

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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Hold Up Thy Light.

HOLD up thy light, O child of grace!
Be not afraid to let it shine
On all around, but rather fear
To hide this precious light divine.
Hold up thy light! Thou canst not tell,
However feeble be thy ray,
But some poor soul may catch its beam,
And by it find the narrow way.
Hold up thy light with steady hand
Though it be faint! Who does not know,
Where darkness reigns, how far and clear
Even a little light will show?
Hold up thy light! 'Tis God's command;
And till with thee time cease to roll,
His voice thou canst not disobey
But at the peril of thy soul.
Hold up thy light! 'Tis thus it lives;
By shining, grows itself more bright;
Thus is the Father glorified;
Then child of grace, hold up thy light!

—Sol.

General Articles.

CONFERENCE ADDRESS,

DELIVERED AT YOUNTVILLE CONFERENCE, SEPTEMBER 2, 1878, BY ELDER J. N. LOUGHBOROUGH, PRESIDENT OF THE CONFERENCE.

Dear Brethren and Sisters:—In the events of God's providence we are spared to meet upon this camp ground. This is our eighth camp-meeting in Northern California, and our eleventh annual State gathering. May God bless in this convocation, and make it to us all one of the brightest periods in our lives, and as we go from this place, and meet the trials and conflicts of life, may we each be able to look back to this meeting as a place and time where we knew for ourselves that God met us, and may we realize its effects to hold us to the right, as a ship feels the force of good anchorage amid the storm and tempest.

As we repeat, one after another, the numbers of our yearly gatherings, we are reminded of the rapid flight of time. Life at the longest is but a brief space, "a vapor that appeareth but a little time and then vanisheth away." Soon all our years will be numbered and we be found among the quick or dead, at the coming of our King and descending Lord. Then a vast eternity, unmeasured by the flight of time, will open before us. "Oh! eternity, infinite and unmeasurable," how will it open to us? Either with immortality and bliss, or with banishment in "everlasting destruction from the presence of God and from the glory of his powers." Our own course in the few brief hours or months that remain of our probation will decide our fate. "Oh! what shall the harvest be?"

Another year has flown. It has been filled with events of the deepest importance, especially to the student of prophecy, and to the believer in the doctrine of the near coming of our Lord and Saviour Jesus Christ.

One year since, a severe conflict was in progress between Russia and Turkey, which appeared to forebode the immediate destruction of the latter, and that it would suddenly spring the question of the occupancy of Turkish territory by the nations of the East. This, many supposed, would immediately bring the conflict of nations and the battle of the great day of God Almighty, as predicted in Rev. 16. But again "the winds" of war are checked that the sealing message of Rev. 7 may come up like the rising of the sun and accomplish its work, that a people may be prepared to stand in the time when earth shall

be "reeling to and fro like a drunkard," and when rocks of the mountains, reft from their bases, shall be flying in every direction, and the ungodly shall call upon them to fall and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

What has Turkey gained in this declaration of peace by the allied nations of Europe? It would seem that this very checking up of war might be the prelude to numerous other wars, and that Turkey is to be dismembered and thus pass away gradually, ("dried up,") Rev. 16:12, instead of being dispatched at a single stroke, as anticipated by many one year since.

During the past year we have, also, been strikingly reminded of the signs our Saviour gave of his coming, when he said: "There shall be famine, pestilence and earthquakes in divers places." At the time of our last annual gathering upon this ground a severe famine was devastating India. Over one-and-one-half million souls perished in that famine. Now some of the most populous sections of China are being depopulated by the most terrible famine of the present century. Last accurate accounts estimate that between five and six millions have already perished in this famine during the last year. While we are here, quietly partaking of the bounties of God's providence, those famine-stricken Chinese are selling their young men and maidens into slavery to get means to buy a little food, to lengthen for a brief space their miserable lives. Others, where there are none to buy them, are killing their children, and children killing their parents, and eating them for food. Oh! the horrid thought!

Pestilence, in the shape of yellow fever, is also making its sad ravages in the United States, cutting down high and low. Last reports state that it has already assumed the form of a plague, and is destined to make still greater ravages.

