

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 21, 1878.

NUMBER 8.

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 and 12th.
Address, SIGNS OF THE TIMES, Oakland, Cal.

Nothing but Leaves.

How, how shall we meet Him
At the last, great day,
When the shining and the shading
Have forever passed away?
When the Master stands waiting
For clusters and sheaves,
Then, friends, dare we meet him
With nothing but leaves?

Rich fields lie around us
Of bright, golden, grain,
The vine's heavy clusters
Grow purple in vain.
Dare we linger here still,
Knowing well whom it grieves,
And then meet the Master
With nothing but leaves?

Leaves, nothing but leaves,
That we've culled o'er and o'er,
Pleasures born but to die,
Bliss to be ours no more,
Dreams that fade with the light,
Hope that lures and deceives,
Lose we heaven for these, friends,
For nothing but leaves?

Why stand we here idle?
Swift passeth the light,
And steadily o'er us
Is coming the night.
Then work while the day lasts
And gather the sheaves,
So we meet not the Master,
With nothing but leaves.

General Articles.

THE BARREN FIG TREE.

BY MRS. E. G. WHITE.

JESUS spent the entire night in prayer, and in the morning, while returning again from Bethany, he passed a fig orchard. He was hungry, "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it."

It was not the season for ripe figs, except in certain localities; and on the elevated height of Olivet it might truly be said, "the time of figs was not yet." It is the nature of the fig tree that before the leaves open the growing fruit appears; so it would follow that upon a tree covered with leaves one would expect to find well matured figs. The tree which Jesus saw was beautiful to look upon, but upon a thorough searching of its branches, he found that its appearance was deceitful, for it bore "nothing but leaves." In order to teach his disciples an impressive lesson, he used the fig tree as a symbol, and invested it with moral qualities and made it the medium by which to teach a divine truth.

The Jews stood forth distinct from all other nations, professing perfect allegiance to the God of heaven. They had been specially favored by him, and they claimed a greater piety than any other people, while in reality they were sinful, corrupted by the love of the world and the greed of gain. Boasting of their godliness and knowledge, yet full of hypocrisy and cruelty, and ignorant of the requirements of God, they were like the barren fig tree that spread its pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but upon which Jesus found "nothing but leaves."

The preceding day had been one of the highest importance, embracing the trium-

phant entrance of Christ into Jerusalem, and closing with the cleansing of the temple by the dispersion of the traffickers from its sacred precincts, and Christ's healing of the sick. The sentence pronounced and executed upon the fig tree was the last symbolic action relating to the future destruction of Jerusalem. As Christ on the mount overlooked the doomed city, his tender sympathetic tears flowed, and he uttered the yearning cry of a broken heart because of rejected love. He looked upon Jerusalem with suffering tenderness, and spoke these words with a voice of inexpressible sorrow, "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not! Behold your house [no longer the house of the most high God] is left unto you desolate."

The Jewish religion with its magnificent display of temple, sacred altars, sacrificial pomp, mitred priests and impressive ceremonies, were but a superficial covering under which pride, oppression and iniquity held sway. The leaves were abundant and beautiful, but the tree bore no goodly fruit. The next morning as they passed by the same orchard, the disciples saw that the fig tree which Jesus cursed was withered and blasted from root to branch. Jesus presented to his disciples the true condition of the Jews in this striking figure of the barren fig tree; and, as the tree withered beneath the Saviour's blighting curse, and stood forth sear and blasted, dried up by the roots, so should all pretentious hypocrites be brought low.

The other trees in the fig orchard were also destitute of fruit; but their boughs were leafless, therefore they raised no expectations and caused no disappointment. These leafless trees represented the Gentiles, who made no boasts of superior piety. In them the words of the scripture finds an application, "the time of figs was not yet." But while the Jews in proud self-confidence stood forth assuming superiority to all others, the Gentiles were in a measure feeling their want and weakness, and longing for a better day, a clearer and more certain light to guide their wandering footsteps.

The Jews had listened to the voice of God, as he proclaimed his law from Sinai, and God had selected them, and claimed them as his people; but they had not made the most of their opportunities. He brought them forth out of the land of Egypt, and delivered them from the oppression of the Egyptians; and when the children of Israel were camped before the Red sea, and the army of Pharaoh pursued them, he divided the waters and they passed through on dry land; while their enemies that followed after them, perished. And so they passed through Jordan at the taking of Jericho, when God miraculously opened the path for them through the waters, and how mightily he wrought for them at the city! They could never have repaid God for the blessings which he had given them had they done their best in his service; but there was an utter failure on their part. And when the very best gift that Heaven could give, was sent to them, the gift of Jesus Christ, they would not accept it. Pride and ambition, love of applause and display, had so hardened their hearts, and blinded their minds that they could not discern Jesus Christ in the Man of Nazareth.

The Jewish nation were outwardly religious, priding themselves upon their sacred temple, the pomp of priests and the imposing ceremonies of the morning and evening services, gorgeous synagogues and sacrificial offerings. Here were abundant leaves, beautiful and bright, to cover the hollow hypocrisy, malice, and oppression at the heart of all this vain display. The Jews were privileged with the presence of Christ manifested in the flesh. This inestimable blessing which God bestowed upon them should have called forth their devout acknowledgments. But in blind prejudice they refused the mercies offered them by Jesus. His love was lavished upon them in vain, and they regarded not his wondrous works. Sorrow fled at his approach; infirmity and deformity were healed; injustice and

oppression shrunk ashamed from his rebuke; while death and the grave humbled themselves in his presence and obeyed his commands. Yet the people of his choice rejected him and his mighty miracles with scorn. The majesty of Heaven came unto his own, and his own received him not.

The judgment pronounced upon the barren fig tree not only symbolizes the sentence passed upon the Jews, but is also applicable to the professed Christians of our time, who have become formal, selfish, boasting and hypocritical.

The irrevocable sentence passed upon the Jewish nation, and its consequent downfall and ruin was symbolized by the doom of the barren fig tree. It is not always easy to detect the sincere, genuine Christian from the counterfeit. But when brought to the test like the barren fig tree they are found diverse in character although the external appearance may deceive the eye. False and true devotion bear so close a resemblance to each other that it may be difficult for human wisdom to distinguish the difference between them. But the eye of the Infinite looks beneath the external and discerns the pretenders from the real, unmasks the hypocrite and discovers the difference between the cumberers of the ground and the fruit bearers. Fruit bearing Christians who are making the most of their God-given opportunities and privileges, will imitate the example of Christ in good works and unselfish deeds.

The mass of professors are symbolized by the apparently flourishing fig tree making pretensions to godliness but blessing no one by their precious fruits. The pen of inspiration pictures before us this class. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

Just such a state of things exists in our day. There are many who make proud boasts of godliness, answering the description of the apostle, having a form of godliness but denying the power thereof in their fruitless lives. Christ's search for fruit in them reveals nothing but leaves. Pride, display, vain glory, selfishness and oppression are concealed beneath the green foliage. Everything has been done for them that the Majesty of heaven in his wisdom can do, but like the Jews they pervert and abuse their sacred privileges, and are satisfied to be fruitless cumberers of the ground, no better than worldlings as far as good works are concerned. But the worldlings are in a more favorable condition before God because they make no pretension to true godliness. They are not hypocritical pretenders. They do not put on the outer foliage to screen and mask their utter absence of the sanctifying grace of God. It is sad to acknowledge that the daily lives of many who profess to be followers of Christ deny in their unsanctified words and actions the very religion they profess. The jewel of truth and integrity is not in them; therefore, they have not Christ formed in them the hope of glory. They have no connection with God. We are not required to exclude ourselves from the active duties of life and sever all connection or intercourse with the world in order to be Christians; for in thus doing we shall not follow the example of Christ. He was in the world and yet not of the world. He was a worker for the good of those in the world. He left the glory that he had with his Father and clothed his divinity with humanity, and humbled himself to meet the necessities of man to become personally acquainted with the temptations and frailties of man, that he might know how to succor those who should be tempted.

Christ in his sermon on the Mount represented the lives of Christians as the salt of the earth. Without the preserving, sanctifying influence of the Christian's words and

actions the world would be altogether corrupt, and fit for the immediate sentence of justice that was pronounced upon the fruitless fig tree. True faith will have connected with it a working power. The Pharisees excluded themselves from the world exalted their own piety above every other people, and the world was no better for their living in it. But, and if the salt have lost its savor wherewith shall it be salted. Christ rebuked this exclusiveness in stating the true position of the Christian in the world: "Ye are the light of the world, a city that is set on a hill cannot be hid, neither do men light a candle and put it under a bushel but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." It is the good works of the Christian that contain the precious influence to preserve the world. It is good works which stand in marked contrast with the degenerate polluting influence of the world that it reveals the true enormity of sin. The moral power of good works is ever pointing the sinner upward to God and to heaven. It is not words and profession that the world need now as much as the savor of good works. Christians should have power to press back the moral darkness that threatens to enshroud the world like the pall of death. This they may do if they are connected with God. In the strength of the Lord we may do much in becoming channels of light. Jesus comes to each of us expecting fruit. Shall we disappoint his earnest search and will he find in our lives nothing but leaves? I earnestly plead with all professors of godliness to learn a lesson from the parable of the barren fig tree. Let the fruit appear in your lives in deeds of mercy to your fellow man, and in humble sincere devotion to God, showing the mark of distinction between you and the world by the fruit you bear unto righteousness. Said Christ, It is my Father's good pleasure that ye bear much fruit.

It is not enough for us to be merely in the attitude of waiting for our Lord, leaving sinners to be unwarned and unprepared for that great event. Christ requires of us to be vigilant workers while waiting for his appearing. Working and waiting is the attitude he would find us in. A life of quiet prayerful meditation is not all that Jesus expects of us. He expects fruit, exemplifying in our lives the virtues of true godliness, not only being good but doing good. The soul must be consecrated by its surrender to God in perfect obedience to his requirements, keeping all of his commandments.

The fruits which grow upon the Christian tree will be seen in letting the light of truth which God has caused to shine upon us sanctify our lives and thus shine forth in works of righteousness, having a saving influence upon the world. The fruit Jesus is searching to find in his professed followers is the graces of his spirit developed in our lives in unselfish acts of mercy, and disinterested benevolence, and love for those he came to the world to save. In this way we can best testify that we are working the works of Christ, and that we have the spirit of our divine Lord who went about doing good. The responsibilities of each Christian is proportionate to the talents entrusted. Christ's true followers will be fruit bearing trees. Very many professed Christians act as though they were in the world to do nothing but to please themselves. They do not consider that Jesus, their pattern, pleased not himself, that self-denial and self-sacrifice characterized his life, and it must characterize their lives, or they will in the day of God be found wanting.

