

The Signs of the Times.

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

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The Signs of the Times

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The Vision of Saul.

AFAR, on Syria's plain so green,
Damascus' glittering spires are seen;
And the fleecy clouds go floating by,
Like white winged birds, through the azure sky.
While the golden rays of the sunbeams fall
O'er the soldier's spear, and the shield of Saul.

The heart of the leader triumphs then,
And his spirit thirsts for the praise of men,
As he journeys on, in his zeal and pride,
To bind the church of the Crucified!
And he looks on the city far away,
Like the eager hound that is sure of prey.

When lo! a form that is dazzling bright,
Reveals itself in a robe of light;
Like thunders loud is the voice they hear,
And they fall to the earth in a nameless fear.
The taunts of Saul and his cruel boasts,
Are hushed, at the voice of the Lord of Hosts!
MRS. L. D. A. STUTTLE.

General Articles.

35P 3/16-3/15

CONVERSION OF SAUL.

BY MRS. E. G. WHITE.

THE mind of Saul was greatly stirred by the triumphant death of Stephen. He was shaken in his prejudice; but the opinions and arguments of the priests and rulers finally convinced him that Stephen was a blasphemer; that Jesus Christ whom he preached was an impostor, and that those ministering in holy offices must be right. Being a man of decided mind, and strong purpose, he became very bitter in his opposition to Christianity, after having once entirely settled in his mind that the views of the priests and scribes were right. His zeal led him to voluntarily engage in persecuting the believers. He caused holy men to be dragged before the councils, and to be imprisoned or condemned to death without evidence of any offense, save their faith in Jesus. Of a similar character, though in a different direction, was the zeal of James and John, when they would have called down fire from heaven to consume those who slighted and scorned their Master.

Saul was about to journey to Damascus upon his own business; but he was determined to accomplish a double purpose, by searching out, as he went, all the believers in Christ. For this purpose he obtained letters from the high priest to read in the synagogues, which authorized him to seize all those who were suspected of being believers in Jesus, and to send them by messengers to Jerusalem, there to be tried and punished. He set out upon his way, full of the strength and vigor of manhood, and the fire of a mistaken zeal.

As the weary travelers neared Damascus, the eyes of Saul rested with pleasure upon the fertile land, the beautiful gardens, the fruitful orchards, and the cool streams that ran murmuring amid the fresh, green shrubbery. It was very refreshing to look upon such a scene after a long, wearisome journey over a desolate waste. While Saul, with his companions, was gazing and admiring, suddenly a light above the brightness of the sun shone round about him, "and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks."

The scene was one of the greatest confusion. The companions of Saul were stricken with terror, and almost blinded by the inten-

sity of the light. They heard the voice, but saw no one, and to them all was unintelligible and mysterious. But Saul, lying prostrate upon the ground, understood the words that were spoken, and saw clearly before him the Son of God. One look upon that glorious Being imprinted his image forever upon the soul of the stricken Jew. The words struck home to his heart with appalling force. A flood of light poured in upon the darkened chambers of his mind, revealing his ignorance and error. He saw that, while imagining himself to be zealously serving God in persecuting the followers of Christ, he had in reality been doing the work of Satan.

He saw his folly in resting his faith upon the assurances of the priests and rulers, whose sacred office had given them great influence over his mind, and caused him to believe that the story of the resurrection was an artful fabrication of the disciples of Jesus. Now that Christ was revealed to Saul, the sermon of Stephen was brought forcibly to his mind. Those words which the priests had pronounced blasphemy, now appeared to him as truth and verity. In that time of wonderful illumination, his mind acted with remarkable rapidity. He traced down through prophetic history, and saw that the rejection of Jesus by the Jews, his crucifixion, resurrection, and ascension had been foretold by the prophets, and proved him to be the promised Messiah. He remembered the words of Stephen: "I see the heavens opened, and the Son of man standing on the right hand of God;" and he knew that the dying saint had looked upon the kingdom of glory.

What a revelation was all this to the persecutor of the believers. Clear, but terrible light had broken in upon his soul. Christ was revealed to him as having come to earth in fulfillment of his mission, being rejected, abused, condemned, and crucified by those whom he came to save, and as having risen from the dead, and ascended into the heavens. In that terrible moment he remembered that the holy Stephen had been sacrificed by his consent; and that through his instrumentality many worthy saints had met their death by cruel persecution.

"And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." No doubt entered the mind of Saul that this was the veritable Jesus of Nazareth who spoke to him, and that he was indeed the long-looked for Messiah, the Consolation and Redeemer of Israel. And now this Jesus, who had, while teaching upon earth, spoken in parables to his hearers, using familiar objects to illustrate his meaning, likened the work of Saul, in persecuting the followers of Christ, to kicking against the pricks. Those forcible words illustrated the fact that it would be impossible for any man to stay the onward progress of the truth of Christ. It would march on to triumph and victory, while every effort to stay it would result in injury to the opposer. The persecutor, in the end, would suffer a thousand-fold more than those whom he had persecuted. Sooner or later his own mind would condemn him; he would find that he had, indeed, been kicking against the pricks.

The Saviour had spoken to Saul through Stephen, whose clear reasoning from the Scriptures could not be controverted. The learned Jew had seen the face of the martyr reflecting the light of Christ's glory, and looking like the face of an angel. He had witnessed his forbearance toward his enemies, and his forgiveness of them. He had further witnessed the fortitude and cheerful resignation of other believers in Jesus while tormented and afflicted, some of whom had yielded up their lives with rejoicing for their faith's sake.

All this testimony had appealed loudly to Saul, and thrust conviction upon his mind; but his education and prejudices, his respect for priests and rulers, and his pride of popularity, braced him to rebel against the voice of conscience, and the grace of God. He had struggled entire nights against conviction, and had always ended the matter by avowing

his belief that Jesus was not the Messiah, that he was an impostor, and his followers were deluded fanatics.

Now Christ had spoken to Saul with his own voice: "Saul, Saul, why persecutest thou me?" And the question, "Who art thou, Lord?" was answered by the same voice, "I am Jesus, whom thou persecutest." Here Christ identifies himself with his suffering people. Saul, in persecuting the followers of Jesus, had struck directly against the Lord of heaven. Jesus declares that in afflicting his brethren upon earth, Saul had struck against their Head and Representative in heaven. In falsely accusing and testifying against them, he had falsely accused and testified against the Saviour of the world. Here it is plainly seen that Christ suffers in the person of his saints.

When the effulgent glory was withdrawn, and Saul arose from the earth, he found himself totally deprived of sight. The brightness of Christ's glory had been too intense for his mortal sight, and when it was removed the blackness of night settled upon his vision. He believed that his blindness was the punishment of God for his cruel persecutions of the followers of Jesus. He groped about in terrible darkness, and his companions, in fear and amazement, led him by the hand into Damascus.

How different from what he had anticipated was his entrance into that city! In proud satisfaction he had neared Damascus, expecting on his arrival to be greeted with ostentation and applause because of the honor conferred upon him by the high priest, and the great zeal and penetration he had manifested in searching out the believers, to carry them as captives to Jerusalem, there to be condemned and punished without mercy. He had determined that his journey should be crowned with success; and his courageous and persevering spirit quailed at no difficulties nor dangers in the pursuance of his object. He had determined that no Christian should escape his vigilance; he would inquire of men, women, and children concerning their faith, and that of those with whom they were connected; he would enter houses, with power to seize their inmates, and to send them as prisoners to Jerusalem.

But how changed was the scene from that which he had anticipated! Instead of wielding power, and receiving honor, he was himself virtually a prisoner, being deprived of sight, and dependent upon the guidance of his companions. Helpless, and tortured by remorse, he felt himself to be under sentence of death, and knew not what farther disposition the Lord would make of him.

He was taken to the house of the disciple Judas, and there he remained, solitary and alone, studying upon the strange revelation, that had broken up all his plans, and changed the entire current of his life. He passed three days in perfect blindness, occupying that terrible time with reflection, repentance, and earnest prayer, neither eating nor drinking during that entire period. With bitterness he remembered Stephen, and the evidence he had given of being sustained in his martyrdom by a power higher than that of earth. He thought with horror of his own guilt in being carried away by the malice and prejudice of the priests and rulers, closing his eyes and ears against the most striking evidence, and relentlessly leading the van in the persecution of the believers in Christ.

He was in lonely seclusion; he had no communication with the church, for they had been warned of the purpose of his journey to Damascus by the believers in Jerusalem; and they believed that he was acting a part the better to carry out his design of persecuting them. He had no desire to appeal to the unconverted Jews; for he knew they would not listen to or heed his statements. He seemed to be utterly shut out from human sympathy; and he reflected, and prayed with a thoroughly broken and repentant spirit.

Those three days were like three years to the blind and conscience-smitten Jew. He was no novice in the Scriptures, and in his darkness and solitude he recalled the passages which referred to the Messiah, and traced down the prophecies, with a memory sharpened by the conviction that had taken

possession of his mind. He became astonished at his former blindness of understanding, and at the blindness of the Jews in general, in rejecting Jesus as the promised Messiah. All now seemed plain to him, and he knew that it was prejudice and unbelief which had clouded his perceptions, and prevented him from discerning in Jesus of Nazareth the Messiah of prophecy.

This wonderful conversion of Saul demonstrates in a startling manner the miraculous power of Christ in convicting the mind and heart of man. Saul had verily believed that to have faith in Jesus was virtually to repudiate the law of God, and the service of sacrificial offerings. He had believed that Jesus had himself disregarded the law, and had taught his disciples that it was now of no effect. He believed it to be his duty to strive with his utmost power to exterminate the alarming doctrine that Jesus was the Prince of life; and with conscientious zeal he had become a persevering persecutor of the church of Christ.

But Jesus, whose name of all others he most hated and despised, had revealed himself to Saul, for the purpose of arresting him in his mad career, and of making, from this most unpromising subject, an instrument by which to bear the gospel to the Gentiles. Saul was overwhelmed by this revelation, and perceived that in opposing Jesus of Nazareth, he had arrayed himself against the Redeemer of the world. Overcome by a sense of his guilt he cried out, "Lord, what wilt thou have me to do?" Jesus did not then and there inform him of the work he had assigned him, but sent him for instruction to the very disciples whom he had so bitterly persecuted.

The marvelous light that illuminated the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples of Christ. The answer to Saul's question is, "Arise, and go into the city, and it shall be told thee what thou must do." Jesus sends the inquiring Jew to his church, to obtain from them a knowledge of his duty. Christ performed the work of revelation and conviction; and now the penitent was in a condition to learn of those whom God had ordained to teach his truth. Thus Jesus gave sanction to the authority of his organized church, and placed Saul in connection with his representatives on earth. The light of heavenly illumination deprived Saul of sight; but Jesus, the great Healer, did not at once restore it. All blessings flow from Christ, but he had now established a church as his representative on earth, and to it belonged the work of directing the repentant sinner in the way of life. The very men whom Saul had purposed to destroy were to be his instructors in the religion he had despised and persecuted.

The faith of Saul was severely tested during the three days of fasting and prayer at the house of Judas, in Damascus. He was totally blind, and in utter darkness of mind as to what was required of him. He had been directed to go to Damascus, where it would be told him what he was to do. In his uncertainty and distress he cried earnestly to God. "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

Ananias could hardly credit the words of the angel messenger, for Saul's bitter persecution of the saints at Jerusalem had spread far and near. He presumed to expostulate; said he, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on thy name." But the command to Ananias was imperative: "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

The disciple, obedient to the direction of

the angel, sought out the man who had but recently breathed out threatenings against all who believed on the name of Jesus. He addressed him: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost; and immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized."

Christ here gives an example of his manner of working for the salvation of men. He might have done all this work directly for Saul; but this was not in accordance with his plan. His blessings were to come through the agencies which he had ordained. Saul had something to do in the line of confession to those whose destruction he had meditated; and God had a responsible work for the men to do whom he had authorized to act in his stead.

The Hope of The Infidel.

