to this matter Elder Healey makes the following candid statement:—

“Brother White: The report that the Baptists of Vacaville have torn the ten commandments out of their hymn books is denied by Prof. Taft, President of their college there. The story was generally believed in Vacaville at the time of the debate. Just before the discussion Prof. Taft preached a sermon in which he said ‘The ten commandments were abolished,’ and ‘I ignore every one of them, and hope my church will have the stamina to do the same.’

“Elder Stephens borrowed of Elder Barnes, Baptist minister of Vacaville, his hymn book, and read from the first page the ten commandments in his review of Prof. Taft’s sermon. When the report was started that they had torn the commandments out of the hymn books used in the college, several persons examined the books, and found the first leaf gone. I examined six or eight of them, and saw they were thus mutilated, and knowing that the professor had ignored the commandments, I, with others, supposed his people were trying to show they had the same ‘stamina.’

“I do not know who gave you the information, but you can see by the above that there was good circumstantial evidence for it. Prof. Taft explains by saying that the books used in the college never had the commandments in them, and says the leaves that are gone were torn out before he took charge of the school. He does not care so much about the commandments themselves, as he regards them as being of no consequence, but does not want it believed that they would tear their books to get rid of them, or any thing else.”

Those who have the truth can afford to be fair. Far from us to be willing to do injustice to any one. We are glad to hear that the cause of Bible truth has gained a victory at Vacaville.

J. W.

Hard Times.

THESE are confessedly hard times. Almost all classes feel that times are hard. But no class feels them more than publishers. At present this Office is greatly in need of all dues. If subscribers will pay promptly they will confer a great benefit. And we ask Tract and Missionary societies to pay promptly.

The entire business done with the SIGNS OF THE TIMES by the Tract and Missionary societies for one year, ending January 31, 1878, is as follows:—

Table with 2 columns: State/Region and Amount. Includes Michigan (\$2,415 59), New England (1,232 33), New York (1,117 15), Wisconsin (666 65), Minnesota (653 50), Ohio (409 25), Iowa (377 12), Vermont (350 56), Maine (237 50), Illinois (199 50), Indiana (191 50), Missouri (171 75), Kentucky (84 75), Kansas (83 97), General (78 50), Texas (1 50).

Total \$8,271 12

There is still due on this account the handsome sum of \$2,786.31. This amount is much needed at this time. Will the officers of these societies see that these sums are paid as fast as they become due.

It will be gratifying to the friends of the SIGNS to learn that the sum total received for the paper during the year 1877 is \$12,533.93.

J. W.

Heavy Rains.

CALIFORNIA has recently been visited with heavy rains, greatly to the joy of both farmers and miners. The past two dry years brought a depression in business, and a general gloom over the State. The change to the much desired rains will favorably effect all branches of business. The ground is perfectly saturated. The rains came gently at first and the ground drank it in as it fell, so the creeks and streams did not rise. But the rain finally came in torrents, swelling the creeks and streams, and sweeping the bridges and fences into the Pacific ocean. From our new home there were two roads to railroad connection, one by fording a creek, the other by passing over bridges. The past week the creek has risen to a depth of twenty feet, cutting off communication that way, and carrying off bridges the other way, obliging us to drive over the mountain and across one remaining bridge so doubtful that no person has ventured to ride across it for nearly a week. In a few days, however, if the rain subsides we shall be able to ford the creek, when we expect to return to Healdsburg.

J. W.

San Francisco and Oakland.

BEING permitted to spend a few days with these two churches about the time of our State quarterly meeting, I am happy to report that the work at head-quarters of our work on the Pacific coast is onward. District No. 7 has disposed of 3,200 Health Annuals, of these 3,000 were taken by the church of Oakland. San Francisco made arrangements during my last meeting there to dispose of 580, the last of her quota of 3,000 Annuals.

The Vigilant Missionary Society in Oakland is doing a good work, not only in circulating the SIGNS, and others of our publications, but also in corresponding with individuals in various parts of the country. Much good might be done by other of our California churches, were our sisters prepared to take hold of, and prosecute the matter as the Oakland Vigilant Missionary Society is doing.

Our State quarterly meeting was interesting, but not so much so as it would have been could we have had a more full attendance of the directors. Nothing serves more to give life and importance to the work than to have all parts of the field represented in our State quarterly meetings. In those districts whose directors have been the most prompt to attend the State quarterly meetings, the work seems to go with the greatest zeal. If all directors are there, they more quickly understand the full import of any measures decided to be acted upon. Perhaps all our districts do not understand yet, although acted upon by vote of State quarterly meeting, and reported in the SIGNS, that the traveling expenses of those directors who do attend the State quarterly meeting is apportioned among all the districts in the State according to their financial strength. We hope by the next quarterly meeting to see all the directors present. It will be a very important

meeting, being held just before the opening up of our summer's tent campaign in California.

The missionary work in Oakland has created considerable outside interest there; and it was deemed advisable to have Brother Healey immediately give a course of lectures and follow up the work there.

In San Francisco, Brother Andrew Brorsen is to follow up the interest that has been awakened there among the Scandinavians, assisting at the same time in the work among the Americans until the tent shall be placed there with the opening spring. San Francisco and Oakland are important points. Pray the Lord to open the way and bless our efforts in these places.