In the doom of the fig tree, Christ demonstrated how hateful in his eyes are hypocrisy and hollow pretense. Ever pitiful to the truly penitent, ever ready to receive them and to heal their maladies, he thus evidenced that the open sinner is in a more favorable condition before God than professing Christians who bear no fruit to his glory.

WHEN God threatens, that's a time to repent; when he promises, the time to believe; when he commands, the time to obey.

LIFE SKETCHES.

CHAPTER III—CONTINUED.

MY PUBLIC LABORS.

DURING the summer of 1843, I was not able to awaken especial interest at any new place upon the subject of the second advent. I visited the congregation of believers in Portland and Boston, labored in the hay-field to earn clothing for the winter, and preached in different places where I had the previous winter given lectures.

In the autumn of that year, in company with my father and two sisters, I attended the Maine Eastern Christian Conference, of which I was a member, held in the town of Knox. Before we reached the place, as night drew on, a heavy shower of rain compelled us to call at a hotel. In those days singing was our delight. My father had been a teacher of vocal music, and my sisters were first-class singers. And as time began to hang heavily upon our hands, we found relief in singing some of the most stirring revival melodies of those times.

The landlord, his family, and many who had been driven in by the rain as we had been, seemed to enjoy our singing, and when we had finished one piece, they would call for another. In this way the evening passed off pleasantly. And when my father called for our bill the next morning, the landlord told him there was none for him to settle, as we had paid him the evening before in singing. He also stated that at any time we would put up with him he would entertain us, and take his pay in singing.

The Christian denomination in Maine, as well as in other States, had been deeply imbued with the spirit of the Advent hope and faith. But it was evident before that Conference closed, that many, especially among the ministers, were drawing back, and were partaking of the spirit of opposition. The religious meetings and business sessions, however, passed off with a good degree of apparent harmony. No one preached or spoke in favor of the soon advent of Christ in a manner to offend any, and no one directly opposed. But a lack of freedom of spirit was felt by that portion of the Conference who were decided believers. This class constituted a majority, and on Sunday, the last day of the meeting, I was urged to preach. But I was young, and well knew that according to custom the ablest men present were already selected to preach to the crowd on that day, yet I felt assured by the Spirit of God, that I had the word of the Lord to speak to the people on that occasion.

Just as the afternoon service was to commence, I felt so deeply impressed with duty to preach, that several ministers noticed it in my appearance, and came to me, saying: "It is your duty to speak, and we will try and secure the time to you this afternoon." I then retired from the crowd in and around the house, to pray over the matter, and while bowed before the Lord, decided that I would press my way directly toward the pulpit, and if the ministers gave me room, and the time, I would speak. As I came toward the pulpit, I saw that the sofa was filled with ministers, and that one of experience in the ministry sat in the center, directly behind the large Bible. This man had been selected to give the last discourse. He had opposed me when lecturing in the west part of the State, and I concluded that he would not consent to give me the time.

But as I drew near the pulpit, my brother Samuel, who was then a member of the Conference, and a Brother Chalmers, stepped down from the pulpit, took hold of my arms, and urged me to take a seat upon the sofa, stating to me that if I wished to preach I should have a chance. I replied that if one of them would read Advent hymns, the other pray, and I could get hold of the large Bible, I would speak. My brother read a hymn, and while Brother Chalmers was praying, I took the Bible from the stand and turned leaves to certain proof texts. When the prayer was finished, some uneasiness was manifested by several ministers as they saw me in possession of the Bible. The second hymn was read and sung, while I held fast the Bible. My intentions to preach were by this time well known to all the ministers, yet no one offered to take the Bible, or to speak to me in reference to occupying the time. The way seemed fully open, and I moved forward with freedom, while responses of "Amen," were heard in different parts of the house from those who cherished the blessed hope of the soon coming of Jesus.

At the close of this service, the Lord's supper was to be celebrated, and while the friends of Jesus were gathered around this table, I joined with my sisters in singing:—

"You will see your Lord a coming," &c.

Our voices were in those days clear and powerful, and our spirits triumphant in the Lord. And as we would strike the chorus of each verse—"With a band of music."—a good Brother Clark, who ever seemed to have resting upon him a solemn sense of the great day of God near at hand, would rise, strike his hands together over his head, shout "Glory!" and immediately sit down. A more solemn appear-

ing man I never saw. Each repetition of this chorus would bring Brother Clark to his feet, and call from him the same shout of glory. The Spirit of God came upon the brethren, who by this time were seated ready to receive the emblems of our dying Lord. The influence of the melody, accompanied by Brother Clark's solemn appearance and sweet shouts, seemed electrifying. Many were in tears, while responses of "Amen," and "Praise the Lord," were heard from almost every one who loved the Advent hope. The emblems were passed, and that yearly meeting closed.

In a few weeks I returned to my old field of labor, and gave lectures at Brunswick and Harpswell, where a good degree of interest was manifested. The field of labor seemed to open before me as winter drew near. I had become acquainted with Brother John Pearson, Jr., of Portland, who had been laboring a portion of his time giving lectures upon the near advent, and I invited him to join me. We labored together in different parts of Maine much of the time for nearly one year. At the Reed neighborhood, in Richmond, we saw a good work. Elder E. Cromwell, the pastor of the church, embraced the faith in full. I there baptized several.

We labored at Litchfield and saw a good work. Many professed Christians embraced the faith, and sinners were converted. The Congregationalist minister felt that the work was against his interests, and in private circles opposed. On returning to the place, after an absence of some weeks, I met this minister in the road, and as we passed he seemed to be surprised to meet me again, and said:—

"Why, Mr. White, are you yet in the land of the living?"

"No, sir," was the reply, "I am in the land of the dying, but at the soon coming of the Lord I expect to go to the land of the living." We each went our way.

The year 1843, Jewish time, which was supposed to reach, as stated by Mr. Miller, from March 21, 1843, to March 21, 1844, passed, and many were sadly disappointed in not witnessing the coming of the Lord in that year. But these soon found relief in the clear and forcible application to the existing disappointment of those scriptures which set forth the tarrying time.

It was as early as 1842 that the prophecy of Habakkuk suggested the idea of the prophetic chart to the mind of that holy man of God, Charles Fitch. No one, however, then saw in this prophecy the tarrying time. Afterward they could see both the chart and the tarry. Here is the prophecy:—

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry." Chap. 2:2, 3.

True believers were also much comforted and strengthened by that portion of the prophecy of Ezekiel which seemed exactly to the point, as follows:—

"And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth? Tell them, therefore, Thus saith the Lord God, I will make this proverb to cease; and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision, nor flattering divination within the house of Israel. For I am the Lord, I will speak, and the word that I shall speak shall come to pass. It shall be no more prolonged, for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore, say unto them, thus saith the Lord God, There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." Chap. 12:21-28.

There was a general agreement with those who taught the immediate coming of Christ, in applying the parable of the ten virgins of Matt. 25 to the events connected with the second advent. And the passing of the time of expectation, the disappointment and the delay, seemed to be forcibly illustrated by the tarrying of the bridegroom in the parable. The definite time had passed, yet believers were united in the faith that the event was near. It soon became evident that they were losing a degree of their zeal and devotion to the cause, and were falling into that state illustrated by the slumbering of the ten virgins of the parable, following the tarrying of the bridegroom.

The first of May I received an urgent call to visit West Gardiner, and baptize. A messenger was sent twenty miles for me. He stated that there were ten or twelve children there, who were convicted by my lectures, who had held their little meetings by themselves, and sought and found the Lord, and who had decided to have me baptize them. Their parents

opposed the idea, and told them that Elder Getchel, the pastor of the church, would baptize them. They held a little counsel and decided that they would not go into the water unless they could have me to immerse them. Their parents yielded and sent for me. But before I reached the place, an effort was made to intimidate these dear children, and, if possible, to frighten them, and thus keep them from doing their duty. "What kind of an experience does Mr. White suppose those babies can tell?" said a Baptist minister of the most rigid stamp of past times.

The large school-house was crowded at the time appointed, and there were three unfriendly ministers present to watch the proceedings. "Please vacate these front seats," said I, "and give those who are to be baptized a chance to come forward." Twelve boys and girls, from seven to fifteen years of age, came forward. It was a beautiful sight, which stirred the very depths of my soul, and I felt like taking charge of them as I would of a class in school. I was determined to help the feelings of those dear children as much as possible, and rebuke their persecutors.

After taking my text, "Fear not little flock, it is your Father's good pleasure to give you the kingdom," Luke 12:32, a text quite applicable to the occasion, I stated that I should not require the children before me to relate their experiences before the congregation. That it would be cruel to decide their fitness to follow the Lord in the ordinance of baptism by the confidence and freedom they might have in speaking before those professed Christians present who felt unfriendly toward them, and that I should, at the close of my discourse, ask them a few questions. The children were much comforted and cheered by the discourse. In fact I was enjoying decidedly a good time with those lambs of the flock. They then arose in their turn and answered some questions, and related particulars as to their conviction of sin, the change they had experienced, and the love of Jesus they felt, until the congregation heard twelve intelligent and sweet experiences. It may be proper for me here to state that questions asked these children at the very point in the relation of their experiences when they were becoming confused, and were about to cut their story short, gave them confidence, and helped them to enter into all parts of their experiences.

I then called upon all present who felt opposed to the baptism of the little flock before me, to rise up. Not one arose. I stated to them that the present was the time to object if they had objections. But if they did not then and there object, to forever be silent. I then said to the children that no one objected, and that the way was fully open before them, and no person from that day had any right to object to their baptism. We went to a beautiful body of water, where I led those dear children down into the liquid grave, and buried them with their divine Lord. Not one of them strangled or seemed the least agitated. And as I led them out of the water and presented them to their parents, the children met them with a heavenly smile of joy, and I praised the Lord with the voice of triumph. This meeting, and that sweet baptism, has lived among the most pleasing memories of the past, and when laboring for the youth in different States, I have probably rehearsed more or less of the particulars of that sweet meeting, and that happy baptism, a hundred times.

J. W.

Light on God's Character.

HENRY CONSTABLE, A. M., Prebendary of Cork speaking of the destruction of the wicked, says: "For myself, I cannot express my sense of the value I place on the view I now seek to impress on others. It has for me thrown light on God's character, and God's word, and the future of his world, which I once thought I should never have seen on this side of the grave. It has not removed the wholesome and necessary terrors of the Lord from the mind, but it has clothed God with a loveliness which make him, and the Eternal Son who represents him to man, incalculably more attractive. I am no longer looking for shifts to excuse his conduct in my own eyes and those of others, and forced to feel that here at least I could never find one answer to my object. I can look at all that he has done, and all he tells me he will hereafter do, and scanning it closely, and examining it even where is has most of awe and severity, exclaim with all my heart and with all my understanding—'Just and true are thy ways, thou King of saints.'"

Let the reader contrast the above, and judge which most honors God; and which throws a gloom over his works and word.