THE hope of the infidel,—what is it that he should love it, and cling to it so tenaciously? Let us unmask it, and view its bald and hideous features, its grim skeleton. It is a hope that the universe is fatherless, without a ruler, without a guiding hand; the hope that creation has come by chance, and is governed by chance, that there is none higher than man himself to call the sinner to account; the hope that there is no judgment for the ungodly, no reward for the pious, that there is no hereafter for any one; the hope that our darling children whom we have laid in the grave have died like beasts, that we shall never see them more; the hope that in the hour of distress there is no rock higher than ourselves to which we can anchor for safety, that there is no loving heart in heaven to respond to our cries in trouble; the hope that there is no hereafter, no future life, no blessed immortality, no heaven, no angels, no Saviour, nothing but blank, cold dark nothingness.

This is the prospect which the infidel offers us in exchange for the Christian's hope. What a bargain! For this shall I give up the faith which sustains me through trials and sorrows, which lightens up the valley of the shadow of death, which gives me a loving, sympathizing, almighty, heavenly Father, which puts into my hands an infallible guide for my feet, which gives me a Saviour to heal the wounds of sin, and to cleanse my guilty heart; a hope which holds out to me an immortal life, a glorious heaven of light and beauty, and inexpressible joy, a reunion with my lost, cherished friends, redemption from the power of death; a faith which places an infinite, holy, and benevolent God at the helm of the universe?

The least observation will show that atheism and infidelity are simply systems of doubt, opposition, and fault finding. Infidels take no positive positions, themselves; they affirm nothing; they simply doubt everything and object to everything. They do not offer us any system of faith, any code of morals, any hope of a hereafter, any book of instruction, any remedy for sin, any redemption from death. No; they do not profess to have these to offer. They simply find fault with our house, and propose to demolish it without providing us any substitute for it, even so much as a scanty shelter to cover our heads from the scorching sun, or the pelting rain. No; they only give us doubt for faith, uncertainty for certainty, despair for hope, chance for the living God, and death for life.

Read their books; hear their lectures; talk with a thousand of them; and you will find that this is always the truth. Infidelity never satisfies the longings of a sin-burdened heart. With all their endeavors, infidels never feel at ease; they are dissatisfied, restless, and fearful; they are not certain of anything, but afraid of everything. "It has been usual for leading unbelievers to confess the excellent moral tendency of the doctrine of a righteous ruler. And ask any man of ordinary sense and observation, putting him on his honor and conscience to speak frankly,—ask him whether he does not really think that a solid faith in such a being would, on the whole, be a greatly better thing for his son and all connected with him than disbelief or unbelief would be,—what would be the answer? He might not speak it, but ere a moment could elapse he would think it. 'Practically,' would he say to himself, 'it is better that my child should believe. Whatever may be the abstract truth in the case, I cannot deny that such a belief is likely to be followed by better results to himself and to all within his sphere of influence than the absence of that belief.'" *Pater Mundi*, pp. 208, 209.

I have myself frequently heard infidels say that although they did not believe in Christianity themselves, they wanted their children brought up under religious influences;

for it would have a tendency to make them more refined and elevated, and to teach them good principles. Intelligent infidels, the world over, feel thus. Why is this so if there is no God, if the Bible is false, and if religion is a fable? Why do they prefer the influence of Christianity for their children? Why do they prefer a lie to the truth, if it be a lie, as they claim? It is because they see that religion is good for man even in this life.

WHAT HAS INFIDELITY DONE?

Infidelity comes to us, not only with the profession of a friend, but also as a great benefactor. When any system claims our patronage and discipleship, we naturally inquire, What is its object? what does it propose to do for us? what has it already done for others? If it cannot bring good credentials in this respect, we do well to give it a wide berth. We inquire, therefore, What has infidelity done for those who have embraced it in the past? what does it propose to do in the future?

The least investigation shows, that, so far as infidelity is a system at all, it is merely a system of doubt, of fault-finding, and of opposition to Christianity. Evidently it exists only for this purpose. It has no missionaries of its own, no code of morals, no rites of worship, no God, no hope, no hereafter. It has no scruples as to what means it employs, or whether it employs any, provided it accomplishes its object. Who ever heard of infidels sending out missionaries to enlighten the dark corners of the earth? What foreign missions have they established? What heathen nation have they ever been the means of civilizing? What apostles of infidelity have ever toiled and sacrificed in heathen lands for the enlightenment of its people, or spent their lives to elevate the barbarous nations of the earth?

The very question provokes a smile. They never dreamed of such a thing. For all their efforts to the contrary, cannibals might continue to eat their fellow-men; idolatry might continue to rule over millions of their fellow-mortals; and mothers might continue to sacrifice their children to bloody idols to the end of time. What churches or schools have they ever established in which to give moral or religious instruction and to reform the wicked? Not any. They have no burden in that line; they care for none of these things. Their only burden is to oppose the Bible and the work of Christians.

What does their system do for man? Does it teach him that he is in the image of his Creator, that there is a happy future before him, and a glorious hope of immortality in store for him? Oh, no; it teaches him that he is only one among the beasts that perish; and that at death he will utterly cease to exist, and lie down in the dust. It teaches him that all the enjoyment he ever has in this life; that if he can here escape the penalty of the law which he has broken, he will never suffer it hereafter. It quenches the highest aspirations of the human soul; it de-thrones God, blots out heaven, and blasts the most cherished hopes of the race. It mocks at our fear of the judgment, and sneers at our hope of eternal life. And after destroying our dearest aspirations and hopes, the apostles of infidelity offer us nothing to atone for this destruction.

"They promise to him who disbelieves the Founder of the Christian religion; to him who neglects and disdains the salvation of the gospel; to him who tramples under foot the blood of the new institution, and insults the Spirit of favor; to him who traduces Moses, Daniel, and Job; to him who vilifies Jesus, Paul, Peter, James, and John; to him who devotes his soul to the lusts of the flesh; who disdains Heaven; who defies his appetites; who degrades himself to a mere animal, and eulogizes philosophy,—to this man they promise eternal sleep,—an everlasting death. This is the faith, the hope, the joy for which they labor with so much zeal and care and pain." *Campbell's Debate with Owen*, p. 17.

This is all that infidelity offers us. But there is no agreement among its advocates. How shall we know which one to believe? One promulgates one theory, another something essentially different. "There is no agreement among deists as to what their natural religion consists in, or as to the truth of what some of them consider its most fundamental doctrines. Their chief writers are altogether at variance as to whether there is any distinction between right and wrong, other than in the law of the land or the customs of society; whether there is a providence; whether God is to be worshiped in prayer and praise, or the practice of virtue is not the only worship required; whether the practice of virtue forbids or encourages deceit, suicide, revenge, adultery, and all uncleanness; . . . whether God has any concern with human conduct."

M'Ilvaine's Evidences, p. 26. What, then, are the inducements to embrace infidelity? If it be true, it will do no good. If it be false, it will lead us to hell. D. M. CANRIGHT.

Dunkirk, Ohio, Nov. 24.

Historical Notes on the Prophecies.

PROPHECY.—Dan. 2: 40. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

HISTORY.—"The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the Ocean; and the images of gold, or silver, or brass, that might represent the nations and their kings, were successively broken by the iron monarchy of Rome"—*Gibbon, Dec. and Fall, Chap. 38, Sec. 43.*

PROPHECY.—Dan. 7: 7. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it." Verse 23. "Thus he said the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

HISTORY.—In Mithridates' letter to the king of the Parthians—"Do not deceive yourself; it is with all the nations, states and kingdoms of the earth, that the Romans are at war."

Do you not know, that the Romans, when they found themselves stopped by the ocean in the west, turned their arms in this way? that to look back to their foundation and origin, whatever they have, they have from violence; home, wives, lands, and dominions? A vile herd of every kind of vagabonds, without country, without forefathers, they established themselves for the misfortune of the human race. Neither divine nor human laws restrain them from betraying and destroying their allies and friends, remote nations or neighbors, the weak or the powerful. They reckon as enemies all that are not their slaves, and especially whatever bears the name of king. . . . It will be for your immortal glory to have supported two great kings, and to have conquered and destroyed these robbers of the world." See *Dan. 11: 14.* *Rollin's Ancient History of Pontus under the year 69, Hist. J. C.*

"But the empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of Imperial despotism, whether he was condemned to drag his gilded chain in Rome and the senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing except the ocean, inhospitable deserts, hostile tribes of barbarians, of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's protection by the sacrifice of an abnoxious fugitive. 'Wherever you are' said Cicero to the exiled Marcellus, 'remember that you are equally within the power of the conqueror.'" *Gibbon, Dec. and Fall, Chap. 3, Sec. 34.*

Then in his foot-notes he says, note 1: "Seriphus was a small island in the Ægean sea, the inhabitants of which were despised for their ignorance and obscurity. The place of Ovid's exile is well known by his unmanly lamentations. It should seem, that he only received an order to leave Rome in so many days and transport himself to Tomi. Guards and goalers were unnecessary." Note 2: "Under Tiberius, a Roman knight attempted to fly to the Parthians. He was stopped in the strait of Sicily; but so little danger did there appear in the example that the most jealous of tyrants disdained to punish it."

I know not how words could be gotten together to show more perfectly the fulfillment of that prophecy, and how absolutely the "fourth kingdom upon earth" did "devour the whole earth, and tread it down and break it in pieces," than is shown in these words of Mithridates and Gibbon. And to show the force of Gibbon's mention of the exile of Ovid, we would state that Ovid was the poet of that name, and by some means he incurred the displeasure of Augustus, that "one person" into whose "hands fell the empire of the world," and Augustus banished him to Tomi. Tomi, or Tomos, was a city of Pontus in Europe, on the shores of the Euxine

*The italics in these quotations are mine. A. T. J.

sea near the mouth of the Danube. And to Tomi he went and remained, with neither "guards nor goalers," till the day of his death, a period of nearly ten years. He could not escape from the power of the Romans, so true it was that "the empire of the Romans filled the world; to resist was fatal, and it was impossible to fly." Now we come to a prophecy and its fulfillment, which is certainly striking, and also important, as it shows so plainly how this great power and dominion were acquired; we refer to Dan. 8: 25, which plainly refers to the same power, the only difference being that this embraces the little horn power of Dan. 7 also.

Dan. 8: 24. "His power shall be mighty, but not by his own power," "and shall prosper and practice." The 25th verse says, "he shall cause craft to prosper in his hand." But how is it that he causes craft to prosper? see verse 25, "Through his policy." Here is the explanation of the whole course of the Roman power, both Pagan, and Papal. And here is the exactness of the Scripture. Notice, it does not say, that through policy he shall do this, but "through his policy," showing that it is distinctively his policy, that he practices. And the history will show that no other nation, kingdom, prince, or people, ever had such a policy. We now turn to history to show that policy. In the year 197-6 B. C., Titus Quintius Flaminius, the Roman consul, by the defeat of Philip, (son of Demetrius) the king of Macedonia, in battle, and the conclusion of peace shortly after, put an end to the Macedonian war. It was now the time in which the Isthmian games were to be solemnized, and the expectation of what was to be there transacted had drawn thither an incredible multitude of people, and persons of the highest rank, as the conditions of the treaty of peace were not entirely made public. All Greece was in uncertainty. The multitude being assembled in the stadium to see the games, a herald comes forward and publishes with a loud voice:—"The senate and people of Rome, and Titus Quintius the general having overcome Philip and the Macedonians, and set at liberty from all garrisons, taxes, and imposts, the Corinthians, the Locrians the Phocians, the Eubœans, the Othiot Achæans, the Magnesians, the Thesalians, and the Perrhœbians, declare them free, and ordain that they shall be governed by their respective laws and usages."—*Rollin's Ancient History, Book 19, Sec. 2.*

"In this is shown his policy, which was to fight battles, and gain victories for other nations, even though they be entirely strangers, only to set them at liberty as they professed, when in reality it was for the express purpose of getting a firmer hold on them, and on other nations through them; for here were seven nations, which they had set at liberty, and immediately they began to spread abroad to other nations, how magnanimous the Romans were. "They called to mind all the great battles which Greece had fought for the sake of liberty. 'After sustaining so many wars,' said they, 'never was its valor crowned with so blessed a reward, as when strangers came and took up arms in its defense. It was there that almost without shedding a drop of blood or losing scarce one man, it acquired the greatest and noblest of all prizes for which mankind can contend. Agesilaus, Lysander, Nicias, and Alcibiades, had great abilities for carrying on war, and gaining battles both by sea and land; but then it was for themselves, and their country, not for strangers and foreigners, they fought. That height of glory was reserved for the Romans. A people who at their own expense, and the hazards of their lives, engaged in a war for the liberty of other nations; who crossed seas and sailed to distant climes, to destroy and extirpate unjust power from the earth, and to establish universal law, equity, and justice.'" *Ibid.* And by sounding this abroad, other nations heard of the justice of the Romans, and their power was infinitely augmented, by those nations confiding in them, and placing the utmost reliance in the faith of their engagements." "For those nations not only received such generals as the Romans sent them, but earnestly requested that they might be sent; they called them in and put themselves in their hands with joy. And not only nations and cities, but princes and kings, who had complaints to offer against the injustice of neighboring powers had recourse to them. So that in a short time the whole earth submitted to their empire."—*Ibid.* And it is a fact that no fewer than four kings, namely: Attalus, king of Pergamos, Ptolemy Apion, king of Cyrenæica, Nicomedes, king of Bithynia, and Ptolemy Alexander, king of Egypt, actually left their dominions to the Romans by will.