We wish, however, to note more especially in our address some of those events, which are transpiring in connection with the cause of present truth, and which are such evident tokens that this message is surely and steadily merging into that which for years we have spoken of as "the loud cry of the third angel's message." As we think of these events our desire is that God will inspire all our hearts with zeal to find and do our part in this great work.

Before speaking of these, it may be proper to dwell for a moment on the temporal benefits and blessings of God we have enjoyed as individuals. As I look over this audience I see many new faces, faces of persons who have in the last year embraced present truth, and meet with us for the first time in a Seventh-day Adventist camp-meeting. We welcome such to our ranks, to share our joys, and to join with us in our blessed privileges of bearing burdens in this precious cause of our Master.

I also miss some who have mingled with us here and elsewhere. Brother Grant, of San Francisco, and Sister Cooper, of the Napa church, who were with us last year, and also Sister Freeman, are sleeping in Jesus. Brother Waldeck, our book-binder at Oakland, and Sister Waldeck, who have recently joined us, have lost their only daughter. God bless them. Brother Church, of Fresno, has lost one of his daughters, Sister Maria De Long, Brethren Dimmick, Wilson, Rickett and Rasmussen have lost little ones. The mortality in our ranks has been much less for the last year than for any year during the last four years. For the blessings of health and life let us render devout thanksgiving to God, and may his afflictions also lead us nearer to him. Let us devote to him that strength which he still grants to us.

Our work upon this coast is just entering upon its eleventh year, and as some important changes in laborers are about to be made, it may not be out of place to call attention briefly to the growth of the cause upon this coast, especially in this State.

Elder Bourdeau and myself landed, with our 60-foot tent, in San Francisco July 18, 1868. After two weeks tarry there to fit up our tent, we went to Petaluma, Sonoma county, and there commenced our labors in a tent

meeting, which held from August 14 to October 17. As the result of this tent meeting, about twenty took their stand upon the present truth. About one-half of these are at this camp-meeting. Nearly all are holding on. Thus our mission was fairly opened, and the work has steadily advanced from that point. For the first eleven months the work was mainly supported by the donations of our brethren east of the Rocky Mountains. Up to April 8, 1869, the time of our first annual meeting, there had been contributed towards our work in the State, by our brethren in California, \$112.80, while at the same time our brethren East had contributed, in tent, fare of laborers from the East, and expenses in the State, \$1,814.47, besides a donation of \$80 worth of books, which were given away in the mission.

Our work in the State now consists of thirty companies of Sabbath-keepers, and numbering over one thousand souls. There has been contributed for the support of the work of the ministry in the State, to the date of this address, \$23,194.95, and there is still systematic benevolence due from our churches that we can depend upon, enough to raise this sum to an even \$24,000.

Our missionary work was opened in the year 1869. During that year there was raised the sum of \$37 for tract distribution. Up to this date there has been raised by this people for tract and missionary work the sum of \$8,321.59, and of this sum \$3,484.62 was raised during the last year.

At the time of the Yountville camp-meeting, September, 1874, pledges were made for the purpose of raising a publishing fund, to carry on the work of publishing the SIGNS OF THE TIMES, and works on the present truth. There has been already paid into that fund by the brethren and sisters this side the Rocky mountains \$22,527.38.

There has been raised and expended, as tent and camp-meeting fund, the sum of \$5,000, making a total of means raised here for the above-named purposes of \$59,848.97. If we add to this what has been expended in church building and in the Sabbath-school work, we must put down another sum of \$40,000, making a grand total of \$100,000 that has been raised and used in the advancement of this cause in California.

Of the above mentioned sum there was contributed directly to these enterprises by our beloved brother and servant of God, Elder James White, in cash, \$3,600, and by your humble servant, while laboring among you, the sum of \$2,300, while at the same time I have only received from your State treasury the sum of \$12 per week, and traveling expenses. I do not regret for a moment the investment I have made.