Prof. C. L. Ives, of Yale College, says: "The wicked, after the final judgment, are to be literally destroyed by the fiat of Him who, Christ forewarns us 'is able to destroy both soul and body in hell.' Upon their final death we can look with comparative calmness, though we cannot upon their protracted life in suffering."

THE SEVENTH-DAY ADVENTISTS.

A BRIEF SKETCH OF THEIR ORIGIN, PROGRESS, AND PRINCIPLES.

(Concluded.)

MISSIONARY OPERATIONS.

PUBLIC speakers being few, in comparison with the calls for labor, a plan has been devised designed to give all an opportunity to act some part in the promulgation of our views. This organization is called the Tract and Missionary Society.

In this organization, the State is divided into districts, each district being composed of a certain number of churches, adjacent to each other. For each district a director is appointed, who appoints a librarian for each church in his district, to take charge of distributing tracts to the members, and a district secretary to keep an account of the whole working of the district. The district directors, a president, secretary, and treasurer, constitute the officers of each State T. and M. Society. This society has now been organized in each of the six-teen State Conferences.

These societies then unite and form a General Tract and Missionary Society, with its proper officers.

The object of this organization is to systematically canvass the country with books, tracts and pamphlets, setting forth the things we hold to be special truths for this time, to obtain subscribers for our various periodicals, visit the sick, call upon, and converse and pray with, families and individuals; and the general organization is designed to seek out openings and supply calls for help, in all the world.

This Tract and Missionary organization is quite recent, the present year, 1878, being only the fifth year with most of the State societies. Yet the funds raised for the work of this Society now amount to over \$100,000, and during the past year reports show that between four and five millions of pages of reading matter have been distributed, mostly given away, thousands of bound volumes placed in public libraries, nearly ten thousand families visited and prayed with, while publications have been sent to England, Scotland, Ireland, Italy, Denmark, Norway, Sweden, Australia, New Zealand, and to every missionary station on the coast of Africa.

IN OTHER TONGUES.

Missions are now in successful operation among the Danes, Norwegians, Swedes, and French, in this country. The Danish and Swedish papers have already been noticed. Our catalogue of publications now embrace thirteen different works in French, twenty-one in Danish, fifteen in Swedish, thirteen in German, and one in the Holland language, besides the two monthlies in the Danish and Swedish languages. A good beginning is thus made in the occupation of the field assigned to this message, which is to go to "many peoples, nations, tongues, and kings." A monthly in French has been issued more than a year in Switzerland, and a monthly in German is in contemplation.

Our views have also gained a permanent foothold in other countries of Europe. There are now some four hundred believers in Europe. Two of their number have been sent to this country to learn the English language, and become more fully instructed in S. D. Adventists' views. September 15, 1874, Elder J. N. Andrews left this country for that field of labor. December 25, 1875, Elder D. T. Bourdeau left his work in America to join Elder Andrews in the European mission field, where he arrived January 7, 1876. November 17, 1877, three others went from America to assist Elder Andrews in the work in Europe, arriving in December following.

Elder J. Ertzenberger, one of the two referred to as having visited this country, is laboring successfully in Germany where there is now a body of Sabbath-keepers. Dr. Ribton is laboring successfully in Italy, and is gathering noble souls about him. He calls for a monthly and other publications in Italian which will soon be issued.

Sabbath-keepers have also been discovered in Holland, Hungary, and Russia.

FUNDAMENTAL PRINCIPLES OF S. D. ADVENTISTS.

As already stated, S. D. Adventists have no creed but the Bible; but they hold to certain well defined points of faith, for which they feel prepared to give a reason to every man that asketh them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe:—

I. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood, he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7.

III. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

IV. That baptism is an ordinance of the Christian

church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

V. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change, wrought by conversion and a Christian life; secondly, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and, if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36; 1 Cor. 15:51, 52.

VI. We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction; 2 Tim. 3:16; that it is designed for us and our children; Deut. 29:29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path; Ps. 119:105; 2 Pet. 1:19; that a blessing is pronounced upon those who study it; Rev. 1:1-3; and that, consequently, it is to be understood by the people of God, sufficiently to show them their position in the world's history, and the special duties required at their hands.

VII. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

VIII. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

IX. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year and brought us to an event called the cleansing of the sanctuary.

X. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation; Heb. 8:1-5, etc.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment; Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

XI. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament; Num. 10:33; Heb. 9:4; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 66:22, 23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

XIII. That, as the man of sin, the papacy, has thought to change times and laws (the law of God), Dan. 7:25, and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Pet. 1:5; Rev. 14:12, etc.

XIV. That, as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion.

XV. That as all have violated the law of God and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby

to render acceptable obedience to his holy law in time to come.

XVI. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12, and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position.

XVII. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

XVIII. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

XIX. That the grave, whither we all tend, expressed by the Hebrew *sheol* and the Greek *hades*, is a place of darkness in which there is no work, device, wisdom, nor knowledge. Eccl. 9:10.

XX. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, etc.

XXI. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

XXII. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

XXIII. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning, by the Greek term *abussos*, bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years; Rev. 20:1, 2; and here finally destroyed; Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison-house, and then the place of his final execution.

XXIV. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, Rev. 20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them. Matt. 25:46. This is the perdition of ungodly men, the fire that consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Pet. 3:7-12.

XXV. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth, with the New Jerusalem for its metropolis and capital, shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Pet. 3:13; Ps. 37:11, 29; Matt. 5:5.

ORGANIZATION OF CHURCHES.

This is exceedingly simple. A body of believers associate together, taking the name of Seventh-day Adventists, and attaching their names to a covenant simply to keep the commandments of God and the faith of Jesus. The Bible is their only creed. A clerk is chosen to keep the records of the church, and an elder, elected by vote of the church, is ordained to look after its spiritual interests. If the church is large, its temporal affairs are assigned to one or more deacons, chosen by vote of the church for this purpose. They hold that the Greek terms for elder, bishop, and pastor, signify the same officer, which is a local officer, confined to a particular church. These need not be ordained ministers. Evangelists are ordained ministers, who travel from place to place to preach the gospel, and are the only ones competent to ordain local elders and deacons.

Many talk familiarly of sanctification in the lump, who know but little of it in the piece. The readiest way to know that you are in Christ, is to know whether Christ be in you.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, FEB. 21, 1878.

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

The Millennium.

THE doctrine of the world's conversion is still held by men in high position without that evidence which is found in the Scriptures or in existing facts relative to the condition of men and nations. Long have we heard that this happy state of things was to be introduced by the nations beating their swords into plowshares and their spears into pruning hooks, meaning that our armies would be dismissed, then armies would be discharged to engage in agriculture. But the present aspect is most gloomy. The nineteenth century has been regarded as one of great progress. It is even asserted that the coming good time is near, and that the millennium is right upon us.

But let facts speak. The following, clipped from the *Bible Banner*, gives the stately figures of 200,000,000 of men lost in the wars of this very hundred years which is supposed to introduce the millennium. Read the following, under the caption of

WASTE OF HUMAN LIFE.

A French statistician has taken the trouble to make an elaborate estimate of the number of human beings killed in battle, or carried off by disease, during the wars of the nineteenth century—the century, as he grimly observes, of "progress, of science, and humanity." The statistics deduced by the *New York World* from the paper of this statistician show that, notwithstanding the "general peace" which reigned between the "great powers," with little or no interruption from the downfall of Napoleon, in 1815, to the Crimean war, in 1854, and it is literally true that civilized men have been fighting in one part of the world or another, without cessation, ever since this model century began. The great wars of the French Empire raged from 1801 to 1815, with secondary fighting during the same period in the New World between Spain and her colonies after 1809 and 1810, and between England and the United States in 1812. The war of Greek independence broke out in 1822, and the Legitimist invasion of Spain by France took place in 1823, leaving that country a legacy of merciless civil conflicts not yet worked out to their consummation. The Russo-Turkish war of 1828 followed, which ended, as Count Moltke puts it, "in bringing 20,000 Russians to Adrianople at the cost of 50,000 lives and a thousand millions of roubles." After this came the French invasion of Algiers, the Franco-Belgic war against Holland, the bloody and resultless Polish insurrection, the wars between Mehemet Ali and the Sultan, the war of the Swiss Sonderbund, the American war with Mexico, the revolutionary outbreaks of 1843 all over the Continent, the desperate struggle between insurgent Italy and Austria, and the Hungarian war in which Nicholas of Russia so madly intervened to save the Austrian Empire, in order that they might decide the defeat of Russia six years afterwards. "The Crimean war, in 1854, shook to pieces the system of 1815. It was followed by the Indian mutiny, by the French expedition to Syria, by the Franco-Italian war of 1859, by the civil war in the United States, by the Anglo-French expedition to China, by the Danish war, by the allied war with Paraguay, by the French invasion of Mexico, by the Austro-Prussian war of 1866, by the Cuban insurrection, by the Franco-German war of 1870, and by the great Russo-Turkish war now waging." The statistician who has undertaken to compute the losses in the way of human life alone inflicted upon our century by all these wars and conflicts (and the catalogue is by no means complete) sums them up, on the faith of the best official data, at 200,000,000 of men. In other words, "the science and energy of the nineteenth century have been so applied as to deprive civilization of the use and service of a number of able-bodied male human beings five times as large as the total population of these United States." J. W.

Elders Grant and Cornell.

THESE two men have publicly discussed the Sabbath question in New Hampshire, Massachusetts and in California, Elder Cornell affirming the perpetuity of the Sabbath and Elder Grant denying. Elder Grant still manifests hostility, not only against the Sabbath itself but

against those who observe and teach this ancient institution. Elder Cornell, we are sad to say, is silent. From his silence some doubtless infer that he has left the Sabbath. Elder Grant has taken advantage of this in a public manner. As much as we regret Elder Cornell's silence, and pity him in his condition which disqualifies him to go before the public in defense of sacred truth, we are glad to give him opportunity to speak for himself through the *Review* as follows:—

"I have seen the statement of Miles Grant in the *Crisis*, that I had given up the Sabbath, &c., and I wish to say that it is utterly without foundation in fact. I have not 'left off keeping the seventh day,' neither do I ever expect to, except from week to week. I only leave off keeping it on Saturday night at sunset, and take it up again the next Friday night at sunset.

"The impression conveyed in the *Crisis* is most unqualifiedly false, and I conclude that 'the wish was father to the thought.' I would assure Elder Miles Grant, and all others, that, should occasion require, I could just as zealously and conscientiously defend the Sabbath of the Lord against their attacks as ever I did in the past.

"No! it is well understood by all who reside in this vicinity that I do religiously observe the Bible Sabbath for Bible reasons. Whatever may come, I expect to continue its observance to the end. I have known some to give up the Sabbath through discouragements, but never one for what he supposed to be Bible reasons. I have never for one moment entertained a doubt as to the obligation of the seventh-day Sabbath since I began to observe it twenty-six years ago. Respectfully, M. E. CORNELL."