"The Roman name was revered among the most remote nations of the earth. The fiercest barbarians, frequently submitted their differences, to the arbitration of the emperor,

and we are informed by a contemporary historian, that he had seen ambassadors who were refused the honor which they came to solicit, of being admitted into the rank of subjects."—*Dec. and Fall, Chap. 1, Sec. 11.*

And now Gibbon gives in a few words the end of this policy: "The free states and cities, which had embraced the cause of Rome, were rewarded with a nominal alliance, and insensibly sunk into real servitude. The public authority was everywhere exercised by the ministers of the senate and of the emperors, and that authority was absolute and without control."—*Dec. and Fall, Chap. 2, Sec. 10.*

Perhaps we could not sum up this evidence in better words than Rollin has done. And surely he cannot be accused of having written these words as an illustration of the fulfillment of this prophecy, because he applied the prophecy to Antiochus Epiphanes. But at the same time we admit that he could not have shown more plainly the truth of the prophecy if he had written them for that express purpose. We quote:—

"But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded upon a profound policy. . . . They declared loudly in favor of these republics; made it their glory to take them under their protection, and that with no other design, in outward appearance, than to defend them against their oppressors. And further, to attach them by a still stronger tie, they hung out to them a specious bait, I mean liberty, of which all the republics in question were inexpressibly jealous. The bait was artfully prepared, and swallowed very greedily by the generality of the Greeks, whose views penetrated no further. But the most judicious and most clear-sighted among them discovered the danger that lay concealed beneath this charming bait and accordingly they exhorted the people from time to time in their public assemblies, to beware of this cloud that was gathering in the West; and which, changing on a sudden, into a dreadful tempest, would break like thunder over their heads to their utter destruction.

"Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation towards such states and nations as addressed them for protection. . . . By this means their authority gained strength daily, and prepared the nations for entire subjection. . . . They used to depute commissioners to them, to inquire into their complaints. . . . and to decide their quarrels. . . . Afterwards they used with plenary authority to summon those who refused to come to an agreement; obliged them to plead their cause before the senate and even appear in person there. From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance; thus there arose in the Roman senate a tribunal which judged all nations and kings, from which there was no appeal." *Rollin's Ancient Hist. Book 91, Sec. 7. Reflections, under Ant. J. C. 189.*

Thus is plainly shown "his policy," and how that "through his policy he caused craft to prosper in his hand," and "by peace destroyed many," and how his power became "mighty" yet "not by his own power."

And when the papal form received from the pagan "his power, and his seat, and great authority," Rev. 13:2, he received also this crafty, insidious policy, which in a greatly magnified form has ever been peculiarly characteristic of that power. Witness the inquisition, the very name of which is suggestive of all that is implied in the prophecy. It is hardly a matter of wonder that the emperors of Rome should claim absolute authority over nations and kingdoms. But when a man, the head of a church, claims and is allowed to exercise, absolute authority over nations, kings, and emperors, we cannot but wonder. And to show that this authority was also "absolute and without control," we wish to present a few passages. First the famous contest between Pope Gregory VII (Hildebrand) and the Emperor Henry IV of Germany. (These extracts will be taken from "Historical Studies," by Eugene Lawrence, published by Harpers & Bros., New York, a work that any man who can raise three dollars and a half ought not to be without.) He says:—

"The representative pope of this new era was the illustrious, or the infamous, Hildebrand, the Caesar of the papacy. Hildebrand was the son of a carpenter, but he was destined to rule over kings and nobles. His youth was marked by intense austerity, and he was a monk from his boyhood. He early entered upon the monastic life, but his leisure hours were passed in acquiring knowledge,

and his bold and vigorous intellect was soon filled with schemes for advancing the power and grandeur of the church. Small, delicate, and unimposing in appearance, his wonderful eyes often terrified the beholder. He came up to Rome, became the real master of the church, and was long content to rule in a subordinate position. Pope after pope died, but Hildebrand still remained immovable, the guide and oracle of Rome. He revolved in secret his favorite principles, the celibacy of the clergy, the supremacy of the popes, the purification of the church. At length in 1073, on the death of Alexander II, the clergy with one voice elected Hildebrand pope. He was at once arrayed in the scarlet robe, the tiara placed upon his head, and Gregory VII was enthroned, weeping and reluctant, in the papal chair.

"His elevation was the signal for the most wonderful change in the character and purposes of the church. The pope aspired to rule mankind. He claimed absolute power over the conduct of kings, priests, and nations, and he enforced his decrees by the terrible weapons of anathema and excommunication. He denounced the marriages of the clergy as impious, and at once there arose all over Europe a fearful struggle between the ties of natural affection, and the iron will of Gregory. Heretofore the secular priests and bishops had married, raised families, and lived blamelessly as husbands or fathers, in the enjoyment of marital and filial love. But suddenly all this was changed. The married priests were declared polluted and degraded, and were branded with ignominy and shame. Wives were torn from their devoted husbands, children were declared bastards, and the ruthless monk, in the face of the fiercest opposition, made celibacy the rule of the church. The most painful consequences followed. The wretched women, thus degraded and accursed, were often driven to suicide in their despair. Some threw themselves into the flames; others were found dead in their beds, the victims of grief or of their own resolution not to survive their shame, while the monkish chroniclers exult over their misfortunes, and triumphantly consign them to eternal woe.

"He next forbade all lay institutions or appointments to bishops or other clerical offices, and declared himself the supreme ruler of the ecclesiastical affairs of nations. . . . It was against this claim that the Emperor of Germany, Henry IV, rebelled. The great bishoprics of his empire, Cologne, Bremen, Treves, and many others, were his most important feudatories; and should he suffer the imperious pope to govern them at will, his own dominion would be reduced to a shadow. And now began the famous contest between Hildebrand and Henry—between the carpenter's son, and the successor of Charlemagne; between the Emperor of Germany and the head of the Church." This was in the winter of 1075-6.

"It was plain to all that no physical danger could shake the iron resolution of Gregory; he next determined to humble the self-willed emperor. Henry, flushed with victory, surrounded by faithful bishops and nobles, attended by mighty armies, had refused, with petulant contempt, to obey the decrees of Rome. Hildebrand summoned him to appear before his tribunal, and, if he should refuse to come, appointed the day on which sentence of excommunication should be pronounced against him. The emperor replied by assembling a council of his German nobles and priests, who proclaimed the deposition of the pope. All Christendom seemed united to crush the bishop of Rome; the married clergy, the Simonists, and all who had received their investiture from temporal sovereigns joined in a fierce denunciation of his usurpation. But Gregory called together a third council in the Lateran, and a miracle or an omen inspired the superstitious assembly. An egg was produced with much awe and solemnity, on which a serpent was traced in bold relief, recoiling in mortal agony from a shield against which it had vainly struck its fangs. The bishops gazed upon the prodigy with consternation, but Gregory interpreted it with the skill of a Roman augur. The serpent was the dragon of the Apocalypse; its mortal agonies foretold the triumphs of the church. A wild enthusiasm filled the assembly, the anathema of Rome was hurled against Henry, his subjects were absolved from their allegiance, and the king was declared excommunicated. The effect of this spiritual weapon was wonderful; the power of the great emperor melted away like mist before the wind. His priests shrunk from him as a lost soul, his nobles abandoned him, his people looked upon him with abhorrence, and Henry was left with a few armed followers and a few faithful bishops in a lonely castle on the Rhine." A. T. JONES.

(To be Continued.)

The Sabbath at Creation.

[From a work entitled, "A Word for the Sabbath," for sale at the office of the SIGNS OF THE TIMES.]

WHEN first the rapid march of Time began, And God achieved his ever-wondrous plan, When heaven and earth the royal summons heard,

And came, obedient, at the Almighty's word, Sky, land, and sea, and forms of beauty there, Raised their glad anthems on the silent air; Then did the Morning Stars loud songs employ, And all the sons of God gave shouts of joy. When planets, glimmering on the brow of night, The orb of day, with his refulgent light, And rolling earth, each taught their varied bounds,

Commenced, majestic, their eternal rounds— Six days alone this glorious work employed; God on the seventh a sacred rest enjoyed. Calmly and grand the six day's labor close, The seventh beholds the Deity's repose. Oh! wondrous day, when the creative power Ceasing, as dawned that calm auspicious hour, The Lord in holy, contemplative mood Surveyed his finished work, and called it good. 'Twas meet the day on which the King did rest Should thus be hallowed, sanctified, and blest. 'Twas meet that man, from God's example given, Should yield each seventh day to him and heaven.

So was the hallowed season set apart To be observed by every loyal heart.

Thus full and clear the Sabbath was made known, Firm as the pillars of Jehovah's throne. With the fair earth it left its Maker's hand, And with the earth will co-existent stand.

As yet, upright in innocence man stood, Not yet engulfed in sin's polluting flood, Still pure in heart he walked the earth abroad, And face to face held converse with his God, No error yet had slightest foothold found Within the precincts of that hallowed ground. In this pure season was the Sabbath given, When earth was but the outer court of Heaven. 'Twas not a type, foretelling sin to come, A sad reminder of man's fearful doom, When e'en his soul by sin's polluting breath Was doomed, unless redeemed, to certain death. As yet, man needed no redeeming grace, Nor type of that as yet could here find place. A child of Eden is the Sabbath fair, Its natal breath, that garden's sinless air.

And when to earth Heaven's Royal Monarch came, His car the clouds, his steeds devouring flame, When Sinai's towering mount obsequious bowed, And swelling trumpet answered thunders loud, When thus the King of kings his footstool pressed, And trembling earth proclaimed her mighty guest, 'Mid all these heralds of almighty power, 'Mid all the grandeur of that awful hour, God spake his just, eternal law to man; And thus, in plainest truth, this precept ran:

The Sabbath day remember; then shall close The days of weekly toil, for calm repose. For earthly care and toil, six days are thine, The seventh is God's holy day divine; For in six days the Lord made heaven and earth, And gave all beings and all creatures birth, And on the seventh enjoyed a sacred rest; Wherefore the Sabbath day Jehovah blest. Thus God's own finger points us to its birth, When he from out the void made heaven and earth.

MINISTERS are a kind of spiritual tradesmen who supply food suited to the mental digestion of the people. If too honest and too simple in applying the word, their flocks soon start them about their business; hence the difficulty in getting them to lead off in Sabbath reform. The Protestant reformation was not perfect; had it been, there would have been only one sect, and that one such as described in Rev. 14:12: "Here are they who keep the commandments of God and the faith of Jesus." Though many Pagan errors cling to our Christianity they will all be dispelled in time by the light of God's word, which is an expanding revelation covering all time.

"How glorious is the sacred page, Resplendent like the sun; It gives a light to every age, It gives but borrows none." —Sel.

HABITS, though in their commencement like the filmy line of the spider, trembling at every breeze, may in the end prove as links of tempered steel.—Mrs. Sigourney.

Galilee.