Of Brother White I would further state, that in addition to the sums already mentioned, he brought greenbacks to the State to invest in the cause here, the difference in value between the greenbacks and the gold was a loss to him of \$2,000. He has more recently sold to the Publishing Association, property that they must have to prosecute the work, a location for the new Office building at \$1,300 less than it cost him in cash, notwithstanding the same property had increased in value since he purchased it, thus donating \$1,300 more to our California cause. He has invested as a gift to advance other enterprises in the State \$250 more, making in all over \$6,000 cash donated by him to the cause on this coast, while from these investments, he has not received one dollar's pecuniary benefit. Aside from this, his appeals influenced our brethren east of the mountains to place in our Oakland Office presses, type, bindery, etc., at a cost of \$13,000. It is his pleadings as a humble servant of God, in whose judgment our brethren East have the most unbounded confidence, that has led them to use the SIGNS OF THE TIMES as a missionary paper, at a cost exceeding that for which the same could be furnished east of the plains. This was done in order that the publishing work in this new field might be built up by the aid of eastern patronage.

We do not mention these things to flatter any one, but we should render "honor to whom honor is due," and as there are many

who have recently embraced the truth both here upon this ground, and elsewhere in this State, who do not know the facts in the case, they should know them, and have them for reference so that in case our enemies make rash statements through lack of an understanding, they may be able to meet the same.

During the last year the business of the SIGNS Office has so increased on our hands that it has been deemed necessary by the board of directors to double our facilities for doing the work. Another building has been erected of about the same capacity as the first one. A "lightning cylinder press, complete, bindery, and a type, stereotype, and electrotype foundry have been added to the work. The bindery and stereotyping department are carried on by those competent workmen in their line of business who have embraced the truth during the recent tent meetings in San Francisco and Oakland.

We have moved forward with firm confidence that when our brethren and sisters on the Pacific slope should rally to a sense of the times which we are in, and attain that spirit of consecration that the times demand, and learn the true situation of affairs, and their duty, they would rally to the rescue and willingly consecrate of their substance to lift off from our publishing house every debt, and leave it to use its earnings in publishing the truth, instead of our directors being under the painful necessity of continually paying out such means as interest.

As we think of these things, and the situation of our people, we are reminded of the appeal made by Haggai when the Lord was moving him out to build the temple. "Thus speaketh the Lord of hosts, saying, This people say the time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, oh ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, thus saith the Lord of hosts, consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough, ye drink, but ye are not filled with drink; ye clothe you, but there is none warm, and he that earneth wages, earneth wages to put it into a bag with holes. . . . Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heavens over you is stayed from dew, and the earth is stayed from her fruit." Haggai 1:4-6, 9-10.

God grant that you may not longer withhold your offerings from God's cause, and be continually complaining of failures and losses, but rather bring all the tithes and offerings, and as predicted by the Lord to Malachi, see the Lord open for you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it, and also share the temporal blessings of his promise. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:11. In the epistle of James which seems to be an Advent epistle, addressed to those especially who live in a time when "the coming of the Lord draweth nigh." Chapter 5:8. And when "the Judge standeth before the door," verse 9 we read the sad fate of those who cling to their earthly store and neglect to use their means in God's cause. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3.

Of such, when they awake at last to a sense of what they have been doing, the prophet Ezekiel says, "They shall cast their silver in the streets, and their gold shall be removed. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels, because it is the stumbling-block of their iniquity." Eze.

LIFE SKETCHES.

CHAPTER VII.—CONTINUED.

MARRIAGE AND UNITED LABORS.

"THE blessing of the Lord attended our conference at Sutton, and after the meeting closed we went on our way to Canada East. My throat troubled me much, and I could not speak aloud, or even whisper, without suffering. We rode praying as we went for strength to endure the journey. About every ten miles we were obliged to stop that I might rest. My husband braided the tall grass and tied the horse to it, giving him a chance to feed, then spread my cloak upon the grass for a resting place for me. Thus we continued until we arrived at Melbourne. We expected to meet opposition there. Many who professed to believe in the near coming of our Saviour fought against the law of God. We felt the need of strength from God. I could not speak aloud, and often inquired, 'For what have I come this long distance?' Again we tried to exercise faith, knowing that our only help was in God. We prayed that the Lord would manifest himself unto us. My earnest prayer was that the disease might leave my throat, and that my voice might be restored. I had the evidence that the hand of God there touched me. The difficulty was instantly removed, and my voice was clear. The candle of the Lord shone about us during that meeting, and we enjoyed great freedom. The children of God were greatly strengthened and encouraged.