J. W.

The Side of Regrets.

REGRETS are not pleasant. Every considerate person wishes to avoid all occasion for them, and will do so if possible. We do not consider a person wise who deliberately enters and dwells upon ground which he well knows bears only the bitter fruits of repentance and regret.

Yet how often, and how extensively, is this very course pursued in spiritual things. On which side in spiritual life do regrets lie? On the side of zeal and activity? or on the side of indifference and backsliding? Who ever heard a person regretting that he had been too much engaged in the cause of God, and lived too near to him, and enjoyed too much of his blessing? On the other hand, who has not heard persons regret that they had not lived nearer to God, and been more faithful in the discharge of their Christian duties?

Here is where the regrets come in, and where they are sure to come if the person ever recovers from his backsliding. Yet with this inflexible rule, this unavoidable certainty before them, people pass on weeks, months, even years, letting slip Heaven's richest blessings, and heaping up work for future repentance and sorrow of heart. Is not the strong language of Christ to his unconverted disciples applicable—"Oh! fools and slow of heart?" U. S.

The Order of Events in the Judgment.

NUMBER FOUR.

God the Father is in his own right the Supreme Judge of men and of angels. He purposes to bring all mankind into judgment. Yet this work is only done in part by himself in person. It is by Jesus Christ that God is to perform the larger part of this immense work. The following proposition is worthy of serious consideration:—

1. God the Father opens the judgment in person, then crowns his Son king, and commits the judgment to him.

Dan. 7: 9-14: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The Ancient of Days represents God the Father. That one like the Son of man, who came to the Ancient of Days, is none other than our Lord Jesus Christ; Matt. 26: 64; Mark 14: 61, 62. It is, therefore, not the Son, but the Father who sits in judgment as described in this vision. Those who stand in his presence either to minister, or to wait, are not men, but angels. This is a very important fact. Every student of the Bible is aware that the book of Revelation is a wonderful counterpart to the book of Daniel. This very phraseology respecting those in the presence of the Ancient of Days, is made use of in the Revelation, and with the evident design of showing who are the persons intended by Daniel.

Thus John says: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands." Rev. 5: 11.

Daniel describes the opening scene of the final judgment. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of man presents himself to receive the dominion of the world. Here he is crowned King of kings, and Lord of lords. But men are not present to witness this part of the judgment, or to behold the coronation of Christ. It is the Father and the Son and the holy angels who compose this grand assembly. Our Lord cannot act as judge, so long as he ministers as high priest to make intercession for them that come unto God through him. Heb. 7: 24, 25. Nor can he act as judge until he is clothed with kingly power; for it is by virtue of his authority as king that he pronounces the decision of the judgment. Matt. 25: 34, 40. The coronation of our Lord at the judgment-seat of his Father marks the termination of his priesthood, and invests him with that sovereign authority by which he shall judge the world.

2. The Ancient of Days does not hold the session of the judgment, described in Dan. 7, upon this earth.

Those who think this session of judgment by the Father is to transpire upon our earth, understand that the "ten thousand times ten thousand" who stand before him, are the vast multitude of the human family, standing at his bar for judgment. But as this vision represents the Son as coming to the Father when he is thus seated in judgment, it follows that if the Father is already upon this earth judging its inhabitants when the Son of God comes the second time, then the Father does not send his Son to the earth, but he comes first, and then the Son comes and joins him. Yet Peter said of the Father concerning Christ's second advent: "He shall send Jesus Christ." Acts 3: 20.

It would also follow that instead of the Son of man coming to gather his saints from the four quarters of the earth, he comes to find all mankind gathered at his Father's bar. But we do know that when the Saviour comes he shall send his angels with a great sound of a trumpet, and shall gather his elect from the four winds, even from the uttermost parts of the earth. Matt. 24: 31; Mark 13: 27; 2 Thess. 2: 1.

But should this difficulty be avoided by adopting the truth that those who stand before the Ancient of Days are angels, as those certainly must be who minister unto him, it follows that our Lord in coming back to our earth thus preceded by his Father and the holy angels, comes unattended and alone. But this cannot be true; for when Jesus comes again it will be with all the holy angels. Matt. 25: 31; 16: 27; 2 Thess. 1: 7, 8.

Again, the Saviour is crowned king at the judgment-seat of the Father. But that judgment-seat cannot be upon our earth, else the Saviour would have to return to this earth to be crowned; whereas he receives his kingdom while absent, and returns as King of kings, sitting upon the throne of his glory. Luke 19: 11, 12, 15; Matt. 25: 31; 2 Tim. 4: 1; Rev. 19: 11-16.

It is certain, therefore, that the judgment scene described in Dan. 7 does not transpire upon our earth. Indeed, were it true that immediately preceding the descent of the Saviour to our earth, God the Father should himself descend in his own infinite majesty, and summon mankind to his bar, and enter into judgment with them, the subsequent advent of Jesus would hardly be taken notice of at all by men. But such is not the truth in the case. Matt. 24: 29-31; 25: 31, 32; Mark 13: 26, 27; Luke 21: 25-27, 36; 1 Thess. 4: 14-18; 2 Thess. 1: 7-10.

3. This session of the judgment by the An-

cient of Days precedes the advent of Christ to our earth.

When our Lord comes again he is a king seated upon his own throne. Matt. 25: 31; Luke 19: 11, 12, 15; Rev. 19: 11-16. But the tribunal of the Father is the very time and place where this coronation occurs. Dan. 7: 7-14. It must then precede his advent.

When he comes the second time it is "in the glory of his Father." Matt. 16: 27; Mark 8: 38; Luke 9: 26; 2 Thess. 1: 7, 8. But it is when the Father sits in judgment that he gives this glory to his Son. Dan. 7: 14. Indeed, the very majesty of the Father as displayed at this tribunal, will attend the Son when he is revealed in flaming fire to take vengeance on his enemies. 2 Thess. 1: 7-10; Ps. 1: 3-6; Matt. 24: 30, 31; Matt. 25: 31. We are certain, therefore, that the revelation of Christ in his infinite glory is subsequent to that tribunal at which that glory is given to him.

On this occasion the Father is judge *in person*, and the Son presents himself to receive the kingdom. But when the Son of man comes to our earth, having received the kingdom, he acts as judge himself. 2 Tim. 4: 1. But it is evident that our Lord's work as judge is at a later point of time than that judgment scene at which the Father presides. We are certain, therefore, that the tribunal of Dan. 7: 9-14, precedes the descent of our Lord from Heaven. 1 Thess. 4: 14-18.

4. The coming of the Son of man to the Ancient of Days, is not the same event as his second advent to our world.

This has been proven already in the examination of other points. Thus it has been shown from the coronation of Christ, that the second advent must be at a later time than the Saviour's act of coming to his Father in Dan. 7: 13, 14, to receive the kingdom. Again, to make this the second advent, we must have God the Father and the host of his angels here upon our earth when the Saviour comes again. But this, as has been shown, involves the contradiction of the plainest facts. We cannot, therefore, doubt that the coming of Jesus to the Ancient of Days as he sits in judgment, is an event preceding his second advent to our earth.

5. The coming of the Ancient of Days, in this vision of Daniel's, is not to this world, but to the place of this judgment scene. With regard to the place of this tribunal we will speak hereafter. We have already proven that this session of the judgment precedes the second advent, and that it is not held upon our earth. This fact establishes the truthfulness of this proposition.

6. The destruction of the little horn does not take place at the time when the Ancient of Days sits in judgment, but at a point still later when the Son of man descends in flaming fire.

We have proved that when our Lord comes to this earth the second time, he comes as king, and must therefore come from the tribunal of his Father; for at that tribunal the kingdom is given to him. But the man of sin, or little horn, is destroyed by the brightness of Christ's coming. 2 Thess. 2: 8; 1: 7-10. Whence it follows that the destruction of the little horn is not at the Father's judgment seat, but at the advent of his Son, at a still later point of time. But were it true that the judgment scene of Dan. 7 is opened by the personal revelation of God the Father to the inhabitants of our earth, we may be sure that there would be no man of sin left to be destroyed afterward by the brightness of the coming of our Lord Jesus Christ.

We have already proved that the destruction of this wicked power is when Christ comes to our earth; and that he does not thus come till he has first attended in person this tribunal of his Father. And to this statement agree the words of verse 11: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." It appears that even while this grand tribunal was in session, the attention of the prophet was called by the Spirit of God to the great words which the horn was speaking. "I beheld then because of the voice of the great words which the horn spake." But Daniel does not represent his destruction as coming at once even then. He says: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The period of time covered by this "till" is thus filled up: The Son of God comes to his Father's judgment seat and receives the dominion, and the glory, and the kingdom; then descends to our earth in flaming fire, like that which comes forth from before his Father, and by the brightness of his advent destroys the little horn. 2 Thess. 1: 2.

It is when our Lord thus comes, that this wicked power is given to the burning flame.

And this is really the very point marked in verses 21 and 22 for the termination of the war against the saints. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." But, even while the Most High sits in judgment to determine the cases of his saints, the little horn is, according to verse 11, uttering great words against God. When, however, the saints have passed the test of this examination, and are counted worthy of the kingdom of God, their Lord, being crowned king, returns to gather them to himself. It is at this very point of time, the advent of the Lord Jesus, that judgment is given to the saints of the Most High, as is proved by comparing 1 Cor. 6 : 2, 3, with 1 Cor. 4 : 5. And thus we have marked again the advent of Christ as the point of time for the destruction of this wicked power.

7. The destruction of the little horn is not the same event as the taking away of his dominion. Compare verses 11 and 26. The one follows after the sitting of the Ancient of Days in judgment; but the other precedes it by a certain space of time. Yet, if we read the chapter without strict attention, we would be very likely to conclude that not the little horn alone, but each of the first three beasts had their dominion taken away at the judgment. See verses 11, 12, 26. This, however, cannot be. For the dominion of the first beast was taken away by the second, though his life was spared; and so of each one to the last. But the little horn has a special dominion over the saints for "a time and times and the dividing of time," or 1260 prophetic days (see verse 25; Rev. 12 : 6, 14), which is taken away at the end of that period. There remains even then a space of time to "the end," during which, his dominion is consumed and destroyed. He wars against the saints, however, and prevails until the judgment is given to the saints at the advent of Christ (1 Cor. 4 : 5; 6 : 2, 3; Rev. 20 : 4), when he is given to the burning flames. Verse 11; 2 Thess. 2 : 8.