"You have ridden through Galilee? You have sailed on the lake? You have seen the city of Nazareth, and the site of Magdala, Gerasa, and Capernaum? You have been on the spot of the marriage feast? You have stood on the slope from which He preached the Sermon on the Mount? Is Cana known? Where is Capernaum? Has the spot been identified, and what kind of a place is it now?" Such questions break in cataracts on every pilgrim from the Holy Land. Jerusalem may have a deeper and sterner interest for a Christian Frank than any place in Galilee; yet Galilee is properly the country of our Lord. Here His early life was spent; here His chief companions lived; here His most important words were spoken, and His most important work was done.

The whole province of Galilee was called the country of our Lord. Whence comes this name of Galilee, so closely connected with sacred history, and so sweetly sounding in all Christian ears? It is not sacred to a Jew, nor sweetly sounding in a Jewish ear! The first name under which we know the country is Geliilaggoyim—Land of the heathen. In the midst of Israel a Gentile people clung to the soil, and could not be expelled by fire or sword. They were a remnant of the ancient dwellers, but a hardy and unconquerable remnant, occupying the stony hills and thickets, much as the Druses cling to the hill-sides in Lebanon and the Waldenses to the valleys of Piedmont. Joshua ravaged their towns, and Solomon tossed them as a fee to Hiram; but the leader of Israel and the King of Tyre were equally baffled by the passive tenacity and endurance of these ancient tribes. In the language of Jewish scribes, the country remained a land of strangers and heathens—Galilee of the Gentiles.

Many Hebrews lived in this heathen province, but the high priests looked on such Hebrews as low rabble who were not unwilling to live among strangers for the sake of gain. The feeling was not unlike that which English country squires used to express for people who sought their bread and salt in Van Dieman's Land or Botany Bay. Galilee never ceased to be a term of reproach. To be called a Galilean in the court of Annas and Caiaphas was to be called a rogue and churl. Josephus frequently speaks of the Galileans as brigands. Hence the saying of a strict Jew like Nathaniel, "Can any good thing come out of Nazareth?" Hence the opprobrium attaching in the minds of strict metropolitan Jews to such epithets as Jesus of Nazareth and Jesus the Nazarene.—*Hepworth Dixon.*

Religious Duty.

MANY persons have an idea that they are free from religious duties until they agree to be bound by them. They think that attendance upon worship, the support of the church, the avoidance of unprofitable amusements, and the maintenance of high Christian character may be binding upon the acknowledged Christian, but they do not apply to the irreligious man—especially the avowed skeptic.

But moral obligation is not created by contract, nor does it depend upon belief. It requires no contract to bring a man within the range of God's physical laws. Disregard of the laws of health is punished, irrespective of the ignorance or disbelief of him who disregards them. Strychnine would kill, even though the victim did not believe in the power of poison or the fact of death; and so of the civil laws. It requires no contract to obligate a man to obey the laws of the State. He may be ignorant of those laws, he may refuse to obey them; he may deny their existence; yet they bind him, and for their violation he is justly punished. And so of the moral laws; it requires no contract to bring man under their authority. By the very nature of his being he is under their authority.

There can be no evasion of the laws by which God carries on his moral government. They must be obeyed or disobeyed. Among those laws are the duties pertaining to the church of Christ. That church is a most important part of that moral government. Indeed, it is, on earth, the very embodiment of that moral government. It is the duty of every one to whom that church is presented, to enter it, to sustain it, and to be conformed in conduct and character to its teachings. Each one of these duties is binding; and the non-performance of the first—that of entering the church—by no means lessens the obligations of the others; nor does disregard of them all either change their nature or diminish their force. The divine law, which lays these duties upon every one, is an eternal fact; and neither its existence nor its power is in any way affected by man's belief concerning it.—*Standard of the Cross.*

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, DEC. 12, 1878.

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

J. H. WAGGONER RESIDENT EDITOR.

Fallen Asleep.

It becomes our painful duty to record the death of Mary F. Andrews, only daughter of Elder J. N. Andrews, who departed this life at 4:30 A. M., November 27, 1878, aged 17 years, 1 month, and 29 days. Her disease, tuberculous consumption, made constant and rapid progress, terminating in death as above stated. She was brought here with the hope that medical skill at the Sanitarium or the prayer of faith might rescue her from this threatening malady; but the physicians from the first pronounced her case beyond the reach of human remedies; and it has not proved to be the will of God to raise her up. We bow in submission to his providence, knowing that at last it will be seen to be both wise and merciful. She is now safely shielded from the evils to come, and rests in bright hope of immortality. The providence of God is seen in bringing her to this place, where she could receive the care and attention that could not well have been bestowed elsewhere. Faithfully her father watched over her, bearing her, as it were, in his own arms gently down to the grave. His presence and attentions were a great comfort to her, and a sad but appropriate privilege for him.

The funeral, November 30, was attended by the largest congregation that has ever attempted to gain an entrance to our house of worship. After a few remarks by the writer on Eccl. 12:1, Brother Andrews himself made a very earnest and touching appeal to the youth in behalf of the silent sleeper before them, urging them by her unselfish consecration and faithfulness in her youthful years, to devote themselves to the service of God, and to his work which so much needs their help. It was a most impressive occasion, the effects of which, we trust, will not be lost.

The following lines by Sister Mary Martin, written in reference to this bereavement, will fitly conclude this brief tribute to her memory:—

"Mournfully, tenderly"—only One knows
All the strange emptiness, greater than pain—
How much our life has been blended, and goes
Down to the grave with the funeral train.

Blest be the hand that in kindness hath given
Treasure our clinging hearts gladly would keep.
Equally blest, that the tie is now riven;
So gently, "He giveth his loved one sleep."

Free from the blighting of sorrow or pain,
Coming, redeemed, from the enemy's land;
Joyfully, soon shall we meet her again,
Radiant with youth 'mid the glorified band.

—U. S. in *Review and Herald*.

Personal.

We are sure that all our readers will take an interest in the following notice, which we take from the *Herald* of Denison City, Texas, as it gives such cheering news of the restoration to health of Elder White:—

"TEMPERANCE.—As was noticed in our local columns on Friday, we were favored with a visit from Elder James White. The reverend gentleman embodied in his presence the most forcible temperance lesson with which we have ever come in contact.

"Elder White, in the course of conversation, stated that he had never taken a drink of alcoholic liquor in his life. We were not at all surprised at the statement, for the gentleman, though fully sixty years of age, is as strong, as robust and erect as a man of forty.

"His eyes are bright and undimmed. His hand is as firm as a boy's, and his step as light and elastic as that of an acrobat.

"Is this merely a coincidence or is it the natural effect of a natural cause? We contend that the latter proposition is the true one. Here is a man upon whom his years bear lightly. He has passed through trials and poverty, and has had his share of grief, just the same as falls to the lot of other men. He has had probably as much need (?) for stimulating drink as any one ever has, yet the fact proved in this case is that there does not exist a need for strong drink. Elder White is one of the many examples of the same kind that would serve as a warning to young men who are sowing the seeds of decay and death with alcohol."

A letter from Brother White informs us that

they will make their home in Texas this winter. We had hoped to be cheered by their presence and aided by their counsel in Oakland this winter.

Texas Camp-Meeting.

THE Plano, Texas, camp-meeting was held according to appointment, three miles from the little village of Plano, Nov. 12-19. The weather was fine, and the roads were dry and smooth for several weeks before, and at the opening of the meeting, so that there was a very general turnout of the brethren and sisters in the State. And seventy-five brethren were on the ground one week before the time appointed.

Elder R. M. Kilgore had been holding a tent-meeting at the village for the period of two months, and as the result of his labors and of the camp-meeting there are about forty keeping the Sabbath. From a Baptist church of thirty members, sixteen of their best, including their deacon, have come with us. They have a house of worship which cost \$1,000, of which Deacon Huguley and his son-in-law, Morris, who is also with us, gave all but \$105.

Twenty-four discourses were preached during the camp-meeting. Elder Haskell was on the ground two days in advance and gave eleven discourses. Mrs. W. and the writer gave six discourses each, and Elder Kilgore one. In consequence of the distance, the rains, and deep mud, the outside attendance was small. Sunday afternoon Mrs. W. gave a discourse on Christian Temperance before a large congregation. Her discourse in the afternoon of the first day of our arrival took deep hold of the brethren, and seventy-five came forward for prayers.

There is one disagreeable feature among the people here that we do not see North. The women generally, as well as the men, are inveterate users of tobacco. It seemed strange, almost an imposition, to hear Elder Kilgore examine the sisters who presented themselves as candidates for baptism, on the matter of their using tobacco. But in obeying the truth for this time, they are purifying themselves from this filthy practice. Old men, young men, and women are rejoicing in the victories they have already gained.

There were about two hundred brethren and sisters on the ground. And for intelligence, thorough conversion, and consecration to the cause of God they have not been excelled by those in any State where the cause was not more than two years old. Texas is doubtless the best field of all the Southern States. Since the great rebellion which resulted in the freedom of the slaves, Northern people have been pouring into the State. The population of the city of Denison is very largely made up of Northern people. Public opinion changes slowly in Texas, still it moves and improves. The growth of this large State is rapid, and it promises to be as good a field of labor as exists anywhere.

We have suggested that as early as 1880 our pioneer paper in the interests of the Tract and Missionary Society be published in some one of the Southern States. We now think Texas is the State, and Denison is the city where the press should be located. Denison and vicinity is sandy and dry, while most important places are notorious for deep black mud in the rainy season. Denison has four railroads already, and two others are anticipated, making it a great railroad center, six hundred miles from St. Louis, and about four hundred miles from New Orleans, and less distance to the largest and most distant cities of the State. At Denison there is good water, and plenty of wood at two dollars a cord.

One more conference is added to the sisterhood of Seventh-day Adventist conferences. As a missionary field, Texas has cost the General Conference nothing. Elder Kilgore has used his own means. Brother J. F. Bahler and others have acted a noble part, so that the young conference is less than one thousand dollars in debt. Bad management by some who had come to the State from Michigan and who had more selfishness and self-confidence than sanctified common sense and religion, had plunged the tract society into debt; but at the camp-meeting \$1,250 was pledged to the society. Thirteen were baptized. Tent work for the coming season was considered, and it was thought best to purchase two tents, one sixty, the other fifty feet in diameter, which will cost \$400. And the General Conference is pledged, through two of the committee present, to pay \$400 of the debt of the Texas conference at the Office of the *Review and Herald*. This proposition was a matter of great encouragement to the brethren. God bless the Texas conference.

J. W.

Sabbath Reform and Adventism.

PROF. A. H. LEWIS, in an article on "The Philosophy of Reform," in the *Sabbath Recorder*, speaks of the current Sabbath reform and says many good things. The following paragraph particularly interested us:—

"It is useless to compare ourselves with the Seventh-day Adventists, in the matter of building churches. The ability to do what they are doing comes from other causes more than from their views concerning Sabbath. The doctrine of the immediate coming of Christ, probably has more to do with their success than any other, if not more than all others combined. We have no doctrines nor general characteristics which will enable us to do what they are doing, in some particulars. All strength and time are lost which are spent in favorable or unfavorable comparisons as between the two bodies. Whatever part each is destined to bear in the work of Sabbath reform, each must do in the way befitting their means and make-up."

We feel like thanking Brother Lewis for setting this truth so plainly before the readers of the *Recorder*. It is just what we have claimed for years, and proclaimed on all suitable occasions. We have always considered that our special strength in the Sabbath reform is found in the "third angel's message" of Rev. 14:9-12. This message we preach as the closing link of a chain of prophecy covering about 2500 years—from the reign of Nebuchadnezzar King of Babylon to the reign of Jesus King of kings. In this we find the commandments of God and the faith of Jesus connected together to the end of time, and they who keep them all are saved from the threatened seven last plagues, and preserved unto the coming of the Lord when he shall come to reap the harvest of the earth. It is the clear light on this soul-stirring and heart-cheering truth which has brought thousands within the last few years to a joyful observance of all the commandments of God, including the holy Sabbath.