J. N. LOUGHBOROUGH.

District No. 5.

This district is now composed of the churches of Woodland, Sacramento, and Vacaville. Those who did meet at Dixon, in this district, are now reckoned with the Vacaville church.

A good work has been accomplished in district No. 5, during the last fourteen months. At that time there was only the Woodland church in the district. Since meetings were held at Sacramento, and a company raised up there who have hired a humble hall in which they meet regularly for worship, a series of meetings have been held at Elmira, Benhampton, Udell, Dixon and Vacaville. As the result of the labors of Brethren Healey and Stephens at these several points in Solano county there are not much less than forty who have embraced the truth. Some have moved to other places, but a goodly company meet each Sabbath at their hired hall in Vacaville. I had the privilege of holding a meeting with the company at Sacramento, and two meetings at Vacaville—one, a business meeting. We were prevented by severe rain from holding more meetings. I was especially encouraged to see so much stability and permanence in the work in these places. I had not met with them in Woodland for about thirteen months and could clearly see, marked progress in the cause there. The storm prevented the completion of our business organization in this district, so I am not prepared to give the definite figures on s. b. and missionary one third now, but can do so before long, if I am permitted to meet with some of these companies on my return from Nevada. The figures are much increased from what they were last year; and the spirit of zeal and good cheer on the part of the older members in this district has greatly increased.

J. N. LOUGHBOROUGH.

New Singing Book.

WE have commenced the compilation of a Sabbath-school singing book. Any having good music or hymns to suggest will please send them to the address of SIGNS OF THE TIMES, Oakland, Cal.

Appointment.

MRS. E. G. WHITE will speak to the church in Oakland, Sabbath, February 9, at 10:30 A. M.

BUSINESS DEPARTMENT.

Received for the Signs.

\$2.00 EACH. Joseph Stover 5-6, Wm Lawton 5-1, Isaac Groves 5-1, W L Johnson 5-1, Mary L Meeker 4-45, E R Powers 5-1, Anna Matthews 5-1, J B Carpenter 5-1, Stephen Norton 5-1, Maria M Buokland 5-5, Mrs M M Andrews 5-1, Simeon Lehman 5-1, Mrs Susie A Angelo 5-7, Mrs M Borland 5-1, E A Dickenson 5-1, A Geary 5-1, J V Wible 4-16.

\$1.50 EACH. H W Collis 5-1, Alfred Disney 5-1, Daniel B Grindrod 5-1, J S Mac Key 5-1, Jerome Brown 5-1, A J Traves 5-6, L L Cavender 5-1, Wm Cook 5-1, John W De Balt 5-1, Sarah E Donderville 5-1, Elizabeth Hupp 5-1, James Hibbon 5-1, J T Elliott 5-1, Benjamin Henderson 5-1, W W Enck 5-1, A Pitman 5-1, Peter Palmer 5-4, Mrs Sarah Ann Johnson 5-1, Julius Brown 5-1, S Anderson 5-1, C Thompson 5-1, O R Brown 5-1, Rebecca A Davis 5-1, Chas Parker 5-1, Robert Marshall 5-1, D H Hollenbeck 5-1, Mrs M J Jones 5-1, Mrs Sarah Magrains 5-1, Mrs M A E Shotwell 5-1, R B Toal 5-1, J P Henderson 5-1, Mrs F Yerxa 4-36, E F Canfield 5-1, Thos P Clark 5-1, Mrs L Austin 5-1.

\$1.00 EACH. Thomas Brown 4-26, Isaac Zirkle 4-24, Susan Vincent 4-24, H H Brunsteter 4-24, M U Jenkins 4-29, Joseph Shields 5-4, Elizabeth Locke 4-32, R H Beck 4-44, H H Perry 4-32.

MISCELLANEOUS. Geo Simpson 50c 4-16, J L Marter 75c 4-24, Fannie Morel (41 copies) 61.50 5-1, Geo Foreman (4 copies) 6.00 5-1, Fred Walter 4.00 5-12, Mrs T C Everts 2.25 4-48, Mrs G W Colcord (4 copies) 6.00 5-1, A A Stanford (4 copies) 3.00 4-24, Albert Litchfield 50c 4-16, Chas Dexter 50c 4-16, E J Potter (20 copies) 80.00 5-2, D S Himstreet (2 copies) 3.00 5-1, J H Disher (4 copies) 6.00 5-1, C R Austin (2 copies) 6.00 5-1, Isaac H Thomson 2.25 5-39, C P Whitford (50 copies) 3.00 4-7, Mrs Linda Whitford (2 copies) 3.00 5-1, Prudence Yates (2 copies) 3.00 5-1.

California Conference Fund.

Green Valley church \$19.00, Red Bluff church 22.00, J H Disher 10.00.

California Tent Fund.

Red Bluff church 75c.

Received on Account.

North Pacific T and M Society \$50.00, Cal T and M Society 46.75.

California Publishing Fund.

W B Stevens \$10.00.

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, 25 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. 528 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. (Pozna.) 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. 30 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 Sabbaton—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—Elihu 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—Nabum'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.