8. The coronation of Christ at the judgment seat of the Father is the same event as the standing up of Michael. Compare Dan. 7 : 13, 14; 12 : 1. For Michael is Christ, and his standing up is his beginning to reign. Michael is the name borne by our Lord as the ruler of the angelic host. It signifies, "He who is like God." See Dr. A. Clarke on Dan. 10 : 13, and Jude 9. This must be our Lord. See Heb. 1 : 3. He is called the archangel. Jude 9. This term signifies prince of angels, or chief of the angelic host. See Dr. A. Clarke on Jude 9; also Barnes' notes on the same; also Watson's Theological Dictionary. But this is the very office of our divine Lord. Heb. 1. Michael is the great prince that standeth for the children of God. Also he is called our prince. See Dan. 10 : 21; 12 : 1. But this can be no other than Christ. Acts 5 : 31.

The standing up of Michael is his assumption of kingly power. See the use of this term in Dan. 11 : 2, 3, 4, 7, 20, 21. But it is Jesus who takes the throne of the kingdom, and not an angel. Dan. 7 : 13, 14; Ps. 2 : 6-12. Our Lord receives his dominion at his Father's judgment seat. Dan. 7. A great time of trouble follows, at which Christ delivers every one found written in the book. This is a plain reference to the examination of the books shown in the previous vision. Compare Dan. 12 : 1; 7 : 9, 10. This shows that the judgment scene, of Dan. 7, relates to the righteous, and that it precedes their final deliverance at the advent of Christ. The thrones of Dan. 7 : 9, will be noticed hereafter.

J. N. A.

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 18. After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

War with Pharnaces, king of the Cimmerian Bosphorus, at length drew him away from Egypt. "On his arrival where the enemy was," says Prideaux, "he, without giving any respite either to himself or them, immediately fell on, and gained an absolute victory over them; an account whereof he wrote to a friend of his in these three words: *Veni, vidi, vici*, I came, I saw, I conquered." The latter part of this verse is involved in some obscurity, and there is difference of opinion in regard to its application.

Some apply it farther back in Cæsar's life, and think they find a fulfillment in his quarrel with Pompey. But we think that preceding and subsequent events, clearly defined in the prophecy, compel us to look for the fulfillment of this part of the prediction between the victory over Pharnaces, and Cæsar's death at Rome as brought to view in the following verse. A more full history of this period might bring to view events which would render the application of this passage unembarrassed.

Verse 19. Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found.

After this conquest, Cæsar defeated the last remaining fragments of Pompey's party, Cato and Scipio in Africa, and Labienus and Varus in Spain. Returning to Rome, the "fort of his own land," he was made perpetual dictator; and such other powers and honors were granted him, as rendered him in fact absolute sovereign of the whole empire. But the prophet had said that he should stumble and fall. The language implies that his overthrow would be sudden and unexpected, like a person accidentally stumbling in his walk. And so this man who had fought and won five hundred battles, taken one thousand cities, and slain one million one hundred and ninety-two thousand men, fell, not in the din of battle and the hour of strife, but when he thought his pathway was smooth and strewn with flowers, and when danger was supposed to be far away; for taking his seat in the senate chamber, upon his throne of gold, to receive at the hands of that body the title of king, the dagger of treachery suddenly struck him to the heart. Cassius, Brutus, and other conspirators, rushed upon him, and he fell, pierced with twenty-three wounds. Thus he suddenly stumbled and fell, and was not found, B. C. 44.

Verse 20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

Augustus Cæsar succeeded his uncle Julius, by whom he had been adopted as his successor. Being in a distant province engaged in the study of rhetoric and eloquence, when he heard of his uncle's tragical death, he displayed marked ability in returning to Rome, placing himself at the head of the army, and establishing himself the successor to Julius, according to his design. He publicly announced his adoption by his uncle, and took his name, to which he added that of Octavianus. Combining with Mark Antony and Lepidus, to avenge the death of Cæsar, they formed what is called the *Triumvirate* form of government. Having subsequently firmly established himself in the empire, the senate conferred upon him the title of Augustus, the other members of the *Triumvirate* being now dead, and he being supreme ruler.

He was emphatically a raiser of taxes. Luke, in speaking of the events that transpired at the time when Christ was born, says: "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." Luke 2 : 1. That taxing which embraced all the world was an event worthy of notice; and the person who enforced it has certainly a claim to the title of "a raiser of taxes," above every other competitor.

And he stood up in the glory of the kingdom. Rome stood in his days at the pinnacle of its greatness and power. The "Augustan Age" is an expression everywhere used to denote the golden age of Roman history. Rome never saw a brighter hour. Peace was promoted, justice maintained, luxury curbed, discipline established, and learning encouraged. In his reign, the temple of Janus was for the third time shut, since the foundation of Rome, signifying that all the world was at peace; and at this auspicious hour, our Lord was born in Bethlehem of Judea. After a reign of forty-four years, long according to human computation, yet seeming but a few days to the distant gaze of the prophet, Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola, whither he had gone to seek repose and health, A. D. 14, in the 76th year of his age. U. S.

(To be continued.)

Recognition in Heaven.

"HAVE you Scripture proof that the saints shall know, and recognize each other in heaven?" "B. A. S."

I think we may safely answer, Yes, to the above question. A recognition of those we have known and associated with on earth, it seems to me, would greatly enhance the enjoyment in the heavenly world, and if there was no recognition of former friends it would seem to detract from the joys of God's people. The question, however, is not what we think but what can be

proved. The disciples knew Christ after his resurrection, and when even the doubting Thomas saw the marks in the hands and side of Christ he cried out, "My Lord and my God." True, Christ kept himself from their recognition by "holding their eyes," and acting as though he were a stranger, but how soon they recognized him when he engaged in the familiar act of blessing and breaking the bread. Our vic bodies are to be fashioned like Christ's glorious body. With him the identity of the body was so preserved that they knew him notwithstanding he was immortal. So with the saints; they will be changed to immortality and yet preserve the identity of their bodies. Their identity will be so exact that even the wicked can recognize them; and surely they should recognize each other.

Christ said to the wicked Jews: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out." Luke 13 : 28. This, we understand, is when the wicked "come around the camp of the saints and the beloved city and fire comes down from God out of heaven and devours them." Rev. 20. If there was not some distinguishing feature by which Abraham and others could be identified, how would they know whether they had seen Abraham or some one else? If the wicked thus recognize the saints, surely the saints will know each other.

Paul, in writing to the Corinthians, contrasting the present with the future says: "Then shall I know even as also I am known." 1 Cor. 13 : 12.

But one of the most impressive testimonies in the case is in the Psalms of David, which shows that in the planting of God's people in the kingdom there will not only be a recognition of the persons, but that it will also be taken into account where this and that man was born. We read: "Glorious things are spoken of thee, O city of God. Selah. I will make mention of Babal and Babylon to them that know me; behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah." Ps. 87 : 3-6.

J. N. LOUGHBOROUGH.

Scripture Sprinkling Not Baptism.

SOME learned "doctors of divinity," claiming that sprinkling is baptism, maintain that this "mode" is in fulfillment of prophecy, and quote Eze. 36 : 25: "Then will I sprinkle clean water upon you, and ye shall be clean." The word "then" specifies the time when this act is to be performed, and is predicated upon something that has been said before. The preceding verse reads: "For I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land." And it is when this is accomplished that the sprinkling of clean water is to take place. This promise was made to the house of Israel. Will the advocates of sprinkling for baptism please tell us at what time during the Christian era either literal or spiritual Israel have been gathered out of all countries unto their own land? We have no record that literal Israel have been so gathered; hence the sprinkling of them during this period, wherever they may be found, to fulfill Ezekiel's prophecy, is out of date. Or, if it be claimed that spiritual Israelites go immediately to heaven when they die, and are thus gathered from all countries into their own land, then the sprinkling of them before death is premature, for according to the prophecy the sprinkling comes after the gathering.

Another serious objection to applying this prophecy to baptism is, that the sprinkling of clean water, whatever it may mean, is an act that the Lord God is to do himself. So of Isaiah 52 : 15, which is also claimed as authority for sprinkling: "So shall he sprinkle many nations," &c. The prophet undoubtedly refers to Jesus, and the sprinkling is something that Jesus is to do; but, according to John 4 : 2, "Jesus himself baptized not, but his disciples."

W. N. G.

Reports from the Field.

(Condensed from Review and Herald.)

Missouri.

HOLDEN, INDEK, ROCKVILLE, AND NEVADA CITY.—Elder Butler writes: "Since my last report have held meetings in these places. Have labored mostly to help the Sabbath-keepers, giving instruction on practical subjects, and especially concerning the T. and M. work. Our

meetings have been profitable, and the preaching well received. Clubs for the SIGNS are being formed in every church we have visited, to be paid for mostly on the monthly installment plan. Quite a number have promised to lay aside tobacco, tea, and coffee, and the sentiment in favor of health reform is strengthening. And best of all, many are feeling more the importance of seeking God and being alive in his work. I feel certain there is a healthy change taking place in the spiritual atmosphere where I have been, which I trust may continue till there is a radical change for the better. The work is laborious, and not so encouraging as I could wish; still I feel of good hope. Our business is to sow the seed. It is the Lord's work to make it grow. It is for us to sow in faith, labor in courage and hope, and trust him always. I expect to see better days in Missouri. There is a disposition kindling up here to go to work for the Lord. We hope to see it continue till the cloud is lifted."

Alabama.

BLADEN SPRINGS.—Elder Burrill writes, February 4: "During the past week several have decided to obey the truth. The interest is increasing. People come from a greater distance, and express a lively interest in the doctrines advocated. To-day we commence erecting a church, in the place of the one burned down two months ago. Have a Sabbath-school of forty members. Nineteen have received the ordinance of baptism."

Georgia.

REYNOLDS.—Elder C. O. Taylor writes: "The Lord is moving upon hearts, and causing his truth to spread in this southern clime. Something over four months since I formed an acquaintance with an Adventist minister. In a recent letter from him he says, 'I am convinced of the truth on the Sabbath, and have begun the new year keeping all of God's commandments.' This brother has been very decided in defending what truth he had, especially the plain Bible doctrine of immortality only through Jesus. I trust that he will be as faithful in defending the down-trodden Sabbath of the Lord."

Pennsylvania.

SCOTT CENTER.—Brother E. W. Whitney writes: "Have now been here nearly seven weeks, and have spoken twenty-eight times. Have sold about five dollars' worth of books, and obtained ten subscriptions on our different periodicals. Six have commenced to keep the Sabbath making eight who are now keeping it, and there are others for whom we hope."

Illinois.

RUTLAND.—Brethren G. W. Colcord and C. H. Bliss report, February 4: "We commenced labor here January 25. To date we have spoken fourteen times, besides attending seven prayer-meetings and one business session. Yesterday we organized a church of nine members. Three or four have embraced the Sabbath since we came here, and we hope for several others."

Kansas.

LIMESTONE.—Brother Santee writes: "We have held meetings at this place about two weeks. As the result, eight more are observing the Sabbath. The interest is deep, and those taking hold are substantial."