We are hopeful that all who love the Sabbath—to whom it is "a delight, the holy of the Lord"—will yet see and appreciate the power of this truth, and unite with us in proclaiming that which Paul so highly esteemed as to call it "that blessed hope." Titus 2:13. By careful examination of the prophetic word—the "sure word of prophecy," 2 Peter 1:19—we have come to the confident assurance that this blessed hope will soon be realized; that "to them that look for him"—"that love his appearing"—will he soon appear "without sin unto salvation." Heb. 9:28; 2 Tim. 4:8.

An examination of these prophecies relieved us of the taint of antinomianism, and led us to accept the seventh-day Sabbath. Can any one who sympathizes with our love of the Sabbath chide us for loving the third angel's message, the prophecies, the doctrine of the Lord's coming? These truths blend in harmony. We only pray that our love for them all may be increased.

Christ's Advents Personal.

THE *Hebrew Leader* in this wise:—

"Our Christian brethren have insisted that we have waited [and are still waiting] for a flesh and blood Messiah who shall localize himself in Judea and bring back the scattered tribes to a temporal rule and state, but we ourselves have never believed anything of the kind."

Mr. Felix Adler advances it as his opinion that the higher conditions of life constitute the fulfillment of the Messianic prophecy, and the furthering this end in intimate union with their fellow-men as the highest dictate of religion. There is something chilling and dreary beyond all question in such a view of the lofty, soul-inspiring prophecies. It is no wonder many of our Jewish friends reject this specious Rationalism as the sum and substance of the gospel prophecies and promises.—*Christian at Work*.

We offer our hearty assent to this. We could never be satisfied to substitute any degree of "higher life" in Adam's race at large, for a personal Christ; a crucified, risen, and glorified Messiah. Now will not the *Christian at Work* consistently "right about" and try to correct the faith, or rather the errors and unbelief of those who assert that the second coming of Christ is nothing but the proclamation of the gospel, and the conversion of the people? At the present time it is giving "aid and comfort" to those who spiritualize away the second advent. We fail to see any consistency in its effort to correct the blind mistake of the Jew in spiritualizing away the first advent.

The Saviour himself said, "If I go away I will come again, and receive you unto myself, that [in order that] where I am, there ye may be also." To what but a personal coming can this refer? The angel said, "This same

Jesus, shall so come in like manner as ye have seen him go into heaven." And Paul, speaking of the second advent, said, "The Lord himself shall descend."

If this means only a diffusion of gospel knowledge, or the acceptance of the doctrine of Christ by the people, with what grace can we chide the Jew for denying a personal Messiah? "Let not then your good be evil spoken of." The prophecies were not fulfilled by a mystical or figurative Messiah, and we are not prepared to admit that "this same Jesus," even "the Lord himself," is a mere figure of speech. Our faith grasps a more tangible Saviour than a figurative one; our consciousness refuses to appreciate a Christ in symbol only.

But if symbols must be accepted for the personality of Christ, then let the Protestant cease to ignore the mass of the Catholics. They have carried out the idea to where the common people can grasp it. But we want "the very same Jesus," "the Lord himself." And in this we shall be satisfied, together with all "that look for him," and "love his appearing." "Even so, Come, Lord Jesus." This prayer, breathed by the beloved apostle in the fulness of his inspiration, will be answered. We wait in patience, hoping for that coming glory.

Immortality Through Christ.

IN our article of last week we gave some reasons for discarding the generally received opinion that immortality is the universal inheritance of the human family through Adam the first. We shall, in this, endeavor to show that the true source of immortality is Christ, and that he gives it to the righteous only. Why should this view be thought an infidel opinion? Why should Christian men count this so great a heresy that they cannot even listen to it long enough to know the reasons which are urged in its support?

When God made man, he made him an upright, innocent being. He placed him upon trial, that is, he so situated him that he should have an opportunity to form a true, faithful, obedient character, while exposed to influences and motives which, unless resisted, would lead him into rebellion. It was at least possible that he would fall into sin. The event was that he did thus fall. The object of the Creator in giving existence to man was, that he might glorify him who formed him. God is not glorified by a life of wickedness.

Now, if we might be allowed to ask such a question, At which point, so far as our minds can determine, is it wisest and safest that the Creator should give to man an immortal nature? If given at his creation, and man in his trial should rebel, then all sinful men must be immortal, and must live forever though they persist in rebellion against God. But if not given till after man has passed his trial, then it will be given to those only who have formed a virtuous character. At least, such would be the case unless it can be shown that God is glorified by giving to wicked men an eternal existence in which to blaspheme his name and to hate and dishonor his holy government.

But there is still another thing to be considered. In man's case, probation resulted in apostasy. Then God, that he might not leave man to ruin, gave to him a second probation that he might recover his lost innocence, and in that work of recovery become confirmed in virtue even as it was designed that he should by his first probation. But he can only recover from sin and condemnation by a Saviour and by the means of an atoning sacrifice. This Saviour is Christ the Lord, or the second Adam, so called because he is made the second head of the human family, or rather, the head of all who are adopted into his family by receiving him as their Redeemer.

Now it is plain that if immortality is through Christ, it will be given only to those who are redeemed through him and who are adopted into his family. But as the probation of those who come to Christ does not close till their work in his cause is done, it is manifest that whatever he gives them as the reward of their faithfulness in his service will not be given till they have been judged.

If, therefore, immortality is through Christ, none will have it except these who are his faithful people. Those will have endless life. All others will fail of this most precious boon. There will be no immortal sinners. There will be no endless life in suffering to the countless millions of heathen who have never heard of Christ, nor to the innumerable host of young persons who have died in sin after barely passing the line of accountability. These difficulties

are involved in the doctrine that immortality comes by natural descent from Adam, and they are wholly avoided in the doctrine that it proceeds from Christ, as the gift of God to the overcomer.

Is it infidelity to hold and teach that immortality comes from Christ rather than from Adam? If so why? Does such doctrine involve the denial of any moral principle? If so, what one, and in what manner? Does it in any way weaken man's sense of personal accountability to God to understand that immortality is given only to those that overcome? Why should so uncandid a spirit prevail with respect to that question? That man has aspirations for immortality is certain, and this doctrine does not cut him off from its acquisition. It does, however, teach him that he must seek after it if he would possess it. But it offers this great gift of God to all who form a character such as God approves. Why should not such a condition in the offer be esteemed reasonable? And who are thereby excluded from obtaining it who ought to have it? No man is excluded because of poverty, or because of lowliness of station in life, or even because of having sinned against God, if he will truly repent. The conditions are such as all may comply with. They are also such as all should fulfill as a matter of personal obligation toward God. If any fail to inherit this great blessing, it will not be because they could not have it, but because they would not accept it upon the conditions offered.

That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6:16. This text is evidently designed to teach that the self-existent God is the only being who, of himself, possesses this wonderful nature. Others may possess it as derived from him, but he alone is the fountain of immortality.

Our Lord Jesus Christ is the source of this life to us. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6:57. The Father gives us this life in his Son. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. These scriptures do clearly indicate that Christ is the source of endless life, and that those only have this who have Christ.

The time when this shall be given to the saints is thus stated by Paul: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. This cannot mean that the saints are spiritually dead, but rather, that they are under the sentence of death as members of Adam's race, and that they now have eternal life by promise, as when Christ shall appear, in whom it is now hidden, they shall have it in actual possession, because he shall then confer it upon them.

Their present relation to this eternal life, or immortality, is thus stated by the same apostle: "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7. This is a most instructive text. It shows that God will give immortality as the award of the judgment to the righteous, for it is given when God renders to every man according to his deeds. Eternal life may be called the sum of glory, honor, and immortality, for God gives it as the equivalent of these three. And these are given to the righteous because they seek them by a patient continuance in well doing. They certainly would not seek immortality if they had it by nature, and God would not give it as their reward if they had always possessed it from the time when they began to exist.

But this act of giving immortality is very fully set forth in 1 Cor. 15:51-54: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These are most precious words. Immortality

is given at the sound of the last trump. And the trumpet sounds when Christ our life descends from heaven. At that instant, every one of his saints is changed to immortality in a moment of time, so brief that it is compared to the twinkling of an eye. All who have sought immortality by a patient continuance in well doing will receive this infinite boon, and all others will be counted unworthy of participating in it. J. N. A.

Norway and Denmark.

THE meetings in Christiania, Norway, have been well attended during the past week. Last night November 3, we had about two hundred and fifty attentive hearers. We had a prayer-meeting one evening, and several took part. There is much prejudice to overcome, but we trust the Lord will prepare some hearts to receive the truth even in this city. I have obtained three subscribers for our paper and sold books for Kr. 12.00 (\$3.20). If we could find a faithful person to do missionary work, it would help greatly. I have so much writing, that necessarily must be attended to, that I cannot see one-tenth of the people that ought to be visited.

The work in Denmark is progressing. Bro. A. Brorsen has visited many persons and held several meetings on Sjælland. He held five meetings in Næsby, which were well attended. Two persons commenced to keep the Sabbath. He has sold some books and obtained three subscribers for the *Tidende*.

Bro. K. Brorsen is also active in the northern part of Jylland. He has visited and held meetings in Hellum, Jerslev, Hjallerup, Orso, Hellevad, Tylstrup, and other places. In the last named place the brethren are growing in grace. Tracts and papers have been read by many people in these places, and quite a number are more or less interested in the truth.

LATER.

THE Lord has been good to us, and has favored us, in our feeble efforts, with some success. Our house has been filled with hearers during the week. I hired a hall for Sunday evening, so as to accommodate more people. It was a place where no meetings had been held before, yet over five hundred were present. They listened with the best of attention to an exposition of Dan. 7. It is a good feature that most of the people that commenced to attend the meetings at first continue to come. I have quite heavy expenses here, but it seems that the people of Christiania ought to have an opportunity to hear the last message. They have contributed 25 kroner (\$6.66) toward expenses during the two weeks in which I have held meetings. I have sold books this week for 26 kroner, and obtained three subscribers for the *Tidende*. Some are very fanatical in their unreasonable opposition, but many seem to have a desire to hear the truth.

Bro. A. Brorsen has held meetings in Verup, Sjælland, with some success. The house has been filled with people. One family has commenced to obey the truth. Others are searching the Scriptures for light. He has obtained one subscriber for the paper and sold a number of tracts. Our brethren in Denmark are growing in grace and are becoming confirmed in the truth. They write very encouraging letters to me. JOHN G. MATTESON. *Osterhausgaden 12, Christiania, Norway, Nov. 11.*

Dayton and Walla Walla.

SINCE my last report Brother Raymond and myself have held twelve meetings, six in Dayton and six in Walla Walla. At Dayton the brethren and sisters were much encouraged and strengthened by the meetings, and quite a good interest was manifested outside the church. One, the daughter of Brother and Sister Kirby, who had never made a profession before, was received into the church by baptism. This church is coming up nobly on all branches of the truth, paying promptly their systematic benevolence and tract and missionary one third, and they are now seeing some of the happy results. The Lord is drawing very near them and his blessing is resting upon them.

The Walla Walla church is growing some less in numbers, and they are feeling severely the discouragement of many of the members moving away so far that they cannot attend meeting. They feel the loss which the absence of their elder causes, yet the few who do remain are trying to hold up the standard.

We have selected a beautiful grove five miles from the city of Walla Walla, up Mill Creek, for our camp-meeting which will be held next season, the last of May or the first of June.

There is great need of such a meeting up here and we shall spare no pains or means to make

it a success. As far as I can learn, the friends of the cause in this part of the N. P. conference are thoroughly in earnest about a camp-meeting next year. We hope to secure such help as will give a new impetus to every branch of the cause in this conference.

Two days ago I left Walla Walla and came down the Columbia river to Columbus, about twenty miles above The Dalles; thence by team twelve miles to the thriving village of Goldendale. Here I met Brother and Sister Cowles who embraced the truth about fourteen years ago under the labors of Brother Carright and myself at Alma, Michigan. I expect to remain here about a week. I. D. VAN HORN. *Goldendale, W. T., Nov. 30; 1878.*

Reno and St. Clair, Nevada.