"We then returned to Vermont, and again my voice failed me, yet we met our appointment at Johnson, and found quite a number of brethren and sisters collected. Some were in a perplexed and tried condition. Certain fanatics had imposed upon them, and cast a fear over them which held them in bondage. The conscientious were so fearful of offending God, and had so little confidence in themselves, that they dared not rise and assert their liberty. The night after we arrived I fainted a number of times through weakness. But in answer to prayer I was revived, and strength was given me of the Lord to go through the meeting. We knew that on the next day we should have to battle with the powers of darkness, and that Satan would muster his forces. In the morning the two individuals, Libbey and Bailey, who had so long deceived and oppressed God's children came into the meeting with two women dressed in white linen to represent the righteousness of the saints, and with their long, black hair, hanging loose about their shoulders. I had a message for them, and while I was speaking L. kept his black eyes fastened upon me, but I had no fear of his influence. Strength was given me from Heaven to rise above their satanic power. The children of God who had been held in bondage began to breathe free, and rejoice in the Lord.

"As our meeting progressed, these fanatics sought to rise and speak, but they could not find opportunity. But as prayer was being offered at the close of the meeting, B. came to the door and commenced speaking. The door was closed upon him. He opened it and again began to speak. The power of God fell upon my husband, and the color left his face, as he arose from his knees, and laid his hand upon B., exclaiming, 'The Lord does not want your testimony here. The Lord does not want you here to distract and crush his people!' The power of God filled the room, and B. commenced to fall backward against the house. The power of God in the house was painful to that fanatical party. B. looked terrified. He staggered and came near falling to the floor. The place was awful on account of the presence of the Lord. All that company of darkness left the place, and the sweet Spirit of the Lord rested upon his dear, tried children. The cause of God in Vermont had been cursed by fanatical spirits, but at this meeting these wicked persons received a check which they never recovered from.

"From Vermont we returned to the State of New York, very anxious to see our child whom we had left. We had been from him five weeks, and as we met him and he clasped his little arms about my neck and laid his head upon my shoulder, I saw that a great change had taken place in him. He was very feeble. My feelings cannot be described. It was difficult to suppress murmuring feelings. These thoughts would arise, I left him in the hands of God to go and do his work, and now I find him in this condition. My agonized feelings found relief in tears. Then I became more calm and reconciled to the will of God. We tried to look at the child's case in as favorable a light as possible, and were comforted with these words, 'The Lord doth not afflict willingly, nor grieve the children of men.' We felt that our only hope was in God, and prayed for the child and obtained signal answers to our prayers. The Spirit of the Lord rested upon us, and his symptoms became more favorable, so that we journeyed with him to Oswego to attend a conference there.

"From Oswego we went to Centerport in company with Brother and Sister Edson, and made it our home at Brother Harris', where we published a monthly magazine, called the *Advent Review*. My child grew worse, and three times a day we had special seasons of prayer for him. Sometimes he would be blessed, and the progress of disease would be stayed, then our faith would be severely tried as his symptoms became alarming. At one time we left him to go about two miles to Port Byron. Brother R. accompanied us intending to take the packet to Port Gibson. When we returned Sister H. met us at the door much agitated, saying, 'Your babe is struck with death!' We hastened to the child who lay unconscious. His little arms were purple. The death dampness seemed to be on his brow, and his eyes were dim. Oh, the anguish of my heart then! I could give up my child. I did not idolize him, but I knew that our enemies were ready to triumph over us and say, 'Where is their God?' I then said to my husband, 'There is but one thing more that we can do, that is to follow the Bible rule, call for the elders, but where should we go?' We thought of Brother R. who had just left on the line-boat, intending to step aboard the first packet. In a moment we were decided for my husband to go for Brother R., drive on the tow-path until he overtook the line-boat, and bring him back. He drove five miles before overtaking the boat. While my husband was gone we were praying for the Lord to spare the life of the child until his father returned. Our petitions were answered. When they arrived, Brother R. anointed the child and prayed over him. We all united in the prayer offered. The child opened his eyes and knew us. A light shone upon his features, and the blessing of God rested upon us all. We had the assurance that the power of the enemy was broken.