Nebraska.

TAYLOR VALLEY.—Elder Nettleton writes: "The series of meetings commenced at this place January 5, closed last evening. They have been well attended. Had some opposition from a Congregationalist minister of the place, on the subject, of the kingdom, who, when I was absent, spoke on the subject, advocating the theory that the kingdom, was set up at the first advent of our Lord. When I returned, I had good liberty in reviewing his position, to a crowded house. At the close of the meetings, over twenty voted in favor of the Sabbath. Twelve signed the covenant to keep the commandments of God and the faith of Jesus, five of whom had never before made a profession of religion. There are several others who are deeply interested, and who will, I think, yet take a stand for the truth."

Maine.

WOODLAND.—Brother J. Sawyer writes: "We labored here nearly three weeks, speaking mostly on the prophecies, and distributing tracts. Spoke four times in Swedish. The hearers were many of them Union Covenanters, a people who hold views on the prophecies very much like those of the Seventh-day Adventists. They have a conference, and hold quarterly and monthly meetings. There are six ministers belonging to this body, three of whom believe in the Lord's Sabbath, yet do not preach it. Some of this body have accepted the Sabbath, and are anxious to receive more light."

Our Home.

WHERE will be the future home of the people of God?

When the Lord made man he did not put him in heaven where the angels are, but on the earth, and gave him dominion over it, and all upon it. Gen. 1:26. This dominion he could hold as long as he lived and obeyed God. But when man ceased to obey God he lost his dominion and his life. Gen. 3:19. God formed the earth to be inhabited. Isa. 45:18. Adam and Eve proved themselves unworthy of their trust, and put themselves with all the dominion they had into the hands of the enemy. But God had provided means by which the dominion could be regained, if the first man allowed it to be lost. God never gave man power to control the motions of the earth, or the change of seasons. Man's power was more of a political than physical nature, and not absolute in any particular.

Christ comes, the last Adam, 1 Cor. 15:45, to redeem and restore that which was lost. And when he has gained a right to the dominion of the earth by being faithful to every trust, and also gains the right to redeem man from death by himself dying on the cross, will he now take those whom he has redeemed away from the earth forever, and thus abandon the dominion? I think not. I find that God promised Abraham that he and his seed should have the land. Gen. 13:14-16. This promise Paul says, Rom. 4:13, embraced the world; and it could not have embraced less, for his seed were to be like the dust of the ground for number. Stephen says God did not give Abraham so much as to set his foot on. Acts 7:2-6. Paul declares the same in Hebrews 11, but says Abraham and his children *died* believing they would have the land. When could they expect it? Certainly not in this life, for they *died* believing in the promise. Of course it could only be fulfilled to them after the resurrection.

Paul says, Heb. 11:10, that Abraham looked for a city that was made by God. Then he speaks of his dying in this faith, and in verse 16 says God hath prepared for them a city. John in Rev. 21:2, says he saw the holy city, New Jerusalem, coming down from God out of heaven. Verse 1 says this was on the new earth. Peter, in second epistle, third chapter, verses 10-13, says the elements shall melt with fervent heat the earth, also, and the works therein shall be burned up. Notice, the earth is not burned up but melted and the works are burned up. Then he says we look for new heavens and a new earth. Isaiah says God will create new heavens and a new earth, Isa. 65, and he says Jerusalem will be there, and God's people will rejoice in her. The heaven here spoken of is the same as it is said God created in the beginning. Gen. 1:1. Simply that heaven which belongs to this earth, or the atmosphere that surrounds it, and not the third heavens, or the dwelling place of God. It is in the earth when thus freed from the curse that Abraham and his seed come into their possessions; and if we are Christ's then are we Abraham's seed and heirs according to the promise. Gal. 3:29. Reader, you may have a part in that beautiful land, where no curse infests the ground. Christ, in wearing the crown of thorns, redeemed the earth from that part of the curse.

There will be no more sorrow. All tears are wiped away. Rev. 21:4. Then will be fulfilled Christ's words, Matt. 5:5: "Blessed are the meek for they shall inherit the earth." There, also, will be the reward for keeping the fifth commandment of the decalogue: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

This is our final home if we are Christ's; and we are his if we keep his words; and he says the words are not his but the Father's that sent him. John 14:24.

That beautiful city, New Jerusalem, is now in heaven, ready at the appointed time to come down upon the earth. Christ has now gone there to prepare mansions for his people, and after the preparation is all made he will come for them and take them there, John 13:36, and 14:2-3, where they will be till the city descends, and then they come with it to be "recompensed in the earth." Shall we be there?

W. M. HEALEY.

Bible Prophecy.

THE Bible contains many lines of prophecy, that is history of events before they transpire. Jeremiah, in the 25 chapter of his book, prophesies of the overthrow of Jerusalem, by the king of Babylon, and the captivity of her people for seventy years, all of which was fulfilled. Nebuchadnezzar taking them prisoners B. C.

606, and king Cyrus proclaimed their freedom, to a great extent, by allowing them to return to Jerusalem at the end of the 70 years B. C. 536, see Ezra 1:1. Again, the prophecy in regard to the scattering of the Jews made nearly 1500 years B. C., Leviticus 26:21-29, has been completely fulfilled, and the Jews to-day are scattered in all parts of the earth, and in them is fulfilled that which was predicted of them in Deut. 28:37: "And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee." Who has not heard the proverb of "Jewing," or the by-word of "Stingy as a Jew?" Reader, did you ever think that all this, and much more, was prophesied of this people over three thousand years ago, and is now being fulfilled?

Memory of the Just.

As mid the ever rolling sea,
The Eternal Isles established be,
'Gainst which the billows of the main
Fret, rage, and break themselves in vain;

As in the Heavens, the urns divine
Of golden light forever shine;
Though clouds may darken, storms may rage,
They still shine on from age to age.

So, through the ocean tide of years,
The memory of the just appears;
So, through the tempest and the gloom,
The good man's virtues light the tomb.

The Judge's Rebuke.

SEATED in the elegant library at Wellington Hall, Mrs. Sycopantia Greenfield scanned every object, and could not well restrain a smile of self-satisfaction as her eye rested upon its evident completeness. A gentle knock at the door, and her principal assistant, Miss Philips, entered.

"I have sent for you, Miss Philips, to know if you can assist me to arrange the premiums; and also to have you give me a list of the most deserving in your class."

"With pleasure, Mrs. Greenfield. I have four entitled to distinction. There is Mary Harris—"

A frown passed over Mrs. Greenfield's face. "Catherine Stanton—"

"Pshaw! poor orphan," escaped Madam's lips.

"Helen Mason—"

"Humph!" in a contemptuous tone.

"Agnes Tiner—"

"You astonish me Miss Philips. Do you mean to draw the scorn of respectable society upon my academy by bestowing the highest honors upon beggars? I really expected better of you."

"If in the performance of duty, I have given merit to the deserving, I feel justified."

"That may be, Miss Philips; but policy demands that we favor children of influential parents. It matters little if we lose the patronage of the young ladies named, as they occupy no position in society. Now, there is Miss Perry, daughter of the distinguished banker; we will substitute her name for that of Miss Harris—"

"Miss Perry! the greatest dunce in the academy. What an outrage!" The mild eye of Miss Philips flashed with indignation.

"In place of Miss Stanton we will say Miss Cullen—"

"Surely, you must be jesting, Mrs. Greenfield. Miss Cullen least of all deserves any consideration. She has talents but will not improve them."

"No matter, her family is one of the oldest in the State and must not be overlooked. We can afford to be indulgent to Miss Mason; her father is a rising man; but as for that pauper, Agnes Tiner, I positively declare she shall not triumph over dear Miss Perry."

"Miss Tiner is a lady," said Miss Philips, with spirit. "She has few equals. I am very sorry to find my high opinion of you lowered, and as I know you too well to think my reasoning will affect your decision in favor of my pupils, I wish you good morning."

And with scornful face and bitter heart she left the library.

Mrs. Greenfield's dreams that night were full of reproach, and when morning dawned she determined to act independently; but the old feeling came back, and for the sake of policy she sacrificed truth and honor.

The lecture room was crowded on Distribution morning. Everything seemed bright and happy, and no one who looked at dignified Mrs. Greenfield could for a moment suppose that low born sycophancy was in her heart.

After music and recitation, came the presentation, and many an idle girl wished she had been more diligent.

"But what was the use of trying?" whispered Julia Green to her nearest neighbor; premiums are never given fairly."

Mrs. S. Greenfield arose, and in persuasive tones announced that the first honor was awarded to Miss Lucretia Perry.

Miss Perry received the costly books, and with a low courtesy retired to her seat.

"Miss Cullen is the next deserving."

Miss Cullen looked astonished, but never moved.

"Miss Cullen!" repeated Mrs. Greenfield.

"Indeed I cannot take the premium, Mrs. Greenfield," said the young lady addressed, in tones distinct enough to be heard by the principal, "I would die with shame were I to advance one step. Miss Stanton is alone deserving, and I will not rob her of her rights."

Mrs. Greenfield bit her lips with vexation. But policy demanded that she should keep a smiling face; and fearful of exciting the inquiry of the audience, she proceeded with the next honor.

The haughty, purse-proud Mrs. Perry was in ecstasy; she always knew her daughter was so superior.

When Judge Cullen and his noble wife embraced their child, he laughingly asked to see her prizes.

"I could not take them, papa. I have not been deserving."

"I am sorry to hear that," said the judge, gravely. "It is well that you are conscious of your deficiency."

Mrs. Greenfield came forward to greet the aristocratic judge, but his manner was far less cordial than she had expected.

"Your daughter's generosity," she began.

But the judge interrupted her. "When I placed my child with you, madam, I hoped you would correct her faults, particularly her indolence; but I perceive you encouraged her. Hence I will be obliged to remove her to the care of more impartial teachers." And with a stately bow to the crest-fallen sycophant, he ushered his family into their carriage.

It was a sad blow to Mrs. Greenfield's pride to lose the patronage of one of the first families in the State.

But it taught her this lesson: That the ignorant alone feel pleasure in the fulsome flattery of teachers for undeserving children; but they honor, respect and revere the one who has courage to act with justice and impartiality.—*Sel.*

R. R. Cars Described B. C. 713.

WHAT, a description of steam cars more than twenty-five hundred years before they were invented? Impossible! No, my friend, not impossible. Please open your Bible to the book of Nahum, chapter 2, verse 3, and read: "The chariots shall be with flaming torches in the day of his (God's) preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

Now we have a good description of the appearance of our modern chariots, or railroad cars. Then follows a description of the conductor passing through the cars stumbling in his walk and recounting his worthies (or passengers).