GAVE twenty-five discourses to the church in Reno, and had the pleasure of seeing some renounce idolatry by putting away their pork, tobacco, tea, and coffee. One "stony-ground" hearer objected that the Adventists did not possess sufficient spirituality, and so remained in the Episcopal church! Query: how much spirituality is there in the formality of Rome's eldest daughter? The Congregationalist minister kindly invited us to open his services at a lecture on Spiritualism, wherein he took the position that it was the effect of diabolism, but in another lecture claimed it to be mere humbuggery. The spirit of Voltaire (? rather the devil. See Rev. 16:14) condescended to review our discourse upon that subject through a "silly woman." 2 Tim. 3:6. But if this was Voltaire he has certainly grown very idiotic in the "spheres," but, then, he never did possess much sanity upon religious questions even when "in the flesh." Perverting the testimony of the Scriptures seemed to be her favorite manner of quoting them.

Commenced meetings in St. Clair, November 23, and have given eleven discourses to date. The attendance and interest are fair. The majority of the community keep the Sabbath. We hope to accomplish some good, and to see the church strengthened before entering new fields. We earnestly request the prayers of all God's people for the prosperity of the Nevada mission.

December 4, 1878.

B. A. STEPHENS.

Santa Rosa, Cal.

THE discussion held in this place, November 19-30, between Elder C. Kendricks of the Christian denomination and ourselves, closed with a complete victory for the truth; as is always the case when truth is forced to contend with error.

Before the discussion our opponent and his friends were loud in their boasting of what they were going to do, and how they would overthrow the work established here. But it is well they did their boasting before the debate, for they do not seem to be the least inclined that way now! They are not at all pleased with the results of the debate, but think their man has not been able to properly defend their position although before the discussion they acknowledged him to be their best man in the State. He worked hard to uphold his theory and defended it as well as any of them could, but the difficulty is, he was on the wrong side of the question, the truth is against him, and of course he could not stand. Truly, they "can do nothing against the truth but for the truth."

The discussion has strengthened our new converts to the faith. It has also opened the eyes of some of their own members which see that they have been standing upon a sandy foundation, some of whom are now talking of building upon the rock foundation of God's eternal truth, "The commandments of God and the faith of Jesus."

The community at large are, as far as we can learn, satisfied that we have the truth; how many of them will follow out their convictions and obey the truth is yet to be determined. We are confident however, that some of these will also walk the narrow way. We will continue meetings in our church through this week to follow up the interest.

Yesterday (Sunday) seven souls, having determined to die to sin and the vanities of the world, followed their Saviour "down into the water" and were "planted together with him in the likeness of his death" beneath the yielding wave, and arose to "walk in newness of life." May God's grace assist them to ever walk the straight and narrow way and thereby have right to the tree of life and enter in through the gates into the city. W. M. HEALEY. *Santa Rosa, Dec. 2.* J. D. RICE.

Blasphemous Old Rags.

A. J. DAVIS, the great apostle of free-love and Spiritualism, thus endeavors to belittle the Bible, and rail against its pure teachings, in an extract we take from one of his works:—

"The word Bible signifies merely a book. It is derived from the Greek *biblos*, which signifies the soft bark of a tree upon which the ancients wrote their thoughts. To this was subsequently prefixed the word 'holy,' which term was employed by the Jews to express excellence. Thus the terms 'Holy Bible' might be rendered 'excellent soft bark!' " *Nat. Div. Rev. p. 554.*

Carrying out the idea of Job, our enemy has written a book, and we know where to find him. Now, the paper of the book upon which Mr. Davis' thoughts are printed, was prepared from old rags, and are now written over with blasphemy against God, Christ, and all that is good and true, and cannot his book be justly entitled, "blasphemous old rags?"

Righteous men of old, as they were moved by the Spirit of Christ, indited the "sure word of prophecy" upon "excellent soft bark," or "they were graven with an iron pen and lead in the rock forever," Job 19:24, or "written with a pen of iron, and with the point of a diamond, graven upon the table," Jer. 17:1, and made "plain upon tables, that he may run that readeth it," Hab. 2:2, or written upon vellum, or parchment, or leaves of certain trees, or sheepskin, it matters not what. Wherever we find the Bible it tells the same story. Whether in the *torahs* of the modern Jew, the manuscripts of the Orient, or the versions of the Occident, it tells "the old, old story of Jesus and his love." "Every word of God is pure; he is a shield unto them that put their trust in him." Prov. 30:5. Spiritualists dislike the restraint the Bible imposes upon sin. In their blindness they clamor loudly about liberalism, free-thought, free-love, etc. "While they promise them liberty they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19. Deceived by the power of Satan, and the miracles performed by the spirits of devils, 2 Thess. 2:9-12; Rev. 16:14, they are not able to "recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:26.

May we all "know the holy Scriptures," which are, indeed, a light to our weary feet, guiding us in that narrow path through this dark world up to the dawning of that eternal day.

"'Tis a chart that never fails you,
One which God to man has given,
And though rudest storms assail you,
It will guide you safe to heaven."

B. A. STEPHENS.

Few Left.

F. DAVIS, in the *Baptist Banner*, asks questions on the following points:—

"When the following classes are taken out of our churches how many will be left?"

"All who will not pay their just debts.

"All who are hypocritical.

"All who are deceitful, and talk about others behind their backs.

"All who go in debt without any prospect of paying out.

"All who are proud and scornful, holding themselves above their fellow-men, and shunning those less fortunate than themselves.

"All who worship money more than they do their Creator.

"All who are tattlers.

"All who sell intoxicating liquors to make money.

"All who think more of a wicked rich man than they do of a pious poor man.

"All who oppress the poor.

"All who are vain and self-conceited.

"All who make long prayers for the sake of being seen and heard of men.

"When these and a good many others that could be mentioned, are taken out of some bodies that call themselves churches, there would probably be but few members left."

This may be as just as it is pointed. But if we had said the same thing, and made an application of 2 Tim. 3:1-5, we fear it would be looked upon as a want of charity among Adventists. So strong is prejudice.

It is good for us to have sometimes troubles and adversities; for they make a man enter into himself, that he may know that he is in a state of banishment, and may not place his hopes in anything of this world. These things are often helps to humility, and defend us from vain glory.

THE HOME CIRCLE.

What I Love Best.

I LOVE the blue sky,
Where pretty birds fly,
And morning's bright beauty as well;
I love the fresh air,
That blows without care,
And many more things I could tell.

I love the warm sun,
And busy bee's hum,
And walks up the grassy green hills;
I love the fair flowers,
And sunshining showers,
And water that comes from the rills.

I love the tall trees
That wave in the breeze,
And daisies and buttercups too;
I love open day,
And beautiful May,
And all that light brings to my view.

But oh! there is One
More bright than the sun—
More lovely and fair than the rest;
'Tis Jesus who shed
His blood in my stead.
Oh! should I not love him the best?
—Children's Friend.

// Reflections on a Colorado Sunset.

As the cars bore our company into the city of Denver we were charmed in beholding one of the beautiful sunsets of Colorado. The sun was passing behind the snow-capped mountains, leaving its softened beams of golden light to tint the heavens. As the blending tints were deepening and extending athwart the skies, with indescribable beauty, it seemed the gates of heaven were ajar to let the gleamings of its glory through. The golden hues were every moment more and more entrancing, as if to invite our imagination to picture the greater glory within. We loved to think that God had let some of the glorious rays of the light abounding in heaven appear to our senses, that our imagination might grasp the more perfect glories still unrevealed. Yet the inspired apostle tells us "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If this so charms our senses, what must be the fullness of the glory in heaven itself. //

We have an infinite God, high above all heavens; and yet he condescends to dwell with him who is of a meek and contrite spirit. It is when we turn our eyes away from this world that we behold the beams of light from heaven. By faith a far more surpassing glory than the world can give dawns upon our senses. Here we see but the faint rays of what will be revealed to those who love God.

Heaven seemed very near. From its golden gates light seemed beaming forth, to bless and comfort, and make joyful the heart of man. As the eye was turned from the dazzling glories of the closing day, we could but reflect that should we see more of heaven by the eye of faith, greater light, more peace and joy would be all along life's pathway. We keep our eyes fixed so closely upon the low land of earth, looking upon the transient and deceptive attractions of worldly things, that in beholding we become changed to the earthly. If the eye of faith were uplifted to see through the veil of the future and discern the tokens of God's love and glory in the promised life beyond, we should be more spiritually minded, and the beauties and joys of heaven would mingle with our daily life. We should be fitting up for the faithful performance of our work in this life, and for the higher life beyond.

The compassion of the infinite God is expressed to man in the blessings he bestows. The greatest, the wisest, and the happiest man that lives upon the earth is he who sees most of God in his created works; who walks most closely with him in his every day life. The man who walks with God will exert an influence that will make the world better for his having lived in it. The beautiful, well-balanced, symmetrical character is developed by individual acts of duty. The character is formed by the conscientious attention to the little things of life, courteous acts of kindness unselfish deeds of charity. Kind words make the life beautiful and noble; for in them is the spirit that pervades heaven.

A wise improvement of God's gifts and blessings; a diligent cultivation of the little talents given by the Master; a patient continuance in well-doing, even if but little encouragement is received from those around us, will make life in this world a success, and will secure to us the higher immortal life. These things make the world's great men in the sight of God. The world will not know these men, even as they knew not Christ; but they are known and acknowledged of heaven. If the musings and the purposes of

man were of a more elevated character, spirituality would not be waxing cold.

The striking figures and pictures God has given in his heavens should thrill our souls and lead our minds to a contemplation of heavenly glories. While engaged in this the mind will have no leisure for worldly imaginings, worldly schemings, lusting for worldly honors or distinction. While in converse with the God of nature, in viewing with sanctified eyes his created glorious things in nature, the yearnings of the heart will be for higher and holier attainments.

The high and lofty One who inhabiteth eternity claims and deserves our highest thoughts and holiest affections. God is the source of all power. From his infinite love flow blessings to every creature formed in his image. Our heavenly Father has hung out glories in the firmament of the heavens, that men may have an expression of his love in the revealing of his wondrous works. God would not have us indifferent to the symbols of the glories of his infinite power in the heavens. David delighted to dwell upon these glories. He composed psalms which the Hebrew singers chanted to the praise of God. "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

Christ finds men clinging to the earth and building their foundation upon the sand. He presents to them subjects in the heavens worthy of thought, and inspires them with desire to take hold on God and build upon the rock for time and for eternity. All the powers of our being, every means of our existence and happiness, all the blessings of the warm sunshine and the refreshing showers, causing vegetation to flourish, every comfort and every blessing of this life, comes from God. He sendeth rain on the just and on the unjust. The treasures of heaven are poured out to all.

Through Jesus Christ comes all these bounties. And how do men receive them? The great mass of mankind take the gift from their heavenly Father's hand but make no acknowledgment to him. They seem to take it for granted that these bounties are their rightful due, and forget that God is the giver. They do not even acknowledge their obligations by thanking God for his mercies. Indeed they treat no other friend so ill. They sit at the family board, loaded with bounties from his hand, and render no thanks to him. They enjoy the gifts, but despise the giver.

The worst feature of this picture is, many who profess to be followers of Christ pursue the same course as the unbeliever and thankless worldling. They take the gifts of heaven without lifting the heart and voice to God in sincere thanks. God has blessed them with comfortable homes. They lie down to rest in safety because of the guarding care of his ministering angels; but they arise in the morning with scarcely a thought of God. This is unlike the world's Redeemer. Although he owned all things, he never broke bread without lifting his eyes and hands to heaven in thanks to his Father, craving his blessing upon it. Yet finite man, wholly dependent upon God, has no sense of the debt of gratitude he owes.

Many parents professing to be Christians pass the morning without prayer to God or a thought of him. Worldly business is the subject of their thoughts the last thing at night and the first thing in the morning. They do not gather the family about them and read to them from the word of God, which teaches the whole duty of man. They do not make the reading of instructive lessons from the precious book of any importance, or the hour of prayer a sacred privilege. They do not, by the form of prayer, teach the children their dependence upon God, and the necessity of divine aid to help them to overcome temptation through the day, and to draw the mind upward to God and heaven. A prayerless house, a house where Christ is not entreated to come in, there the prince of darkness abides. There are scores of families who profess to love God, that love him a great way off; for they do not invite Jesus into their dwellings. They do not erect the family altar and offer up fervent petitions morning and evening. They do not render to God grateful praise, acknowledging his gifts, and entreating his blessing. How can those who bear the name of Christians rise morning after morning and partake of the bounties God has provided for them and be

so ungrateful to the Giver as not to breathe a word of thanks? In such a house a cold and chilling influence prevails. The warming beams of the Sun of Righteousness do not penetrate the darkness of a prayerless house.