"The next morning I was greatly depressed in spirits. Such queries as these troubled me, 'Why was not God willing to hear our prayers and raise the child to health?' Satan, ever ready with his temptations, suggested that it was because we were not right. I could think of no particular thing wherein I had grieved the Lord, yet a crushing weight seemed to be on my spirits, driving me to despair. I doubted my acceptance with God, and could not pray. I had no courage, so much as to lift my eyes to heaven. I suffered intense anguish of mind until my husband besought the Lord in my behalf. He would not yield the point until my voice was united with his for deliverance. It came, and I began to hope, and my trembling faith grasped the promises of God, when Satan came in another form. My husband was taken very sick. His symptoms were alarming. He cramped at intervals, and suffered excruciating pain. His feet and limbs were cold. I rubbed them until I had no strength to do so longer. Brother Harris was away some miles at his work, and there were only Sisters Harris and Bonfoey and my sister Sarah present, and I was just gathering courage to dare believe in the promises of God. If ever I felt my weakness it was then. We knew that something must be done immediately. Every moment his case was growing more critical. It was clearly a case of cholera. He asked us to pray, and we dared not refuse, and in great weakness we bowed before the Lord. With a deep sense of my unworthiness, I laid my hands upon his head, and prayed the Lord to reveal his power. A change was effected immediately. The natural color of his face returned, and the light of Heaven beamed upon his countenance. We were all filled with gratitude unspeakable. We never had witnessed a more remarkable answer to prayer.

"That day was appointed for us to go to Port Byron to read the proof-sheets of the paper that was being printed at Auburn. It appeared to us that Satan was trying to hinder the publication of truth that we were laboring to get before the people. We felt that we must walk out upon faith. My husband said he would go to Port Byron for the proof-sheets, and we helped him harness the horse, and then I accompanied him. The Lord strengthened him on the way. He received his proof and a note stating that the paper would be off next day, and we must be at Auburn to receive it. That night we were awakened by the screams of our little Edson who slept in the room above us. It was about midnight. Our little boy would cling to Sr. B., then with both hands fight the air, for we could see nothing, and then in terror he would cry, 'No, no, and cling closer to us. We knew this was Satan's work to annoy us, and we knelt in prayer, and husband rebuked the evil spirit in the name of the Lord, and Edson quietly fell asleep in Sr. B.'s arms, and rested well through the night.

"Then my husband was again attacked. He was in much pain. I knelt at the bedside and prayed the Lord to strengthen our faith. I knew the Lord had wrought for him, and rebuked the disease, and we could not ask him to do what had already been done. But we prayed that the Lord would carry on his work. We repeated these words, 'Thou hast heard prayer! Thou hast wrought! We be-

lieve without a doubt! Carry on the work thou hast begun!' Thus we plead two hours before the Lord and while we were praying, he fell asleep and rested well till daylight. He then arose very weak, but we would not look at appearance. We trusted the promise of God. He said it should be done, and we believed and determined to walk out by faith. We were expected at Auburn that day to receive the first number of the paper. We believed that Satan was trying to hinder us, and my husband decided he should go trusting in the Lord. Brother H. made ready the carriage, and Sister B. accompanied us. My husband had to be helped into the wagon, yet every mile we rode he gained strength. We kept our minds stayed upon God, and our faith in constant exercise as we rode on peaceful and happy. We hired a room in a hotel for the purpose of reading proof for the last time, and in the afternoon as I looked out of the window I saw my husband carrying a heavy case of type from one office to another. This alarmed me, but the Lord gave him strength, and when we received the paper all finished, and rode back to Centerport, we felt sure that we were in the path of duty. The blessing of God rested upon us. We had been greatly buffeted by Satan, but through Christ strengthening us we had come off victorious. We had a large bundle of papers with us containing precious truth for the people of God.