But this has only existed in the earth for a few years. And when does the prophet say it will be so? In the day of his (God's) preparation. Then we are living in that day; a day of special preparation. There was a day of preparation in Noah's time, when they were to prepare for the flood. But what is the preparation that is required now? It is not against a flood, for God has said he will not again drown the earth. But we read that before the Lord comes a people should be prepared to meet him.

This is the preparation for this time. When you see another railroad train please think of Nahum's description, and remember it was to be in the day of God's preparation.

Then let us prepare for the most solemn event the world has ever witnessed, which is at hand. Who will be able to stand?—*Notes of Warning.*

THINK what danger you escape when you escape great prosperity. Gold is often a hardener of the heart. Promotion often dazzles the brain. Wealth has made millions poor for eternity. "Ah, David," said Dr. Johnson to Garrick, when he showed him his superb drawing rooms, "Ah! David, these are the things that make death beds terrible."

Slander kills threefold,—him that utters, him that is attacked, and him that hearkens.

God accepts what we have.

Jests upon Scripture.

It is very common with some persons to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on words, or a pun; at other times a blunder; and not seldom a downright impiety. Whatever be its form, even when lightest, it is no venial offense, leading as it does to profane contempt of God's word. Those who practice this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and drollery. There is no real wit in the case, and the dullest persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than they first appear. It leads in general to irreverence for Scripture. No man would jest with the dying words of his father or mother, yet the words of God are quite as solemn. When we have heard a comic, vulgar tale connected with a text of Scripture, such is the power of association that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy. "The pure in heart shall see God."—*Sel.*

The Temperance Cause.

We are earnestly committed to the temperance cause. Nor do we merely hold to it nominally. For a quarter of a century our people have been taking strong ground upon Christian temperance, and our ministers have lectured and written in favor of it. All our ministers make it a part of their duty to preach upon it frequently. We have a monthly Journal, entitled *The Health Reformer*, devoted to physical, mental and moral culture, which takes high ground upon the subject of temperance. We bid a hearty God speed to those engaged in this noble cause.

We call the attention of the reader to the following startling figures setting forth the enormity of the liquor traffic in the United States, from the *Christian Statesman* of 1871.

"Those who would measure the enormity of the liquor traffic by the money which it absorbs, will be impressed by some figures presented by Mr. Edward S. Young, Chief of the U. S. Statistical Bureau, at a meeting of the Congressional Temperance Society, in Washington, last Sunday evening. Mr. Young stated the annual product of whisky in this country to be, according to the returns made to the government, 62,500,000 gallons, representing a money value of \$375,000,000; fermented liquors, 6,300,000 barrels, worth \$126,000,000; imported liquors, \$100,000,000. There are in the United States 150,000 licensed liquor stores, whose average annual sales are \$4,000 each, making a total of \$600,000,000; and this exhibit he thought was probably \$100,000 below the facts. Mr. Young used the following comparisons, to enforce his statistics:—

"An expert could not count more than \$20,000 in one-dollar notes in one day. Working twenty-five days in a month, it would take one man one hundred years to count the money. If spread upon the ground in notes of the same denomination, it would cover an area of 20,446 acres. If paid in gold, a ton of which is worth \$574,000, and loaded on wagons, each carrying one ton, and occupying a space of seven yards, it would require 1,045 wagons, which would form a procession six miles long. In silver, worth \$31,200, it would require 19,230 wagons, which would form a line of seventy-nine miles in length. To complete the picture, let the wives and children of drunkards, and the widows, and orphans of those who have died drunkards during the past year, follow these wagons in melancholy procession, their cries of anguish ascending to Heaven, and the line would extend thousands of miles.

"And all this, not only taken from the productive capital and labor of the country, but used in such a way as to weaken its productive power, and increase crime and misery of every form. And yet society tolerates this horrid traffic, and government legalizes and protects it, for the filthy pittance which it drops into the treasury."—*W. M. H.*

THOUGHT and theory must precede all action that moves to salutary purposes. Yet action is nobler in itself than either thought or theory.

AFTER all these we need patience, even after we have done the will of God, if we hope to receive the promise.

A Poor Memory.

THERE are various reasons why some persons have a poor memory.

First, they may have over-worked their brain, and exhausted the energies of the nervous system. A majority of the people tax their minds to the utmost, and instead of reinvigorating themselves after exhaustion, continue their labors till their systems are deranged by excessive mental application, and the brain loses the power of receiving or retaining the impressions made upon it. Many have disqualified themselves for labor by overcharging their brain with more than it can do. It requires great presence of mind, much firmness and decision of character for an ardent, enthusiastic person to take rest when work presses upon him and opportunities for labor multiply; and he frequently continues in business till sickness entirely disables him from pursuing his calling.

Inactivity of mind is another fruitful source of a poor memory. However strong and vigorous the mind may be, originally, unless exercised, it is like gold and silver laid away in a napkin, which became tarnished, though, if used daily, they would be bright for years.

Irregularity of life is another reason for a poor memory. If persons are subject to extremes, sometimes getting up early and sometimes late in the morning; if they indulge in excesses of any kind, or trifle with their organization so as to impair its power, they cannot expect to have clear ideas on any subject—especially a good memory. It is important to live systematically and methodically if we would preserve the brain in a good condition.

Dissipation destroys the memory. When the nervous system is over-stimulated by alcohol, tobacco, opium, or by anything that excites the brain, the result is unfortunate. It may increase the brilliancy for a time, but soon the constitution becomes affected by the over-stimulation, and the mind will be subsequently more dull and obtuse than ever.

Sickness is a great drawback to the memory. Mental impressions are like the daguerreotyping process. If all the chemicals, solutions, and mixtures necessary for the plate are in the laboratory, and properly applied, and the sky is clear, there will be a distinct picture of the object on the plate. If any of the chemicals employed in the process are wanting there will not be a satisfactory result, but a dull, brown, indistinct picture. So with the individual who is sickly and debilitated, whose stock of vitality is feeble; the mind is obscure, and the pictures made upon it are not clear and vivid. A person in health will have a better memory than one who is constantly complaining of illness. There is no profit in being sick, save to the doctor. How common it is for persons to say that they had a first-rate memory till they were ill at a certain time.

When sickness comes, if, instead of drugging, you should recover by attention to the laws of life, obeying those which you had broken, you might regain the tone of your mind, and memory would be restored; but some people think that they must take medicine when well to prevent their being ill, and certainly when ill to recover health. When there is imperfect digestion or bad circulation of the blood, you should not displace the disease by sending the difficulty to another part of the system, or by inducing a secondary disease; you should strive to restore every part to its normal condition. We rarely find physicians at the present day who believe that medicine cures; they say that it helps nature. If you can get along without it, you will have a better memory. Physicians often give medicine because the people ask for it, but they should teach them a better doctrine—to obey the laws of life and health. Then, the advice of one who has made a great expenditure of time and money to obtain the knowledge necessary to give information, will be appreciated and remunerated. It is the young doctor that administers the largest doses; the young parent who whips the child most severely; while the old physician gives hygienic advice, and the old father counsels his child.

Indulgence in light and frivolous reading will induce a poor memory. Many individuals spend most of their time in reading novels that they do not wish to remember, but they read them for mental dissipation. This has a great tendency to blunt the memory. The desire of the reader is not to learn the moral teachings of the work, but to find out the plot of the story, with no idea of remembering what he or she reads. The consequence is, that when they endeavor to tax the mind in earnest, it is impossible to do so, for bad habits of thought, attention and memory are not easily remedied.

A Recipe for Happiness.

It is simply when you rise in the morning to form the resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves as light as air—will do it, at least for twenty-four hours; and if you are young, depend upon it that it will tell when you are old, rest assured it will send you gently and happily down the stream of time to eternity. Look at the result. You send one person—only one—happily through the day; that is three hundred and sixty-five in the course of a year; and suppose you live forty years only after you commence this course, you have made fourteen thousand six hundred human beings happy, at least for a time. Now, worthy reader, is not this simple? We do not often indulge in a moral dose, but this is so small a pill, that no one needs currant jelly to disguise its flavor, and requires to be taken but once a day, that we feel warranted in prescribing it. It is most excellent for digestion, and a promoter of pleasant slumber.—*Exchange.*

A Strong Case.

At a recent temperance meeting, an old officer of Napoleon, who had been twenty-three years a soldier gave his experience. He rose before the audience tall, erect, and vigorous, with a glow of health upon his cheek, and said: "You see before you a man seventy years old. I have fought two hundred battles, have had fourteen wounds upon my body, have lived thirty days on horse-flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering; without shoes or stockings on my feet, and with only a few rags for my clothing. In the desert of Egypt I have marched for days with a burning sun on my uncovered head, feet blistering in the scorching sands, with eyes, nostrils, and mouth, filled with dust, and with a thirst so tormenting that I have opened the veins of my arms and sucked my own blood. Do you ask how I survived all these horrors? I answer, that under the providence of God I owe my preservation, my health, my vigor, to this fact, that I have never drank a drop of spirituous liquor in my life." And continued he, "Baron Laray, of the medical staff chief of the French army, has stated it as a fact that the six thousand survivors who safely returned from Egypt were all of them men who abstained from the use of ardent spirits."—*Sol.*

Danger of Moderate Drinking.

A SO-CALLED moderate drinker once became very angry with a friend who claimed that safety is alone in totally abstaining from the use of ardent spirits, and who allowed his fantastical notions to insinuate that the moderate drinker himself might then be beyond self-control. "To make plain the question, who is wrong," said the temperance man, "will you just quit one month, not touching a drop in that time?" Said the other, "To satisfy your mind, sir, I will with pleasure, though I know myself, I will do as you ask to cure overwrought ideas." He kept the promise, but at the end of the month he came to his friend with tears in his eyes, and thanked him for saving him from a drunkard's grave. Said he, "I never knew before that I was in a sense a slave to drink, but the past month has been the fiercest battle of my life. I see now I was almost beyond hope, and had the test come many months later, it would have been too late for me. But I have kept the pledge, and by God's help I will keep it for life."

Moderate drinkers, just try it one year, and see how near you come to the rapids beyond which there is no returning.—*Western Weekly.*

THE BEST RELICS.—A Popish preacher in the Strand was bewailing some time ago the barrenness of the country in religious privileges. "Some countries," he said, "have the bone of one saint, some the relic of another, but here there is nothing, no vestige of the blessed saints!"

"Ah," thought a passer by, "but we have, though! we have the best relic of the saints we could have! we have the first promise that cheered the heart of man, if we have no relic of the first man to whom it was given. If we have not a fragment of the harp of David we have the sweet sounds that David's harp gave forth. If we have not a portion of the thorn which tried St. Paul, we have the comfort he received, 'My grace is sufficient for thee,' etc.; we have the arrow that first pierced him, 'Saul, Saul, why persecutest thou me?' and the balm which healed him, 'I am Jesus.'"

RELIGIOUS NEWS.