Parents should associate in the minds of their children, our heavenly Father with the blessings of life and health and the gifts of his bounties which they daily enjoy. They should not neglect to open to their impressive minds the great book of nature, and teach them lessons of God's love; show them that every bud and blooming flower, formed and tinted by a divine hand, is an expression of the love of God to them. Every spire of grass, every lofty tree, is an evidence of God's love to man. Children may be made acquainted with God in his created works by having their minds directed to the glories of the heavens in the light of the setting sun. His hand has strewed the skies with everlasting gems of light. Worlds are peopled by his power, and yet the humblest creatures of the earth are the objects of his love and care. A contemplation of these things will give to both parents and children more exalted views of the Ruler of the universe.

Christian parents may write upon the tablets of the hearts of their children lessons of the greatness and majesty of God which neither time nor circumstances can efface. The God of such riches and power, who had no need of man to increase his might and glory, gave his only and beloved Son to a life of ignominy and a cruel death, because he loved man whom he had created, and whom he would save from ruin, and bestow on him the gift of everlasting life. Teach the children that the cross of Christ is the instrumentality of God to save perishing man. And he has commanded us, "Love one another as I have loved you." Christ has given us an example in his life, and he commands us to follow in his footsteps.

Those who are absorbed in their own sorrows, who can enjoy only their own blessings, and labor only for their own good, are miserable indeed. As we receive the gifts of God, we should impart to others the blessings Heaven has so richly bestowed upon us. To be happy ourselves we must live to make others happy. Our hearts will be filled with joy and peace when we impart blessings to others. The youth who are faithful in the minor duties of life, who will heed the demands of duty without consulting their own pleasure, and who will speak words of kindness and perform deeds of love to the poor, and carry comfort to the homes of the desolate, will be the ones upon whom the Master will call to make sacrifices to carry the truth to those who are in darkness. These can be intrusted with this work, for they have proved themselves faithful in that which is least. A wise improvement of the talents bestowed will make the faithful doer great in the sight of God. The work of faithfulness must begin at their own door; in their own home must they show an unselfish spirit in all their acts, to those of their own households.

All the glories of God in the heavens, and everything lovely in our world, is to give us a correct knowledge of the character of God the giver. The power, truth, and glory of the gospel are displayed all around us to bring us in harmony and love with our gracious Benefactor. **Mrs. E. G. WHITE.** //

The Power of a Holy Life.

THE beauty of a holy life constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so good, so efficacious, as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty, than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greatest part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more and will do more to regenerate the world and bring it to an everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on evidences of Christianity.—*Dr. Chalmers.*

Look After the Little Ones.

JUDGE SUTHERLAND was undoubtedly right when he acquiesced recently in a verdict of acquittal of a boy aged nine years, charged with felony in placing obstacles on the Elevated Railway. At Brighton, England, a boy of seven years was fined, the other day, for placing obstructions on the Brighton railway; of course the offence was technically construed, for it is made felony by law. The boy's youth saved him. The same week that this happened, a tragedy occurred at Victoria Park. A passionate boy of five years of age, who was left by his mother in charge of an infant, struck the child with a large nail, causing its death. A verdict of "Death from misadventure" was returned. By the Institutes of Justinian no child under ten and a half years was liable to punishment. English law, however, measures the crime by the supposed strength of the offender's judgment. A boy was once hanged in England at the age of eight years, for setting fire to two barns, and another aged nine was reprieved after having been sentenced to execution for killing a companion. Sir Matthew Hale—rather arbitrarily, it must be confessed—held an infant under seven years to be incapable of felony, but that his capacity might begin at eight. Be this all as it may, there can be no doubt that, in the words of the great Blackstone, the charge of malice against children should be "strong beyond doubt, and clear beyond contradiction." And there is one other thought that comes up: that parents cannot begin the moral instruction of their children too early. As soon as the child can understand the difference between right and wrong, he should be instructed in the right path. The road to crime does not always take its start from the school house or college, but can often be traced back to the path pressed by little feet in infancy.—*Sel.*

A Jewish Legend.

ACCORDING to Jewish and Mohammedan tradition, King Solomon, who was wise beyond all other men, knew the language of animals, and could talk with the beasts of the field and the birds of the air. A Rabbinical story is told of him which is in this wise:—

"One day the king rode out of Jerusalem with a great retinue. An ant-hill lay directly in his path, and Solomon heard its little people talking.

"Here comes the great king," he heard one of them say. "His flatterers call him wise, and just, and merciful, but he is about to ride over us, and crush us without heeding our sufferings."

"And Solomon told the Queen of Sheba, who rode with him, what the ant said.

"And the queen made answer: 'He is an insolent creature, O King! it is a better fate than he deserves, to be trodden under our feet.'

"But Solomon said: 'It is the part of wisdom to learn of the lowest and weakest.' And he commanded his train to turn aside and spare the ant-hill.

"Then all the courtiers marveled greatly, and the Queen of Sheba bowed her head and made obeisance to Solomon.

"Now know I the secret of thy wisdom. Thou listenest as patiently to the reproaches of the humblest, as to the flatteries of the great."—*Whittier.*

Graceful Speech.

WHILE nature does much, reading and writing do more in cultivating fluency and felicity of speech. Read the best English, and avoid the cheap and sensational literature of the day, avoid vulgarity and slang in conversation. Use the same care in purity of language while talking familiarly in private, that is taken in public speech. But the best training is heart training. Here as in oratory, it is out of the abundance of the heart that the mouth speaketh. If the law of kindness is within the heart, there will be "milk and honey on the tongue."

LITTLE THINGS.—The preciousness of little things was never more beautifully expressed than by B. F. Taylor, in the following: "Little words are the sweetest to hear; little charities fly the farthest, and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs the most loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Everybody calls that little which he loves the best on earth."

ALL habits gather strength by unseen degrees.—*Dryden.*

GOOD HEALTH.

Concerning Pork.

UNPLEASANT truths are not always comfortable things to hear and sometimes cause a little squirming, especially when they strike near home; but if the squirming produces a healthy reaction it is beneficial, and the truths should not be withheld.

Farmers' wives do not like to be told that they are fond of pork, and no wonder they are ashamed of it, after all the enlightening they have had from the most scientific journals in the country, with regard to this filthy disease-producing article of food; yet "poor piggy," as they pathetically term him, still finds his most earnest defenders in the farmhouse.

I am aware that habit is all-powerful with the masses who possess little originality. What the mother and grandmother have always done the daughter is likely to do, simply because she has their example before her.

Now the question is this: shall we allow veneration to over-shadow common-sense, and keep on day after day and year after year in the same worn out track, practically repeating the old story of the heavy stone put in the bag to balance the grist, just because it may be considered irreverent to suppose we know more than our grandfathers or grandmothers did?

If old-fashioned customs are better than new ones, then, by all means, let us be old-fashioned; but if they have been proved to be irredeemably bad, why should we still cling to them?

However, with many it is not after all so much a question of veneration as one of convenience.

It is so "handy" to have a can of lard on the kitchen table, ready to dip a spoon into whenever a little grease is wanted, a little less trouble than to save drippings of beef or mutton, or prepare suet; and so the unclean substance is allowed to spoil many a dish that would otherwise be quite wholesome.

But the poorest excuse of all is that of economy. I know of more than one wealthy farmer's wife, on a dairy ranch, who obliges her children to eat poor fat or other greasy gravy, very much against their inclinations, instead of butter or milk, for the purpose of saving a little something. If that isn't down-right meanness then I do not know what you would call it! No wonder typhoid fever and diphtheria have found their way into so many farm-houses, where their children, by good rights, should be healthy and strong. It is an illustration of what we may term being "penny wise and pound foolish," for every dollar saved in this way, ten are paid out for doctors' bills, dentists' bills or patent medicines.

"But the doctor never tells us to be careful about diet and not to eat pork."

No, perhaps not, it would be poor policy. If all the people were careful with regard to diet, the doctor would lose nine-tenths of his fees.

It must be a source of satisfaction to the unprincipled, yet exceedingly practical physician to look at a pig-sty well stocked with fat porkers, or glance at the rows of lard cans in a grocery store; to say nothing of the adulterated spices and green pickles, and vinegar made of vitriol; all these things will put money into his pocket and he knows it.

To be sure all physicians are not unprincipled, and they do not themselves make the vinegar or put up the pickles or prepare the lard, but somebody does it, and there are always plenty of fools in the world to buy these things to use them, and consequently get sick and need doctoring. "It's an ill wind that blows nobody any good." That which is death to the people is life to the doctors and the undertakers.

But, to return to our subject, farmer's wives, as a class, have many estimable qualities or traits of character, but they are the most miserable cooks in the world. Health is undoubtedly of the very first importance, because it affects the whole system, mentally as well as physically, and health is very much dependent upon the food which we eat. Therefore the house-keeper or cook has the well-being of the whole family in her hands to a considerable extent, and her responsibility is correspondingly great.

Let farmers' wives go down to the root of some of their difficulties and reform their cooking, making it simple and wholesome, and a certain degree of both mental and moral improvement will follow the physical improvement, in their families, as certain as light follows the dawn of morning.—*Lovain, in California Farmer.*

That state of life is most happy when sufferings are not required and necessities are not wanting.—*Plutarch.*

How a Clergyman Was Cured of Using Tobacco.

ABOUT forty years ago Mr. John Tappan, one of those genuine philanthropists for which Boston was noted a half century since, lived in an elegant mansion on Summer street. He had retired from active business, but had fitted up an office in the house, where he received business calls. He was a scrupulously neat man, and had particular abhorrence of the use of tobacco in any form. He was as strong in his antipathy to its use as he was to the use of ardent spirits. The surroundings of his office were to the minutest particular indicative of the individual man. One of the leading avenues through which went out his benevolence, was that of aiding indigent churches and helping impecunious clergymen. On one occasion a well known clergyman of Vermont came to Boston to obtain aid for his church. He called on good old Deacon Proctor, then a leading hardware merchant, and made known his wants. The good deacon took him at once to the residence of Mr. Tappan, introduced him, and left. On being invited to take a seat, the clergyman put into his mouth a huge quid of tobacco. Looking around to see where he should expectorate, he saw an open coal fire, but the bars of the grate were polished steel. This wouldn't do. Next his attention was directed to a copper coal-scuttle, the outside of which shone like burnished gold, and it was heaped with cannel coal. Here was his opportunity, and he discharged his stream of saliva, making a perfect cascade over the coal. Being relieved, he commenced to state his case, stopping frequently to discharge his tobacco-juice. Meanwhile Mr. Tappan sat fidgeting in his seat, and finally interrupted the good clergyman by stating that he made it a rule never to give anything to an intemperate man, and rising, bowed the clergyman out. Overwhelmed with grief and mortification, the good man sought Deacon Proctor, and burst out with the exclamation: "I have never been so insulted in all my life." Deacon Proctor asked him to give an account of his interview with Mr. Tappan, which he did, not dreaming that the tobacco had anything to do with his sudden dismissal. "Sit here," said the deacon, "I will go and see Mr. Tappan." Arriving at the office, he found the windows wide open and a girl scrubbing. "Mr. Tappan," said the deacon, "you have hurt the feelings of one of the best of men, a devoted Christian, and a faithful pastor. What does it mean?" Mr. Tappan repeated what had happened, and pointed to the coal scuttle. "Why, sir, it will take a week to get this room purified." The deacon returned, and smoothed over the matter as well as he could, and the clergyman took his leave. In just one year from that day the clergyman again made his appearance at the store of Deacon Proctor, and asked him to accompany him to the house of Mr. Tappan. Arrived there, the clergyman, looking hale, hearty, and clean, extended his hand to Mr. Tappan, exclaiming: "My dear sir, you have been the means of breaking me of a vile habit, which I thought innocent, but which had got a hold on me I little dreamed of. From the day of my last interview with you I have never put tobacco in any form in my mouth, and by the blessing and with the help of God, I never will again."—*Exchange.*

Let your Children Sleep Enough.

As sleep is the period for replenishing the system, for restoring the cells wasted by the nervous activity of the day, the period when the processes of digestion reach the final result, by identifying the new nutriment with the system in the place of the waste of the tissues, it follows that children need more sleep than grown persons. Many who might be plump, active, and happy, if given sleep sufficient, are flaccid and sallow, weary and fretful, because they do not get sleep enough to allow the demand of the system for nutrition to be supplied. Children often feel it very hard that they are sent to bed early, while the grown people sit up and enjoy themselves long after they are to bed. If any children chance to read this paragraph, to them we would say: "You need more sleep than your parents, because you have to grow and they do not. You need to use a good deal of the food you eat in growing larger and stronger; if you consume it all in activity, you will not have enough to grow with. Therefore you ought to sleep a good deal, and let the body rest from exercise, if you would grow strong and healthy."

Sir Henry Thompson, the English physician, now refuses to take any patient who will not consent to become a teetotaler and take the pledge.

RELIGIOUS NEWS AND NOTES.

—The Methodist meeting house in Vallejo was burned the evening of Dec. 8.

—The *Alliance*, from estimates, says 12,000 church members in Chicago do not go to church.

—The Roman Catholics are putting up very large buildings on Hayes street, not far from the new city hall, in San Francisco.

—The English Bishops have come to a resolution not to grant licenses for the remarriage of divorced persons.

—A Chinese Sunday-school has been organized in St. Louis in connection with the American Sunday-school Union.

—Anti-Christianity is popular. *Die Gart-erlaube*, a weekly paper in Germany which opposes Christianity, has a circulation of 600,000.

—The preachers in attendance at the weekly Presbyterian meeting in Chicago, admit a falling off in church attendance. They trace the cause to skeptical literature and hard times.

—The Rev. T. De Witt Talmage has resigned the presidency of the Brooklyn Lay College, on account of his "enlarged pastoral duties and new Christian work" which he is about to undertake.

—The Master of Trinity, Cambridge, lately remarked at a Fellows' meeting, at which some over-confident opinions were advanced: "Gentlemen, we are none of us infallible, not even the youngest of us."

—The Central Presbyterian church of St. Louis built a house at a cost of \$125,000. They could not carry their debt, and the Unitarians got the mortgage, foreclosed, and took the house at half cost.

—The Richmond, Va., *Advocate* complains that the hand of ordination is laid too suddenly on ministerial candidates by the Methodists of that section, without due regard to character and qualifications.

—A Scotch journal states that upwards of \$200,000 of the Sustentation fund of the Free church, from which the stipends of ministers are augmented, is locked up in the suspended City of Glasgow bank.

—The *Methodist* makes the statement that one thousand families have been found in Brooklyn, nearly all of whom left the Methodist church owing to the "changeableness and uncertainty of the pastorate."

—Dr. P. B. Morgan, of Cincinnati, has left the Episcopal church and united with the Reformed Episcopal, because the former is so fast drifting into Catholicism. He says "auricular confession" is fast gaining ground in that church.

—The whole Bible has been translated into the Turkish language. Its translation into the language of the Sandwich Islands gave it to 55,000 people, a great work truly, but its translation into the Turkish gives it to 150,000,000 people.

—The Evangelical Mennonites, in conference at Coopersburg, Pa., recently reaffirmed their position in antagonism to insurance companies, and expelled two ministers who refused to submit to the rule. The penalty for taking a policy is expulsion.

—The final revision of the New Testament by the American and English revisers will be finished in course of a year, and will probably be published soon after, in advance of the Old Testament, the revision of which will not be completed for some years.

—Rev. Washington Gladden, a prominent orthodox Congregational minister at Springfield, Massachusetts, says that within twenty-five years the doctrine of the endless conscious misery of those who die impenitent will be no longer insisted upon as fundamental in the evangelical system.

SECULAR NEWS.

—The Government has decided to buy trade dollars as bullion.

—U. S. Senator Mitchell moves for \$500,000 for the construction of a canal around the Cascades of the Columbia River.

—The experiment of sending honey in the comb from America to England has proved successful, and a large trade in that direction is predicted.

—The captain of the *Pomerania*, who was reported as lost with his ship in the English Channel, was rescued after being an hour and a half in the water.

—Yale College has decided that if any Sophomore engages in *hazing* or anywise insulting a Freshman, he will be dropped into the Freshman grade without any regard to his standing. Whereat all good people rejoice.

—The San Francisco "Leper Hospital" received three patients in November. There are twelve lepers there at the present time.

—The Los Trancos Water Company intend to erect a dam in a canyon west of Menlo Park one hundred and forty feet high. This will be about three hundred feet above the base of San Francisco.

—During the present year the Russian navy has received additions of one hundred torpedo boats, and several cruisers, seven clipper steamers, and two iron-clads. Several others are nearing completion.

—There was a great deal of tobacco smoke in Burlington, Iowa, Dec. 4, when the Mississippi Valley Tobacco Works were burned, which is better than to have it smoked in your face in cars and halls.

—Manuel Pardo, ex-President of Peru, has been assassinated. Manuel Pardo governed Peru from 1872 to 1876. He was the candidate in 1872 of the popular party, and his election was preceded by the desperate riot during which President Balta was assassinated.

—A report comes from Berlin that the government intends to send to America a lot of their worst communists. Murder and arson are now publicly advocated in the United States and the speakers are unmolested by the authorities and cheered by the crowds of listeners. Peace and safety!

—The English troops in Afghanistan moved on victoriously until they got into a "pass," in which they had been fighting several days at last accounts. Gen. Roberts is convinced that the Ameer has a large force there. It looks as if the English leader had been entrapped.

—An Italian sausage-maker has been convicted before the city court of San Francisco of "cruelty to animals" in cutting off the tails of several dozens of cats which he bought. One boy testified that he sold him two dozen, caught in traps. This has been a very interesting trial to the patrons of the restaurants. He was fined \$50.

—Unscrupulous speculators have endeavored to buy up the gold to prevent the resumption of specie payment on Jan. 1st, unless the specie is bought of them. Secretary Sherman has stopped the issuing of gold certificates which has checked their operations. To check the action of the government at such a critical time as this is the worst treason.

—The method of examining candidates for teachers' certificates in California by means of printed questions sent out from the Superintendent's office, has been considered defective, and nearly a farce, so far as proof of efficiency as teachers is concerned. It now comes to light that these question lists have been largely sold by private sale before examination! What next?

OBITUARY.

DIED, at Healdsburg, Sonoma county, Cal., Dec. 2, 1878, Sister Louisa J. Vaughn, aged seventy-one years and three months. Sister Vaughn has for nearly two years been a believer in the truths as taught under the third angel's message, and was baptized at our camp-meeting last fall. She sleeps, waiting for the voice of her master to call.

Words of comfort were spoken to the sorrowing relatives and friends by the writer from 1 Thess. 4:13-18. W. M. HEALEY.

DIED, in St. Clair, Nevada, December 2, 1878, infant daughter of D. M. and S. J. Whiteman, aged three months and seventeen days. Funeral discourse by the writer, from Jer. 31:15-17. B. A. STEPHENS.

FELL asleep in Jesus at Eugene City, Oregon, November 30, Sister Rosalinda E. Lowell, wife of Brother S. P. Lowell, aged 35 years and one month. Sister Lowell was converted when about twelve years of age, united with the Baptist church in Eaton Rapids, Michigan, and lived a consistent and devoted Christian until the day of her death. Her motto was "Be ye always ready." She joyfully embraced the doctrine of the soon coming of Christ about seven years ago. And this doctrine has been the chief subject of her thought and conversation. She longed to see the King in his beauty, and frequently expressed a desire to live until his second coming, but in view of the trials of the last days, would sometimes say "Perhaps it would be better to sleep; the Lord's will be done." She was a great sufferer for five weeks, but bore her sufferings with patience and resignation.

She embraced the Sabbath last summer while Elder Jones was preaching here. She gave many bright evidences of her acceptance with God, and died in full hope of a glorious immortality at the resurrection of the just. She leaves a husband, two children and many friends to mourn their loss.

Funeral sermon at Christian church, by Elder Whitney (Christian), which was attended by a very large congregation. Text 1 Cor. 15:53, 54. W. R. YOUNG.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, DEC. 12, 1878.

Vacaville.

We have received a report from Bro. Gillett of the Vacaville meeting too late for this paper.

Clubs to Nebraska.

ALL orders for clubs of the SIGNS should come through the State secretary unless accompanied by the money for a whole year.

From an Old Pilgrim.

BROTHER LEWIS MARTIN writes from Bennington, N. H., "I am an old man and I love the blessed cause of God.

Insurrection in Kentucky.

There is a worse state of things in Breathitt county, Ky., than there was in any county during the war.

Conditional Virtue.

THERE are a great many who are very correct in deportment when conditions are favorable, and then take to themselves credit for omitting the sins which it was not convenient or practicable to commit.

The Youth's Instructor.

ALL who have taken this paper unite in pronouncing it the best paper for children and youth ever published.

The Weekly will contain the same kind of instructive and interesting articles that have made the Monthly a favorite; and in addition there will be a Sabbath-school Department.

"The price of the Weekly Instructor will be 75 cents a year. The first number will be printed before Jan. 1, 1879.

"The monthly Instructor will be continued its present size, and at the old price, for those who prefer it.

PACIFIC COAST EDITION.

A letter recently received from the publishers of the Instructor, offers to furnish us with a Pacific Coast Edition if we will take from 1,500 to 2,000 copies.

OUR PLAN.

To do the work properly there must be a Pacific coast agency where all subscriptions for this coast should be received.

The price of the weekly Instructor is placed as follows:—

- Single copy per year. 75cts.
10 copies to one address, per copy, 60cts.
25 or more copies to one address. 50cts.

The Oakland Sabbath-school numbers about one hundred members, and has already ordered 100 copies.

To make the matter easier we propose to allow the schools to pay for the clubs taken by them in quarterly payments.

PRIZES.

THE following inducements taken from the December number of the Instructor, are offered to individual workers.

- 1. The monthly, 8 pages, the same as it is now. Price, 50 cents.
2. The weekly, 4 pages. Price, 75 cents.

The Child's Poems will be sent as a premium to each new subscriber for either edition.

We advise our canvassers first to offer the weekly edition.

LIST OF PRIZES.

If you will send us eight new subscribers for the Instructor, monthly or weekly, or both, we will send you your choice of one of the three volumes of Golden Grains.

For twelve new subscribers, your choice of Vol. 1, 2 or 3, of Sabbath Readings.

For twenty new subscribers, your choice of The Life of Captain Joseph Bates, or our new picture book, a beautifully illustrated book of pictures and stories for children.

For forty new subscribers, your choice between the "Bird's-Eye View of Palestine," a beautiful chart of the Holy Land, price \$2.50, and a pearl Oxford Teacher's Bible, with index, concordance, and maps, price \$2.25.

For fifty new subscribers, your choice of a Nonpareil Oxford Teacher's Bible, with index, concordance, and maps, price \$3.50, or the three books, Climbing the Mountain, Old Red House, and Story of a Pocket Bible.

WHERE TO SEND.

Send your orders to the SIGNS OF THE TIMES, Oakland, Cal. We hope no time will be lost, as we wish to commence our Pacific Coast edition with the 1st of January, 1879.

Superintendents, call the attention of your schools to this matter at your first opportunity. Do not wait to raise all the money, but report what you have done as soon as possible to this office.

THE more and better thou knowest, the more heavy will be thy judgment, unless thy life be also more holy.

APPOINTMENTS.

ELDER J. H. WAGGONER will speak in the Seventh-day Adventist church at San Francisco, Sabbath, December 14, and in Oakland, Sunday evening December 15.

BROTHER J. E. WHITE will meet with the church at Petaluma Sabbath, December 14.

BROTHER E. R. GILLET will meet with the church at Sacramento, Sabbath, December 14.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and Sunday evening at 7:30.

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The Uses of Water in Health and Disease. Bound. 160 pp., 50c. Paper covers, pp. 136, 25c.

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

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