—A Christian has been appointed governor of Crete.

—Four times the value of all the church property in the nation is annually spent for liquor.

—By a recent death, the number of old Catholic priests in Austria has been reduced to four.

—Dr. Milburn, the blind preacher, is lecturing and preaching in Ireland to large audiences.

—It is reported that the American Tract Societies, Boston and New York, are about to be consolidated.

—In 1850 the Catholic bishops in the United States held \$9,000,000 worth of property; they now hold \$110,000,000.

—Messrs. Moody and Sankey re-opened the Boston Tabernacle on Sunday, February 3, for a series of services to continue six weeks.

—A Catholic priest in Kentucky has forbidden his members to aid the Murphy, temperance movement, as it may lead them away from the church.

—American missionaries in Japan have translated eleven books of the New Testament, which has been published, largely at the expense of the American Bible Society, in 33 separate octavo volumes, retailing at from 3 to 25 cents.

—The American Board has expended in all over a million of dollars on its missions to the American Indians. Its efforts have been devoted to eighteen different tribes among which fifty churches have been established. The Board's present annual expenditure for its Indian Missions is \$15,000.

—The Woman's Board of Foreign Missions, auxiliary to the American Board, held its tenth anniversary in Boston lately. The total receipts for 1877, including the balance on hand at the beginning of the year, were \$106,338. The Board maintains missionaries, Bible-readers, schools, and homes in Asia, and among the North American Indians.

—The American Bible Revision Committee recently held its monthly meeting at the Bible House. The president reports that the Old Testament revisers have nearly finished the first revision of Jeremiah, and will next take up Ezekiel. The Pentateuch, the Psalms and Isaiah, had been revised previously. The New Testament revisers have reached the eleventh chapter of the Second Epistle to the Corinthians in the first revision. The Gospels, the Acts, and two-thirds of the Epistles have been revised so far, but will require a second revision. The American committee is only a little behind the revisers in England.

SECULAR NEWS.

—There is no free-school system in Utah.

—No more trade dollars will be coined except for export.

—The work on the Darien Canal Expedition is still being prosecuted.

—The New York police are working with renewed energy against the excise sellers.

—The oldest house in New England is said to be in Guilford, Conn. It was built in 1639.

—A strong tidal wave recently swept the coast of Peru. The Callao moles were severely damaged.

—The yield of gold and silver in the States and Territories during the year 1877 was \$95,500,000.

—The king of Spain thinks of sending thirty boys, the sons of nobles, to this country to be educated.

—The public debt statement for January shows a decrease in the debt for the month of \$1,668,076.53.

—The internal revenue returns of New York show a decrease in the manufacture of liquor and cigars.

—Although the new king of Italy is the fourth Humbert, he assumes the title of King Humbert the first.

—At Belfast, Ireland, about ten grain firms have recently failed. Their total liabilities are estimated at \$1,000,000.

—The museum of Yale College has recently received from the Rocky mountains the nearly complete skeleton of a gigantic rep-

tile. It is thirty feet long, and was found firmly imbedded in rock.

—An asylum for women and children, in China, was recently burned, and two thousand persons perished in the flames.

—North Carolina contains 1,025 distilleries, the largest of any State in the Union. Kentucky comes next with 754 distilleries.

—The continent of Africa contains over eleven million square miles—being three million more than the whole of North America.

—Five tons of rocks containing impressions of bird and insect tracks have been taken from Wethersfield, Conn., to Mount Holyoke Seminary.

—Monday morning, at six o'clock the Sacramento river was the highest ever known; it marking twenty-four feet and nine inches.

—Smallpox is raging in epidemic form at Fremont, Texas. Nine-tenths of the inhabitants have left the place, and the business houses are all closed.

—A farmer at Knights Landing, California, the last dry year took off 46,666 bushels of wheat from two thousands acres of land—over twenty-three bushels to the acre.

—In 1850, Minnesota contained but 5,000 souls, and had but 1,900 acres under cultivation. In 1877 it contained 759,000 souls, and nearly 3,000,000 acres under cultivation, of which nearly 2,000,000 were in wheat.

—It is estimated that England uses about 150,000,000 pounds of tea per annum—nearly all black. France uses but very little. America uses about 50,000,000 pounds per year, or about one-third as much as England.

—Six teachers, three ladies and three gentlemen, have left New York to become instructors in two national colleges for men and women in Honduras. Others are to be engaged from time to time, and the English language and the American system of education are to be used.

—During the past year the consumption of cotton reached the highest point ever attained in this country, while the value of our cotton fabrics exported has, despite low prices, increased \$7,000,000 within two years, or from \$3,090,000 for the fiscal year ending June 30th, 1875 to \$10,080,000 for the fiscal year ending June 30th, 1877.

—The number of horses in Norway in 1875 was 151,903. There are consequently but 84 horses to every thousand inhabitants as against 227 in the United States, 225 in Russia, 176 in Denmark, 103 in Sweden, 98 in Austro-Hungary, 85 in Great Britain and Ireland, 82 in Germany, and 76 in France. The countries on the Mediterranean are still lower on the list, owing to the general employment of mules, asses, and oxen.

—An exchange says: "Russia leather is made in Connecticut, Bordeaux wine is manufactured in California, French lace is woven in New York, Italian marble is dug in Kentucky, Marseilles linen is produced in Massachusetts, English cassimere is made in New Hampshire, Parisian art work comes from a shop in Boston, Spanish mackerel are caught on the New Jersey coast, and Havana cigars are rolled up by the millions in Chicago."

—It is stated that the most industrious and profitable manufacturing country in the world in proportion to its size is the platform over St. Anthony's Falls at Minneapolis, Minn. It has sixteen flouring mills, one woolen mill, one iron works, one cotton mill, one railroad machine shop, two planing mills, one sash and door factory, one paper mill, one grain elevator with a capacity of 300,000 bushels, two machine shops, one mill furnishing shop, one carding mill, eight saw mills, having a capacity for sawing 1,000,000 feet per day, and the city water works, together with numerous offices and other buildings pertaining directly and indirectly to these various institutions.

—It is stated that the deepest artesian well in the world is now in progress at Pesth, and has already reached a depth of 951 metres (3,118 feet). The well at Paris, which is 547 metres in depth, has hitherto held the first place in such achievements. The work is carried on at the expense of the city, which has granted a sum equal to £40,000 for the purpose, with the intention of obtaining an unlimited supply of warm water for the municipal establishment and the public baths. The water at present issuing has a temperature of 161 degrees Fahrenheit, and the operations will be continued until that of 178 degrees is obtained. About 175,000 gallons of the water pour out daily, and rise to the height of 35 feet.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, FEB. 21, 1878.

Meetings at Oakland.

ELDER HEALEY'S lectures are well attended. Sunday evening, the 17th, the house was crowded.

The result of these meetings is yet to be seen; but judging from the congregations, and the close attention given to the word, good will be accomplished.

The Temperance Movement.

PATTERNING very much the eastern Reform Clubs for the suppression of intemperance, the friends of the reform in this city and San Francisco have been doing a good work the present winter.

By invitation of Mr. Jewell, pastor of the M. E. church, Mission street, San Francisco, Mrs. White spoke to a crowded house Sunday evening, February 17.

Spirit of Prophecy.

WE were highly pleased last evening to see volume three of this work among our mail, dressed in a paper cover.

Wanted.

THE SIGNS Office is in great want of means at this time. There are several reasons for this want.

1. We have been getting a heavy stock of paper for the SIGNS and for books, and paper makers must be paid promptly.

2. We are issuing about ten thousand copies of this paper, and a large share is sent to clubs and to tract societies who expect time.

3. Several brethren who had money deposited at this Office have unexpectedly drawn it out.

These causes combined have produced a scarcity of funds which threatens to cripple the work. Now what is wanted is summed up in the following:—

1. Those who are in arrears for the SIGNS or for books should pay up. It may be but a little sum which each owes, but put the littles all together and the sum is large.

2. Those who have cash which they can command will confer a favor to let it to this Office, and take the Association's note, with or without interest.

Jetsmark, Denmark.

WE had a prayer-meeting Sabbath afternoon in the meeting-house at Alstrup. It seems difficult for those who have just begun to serve the Lord to begin to pray with one another, but our little meeting was, nevertheless, encouraging.

Sunday, I held two meetings at Kaas, in the parish of Jetsmark, about nine miles from this place. We visited the church first. The service began there about an hour after the appointed time.

There were at least one hundred and fifty present at my lectures in Kaas. The rooms were so crowded that I was obliged to stand on a stool, in order to get my head above the others.

We need a faithful helper here in Vendsyssel. I can labor best by staying in this vicinity. There is work enough here for several years.

January 21, 1878. JOHN G. MATTESON.

Nevada.

THE meetings still continue at St. Clair, Nevada, with full attendance and good interest. I have now given ten discourses in the last nine days, and expect to continue two weeks more.

Beaverton, Oregon.

I was in Beaverton when Brother Loughborough started to California. I stayed until December 3, when I went about six miles from there to the Butte school-house.

Sacramento and Lodi, Cal.

FEBRUARY 1-3, I met with the church in Sacramento, and preached four times. There was a good attendance and a good interest in all the meetings.

I am now laboring in Lodi, San Joaquin county. This town is situated on the C. P. R. R. fourteen miles north of Stockton, and has about five hundred inhabitants.

Farmersville, Cal.

WE are still holding meetings in this place. Have given up to date, eighteen discourses. Are now canvassing the Sabbath question.

February 11, 1878. J. D. RICE.

Scripture References.

SPIRIT IN THE NEW TESTAMENT.

THE word spirit is translated from *pneuma*, which occurs 385 times, and is rendered ghost, spirit, wind, and life, as follows:—

Spirit. The word spirit in the New Testament is from the word *pneuma*, in every instance; so we need not give the 291 instances of its occurrence, as the reader will know whenever he meets this word that it is from this original.

"It may be worth remarking," says Parkhurst in his Greek Lexicon, "that the leading sense of the old English word ghost is breath; that ghost is evidently of the same root with gust of wind; and that both these words are plain derivatives from the Hebrew, to move with violence; whence also gush, etc."

Pneuma is defined by Robinson to mean, "1. A breathing, breath, breath of air, air in motion. 2. The spirit of man, i. e., the vital spirit, life, soul, the principle of life residing in the breath breathed into man from God, and again returning to God." So also Liddle & Scott, Parkhurst, and Greenfield.

Appointments.

PROVIDENCE favoring I will hold meetings on my way home as follows:—

RED BLUFF and vicinity, March 1-3. SACRAMENTO, evenings of March 6 and 7. VACAVILLE, Sabbath and first-day, March 9 and 10, at 11 A. M. and evening of each day.

J. W. HEATH:—We should be happy to continue your paper if we only knew your Postoffice address.

BUSINESS DEPARTMENT.

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

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