"Our child was recovering, and Satan was not permitted to afflict him again. We worked early and late, sometimes not allowing ourselves time to sit at the table to eat our meals, but having a piece by our side we would eat and work at the same time. By overtaxing my strength in folding large sheets, I brought on a severe pain in my shoulder which did not leave me for years. We had been anticipating a journey East, and our child was again well enough to travel. We took the packet for Utica. There was on the boat a young woman from Centerport who was busy relating to others some things concerning us. And they would occasionally promenade back and forth the length of the boat to get a view of me. They had been informed that I had visions, and the young lady was heard to say, 'They are such a strange people! They can be heard praying at all times in the day, and often in the night. Most of their time is spent in prayer.' Many curious eyes were turned towards us, to examine us, especially the one who had visions. There was at one time some trouble on the boat. The chamber-maid had been abused by one of the passengers. She went with her complaint to the captain of the boat, and she had many sympathizers. While she was describing the one who had abused her, many eyes were turned towards me, as the dress described answered very nearly to my dress. It was whispered round, 'It is her! It is her! The one that has visions! What a shame!' And a zealous one spoke up and asked if it was me, pointing towards me. 'Oh no, no,' said she in her Irish tongue, 'Surely she is as nice a little woman as there is on the boat.' I could but notice how gladly they would have had me the guilty one, because I had visions.

"Next they inquired if I believed in the spirit rapping that had just commenced in Rochester. I told them that I believed there was a reality in it, but it was an evil spirit instead of a good one. They looked at each other and said, 'What blasphemy! I would not repeat those words for my life.' With religious horror they withdrew from our company, and manifested a fear to approach us afterwards. Some were very curious to know what physician had been attending my child. We told them we had not applied to any earthly physician. A minister and his wife and children were on board. Two of their children were very sick, and the mother inquired in regard to the remedies we had used. I told her the course we had pursued, that we had followed the prescription of the apostle James, chapter 5, and the Lord had wrought for us as no earthly physician could, and we were not afraid to trust our child in his hands, that he was fast improving. The only answer was, 'If that was my child, and I had no physician, I should know it would die.' At Utica we parted with Sister B., my sister S. and our child, and went on our way to the East, while Brother Abbey took them home with him. We had to make some sacrifice in our feelings to separate from those who were bound to us by tender ties especially did our hearts cling to little Edson whose life had been so much in danger." J. W.

Plenteous Redemption.

THE provisions of grace are such that the strongest habits can be overcome, the most depraved hearts can be made clean, the most abandoned character can be saved, the most desponding spirit can be made happy, the most fiery trials can be patiently endured, and finally, a home in heaven, where all is love, joy and peace, can be eternally possessed. Then, brother man, lift up thy fallen head; for you there is plenteous redemption.

The Signs of the Times

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

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

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

White Robes.

TEXT: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said to him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:9-14.

It is said of the entire multitude of the redeemed, that they had come out of great tribulation. Not one of them had lived in the period of the thousand years after the world should be converted and all men become holy. It is also said that they had washed their robes, and made them white in the blood of the Lamb. Notice the following points:—

1. They had washed. Washing is considered the hardest of all household work. This shows that God takes good works into account in Christian duty. Several years since, after we had been speaking of the importance of keeping all of God's commandments, and filling our lives with good deeds which would bring a reward that would be enduring as eternity, an old schooled Baptist minister arose and begged leave to differ with the speaker. He commenced by saying that we could do nothing to merit salvation; that the apostle had said that all our righteousness was as filthy rags. He said that he trusted in being clothed in heaven with the righteousness of Jesus Christ. We replied that the apostle had said nothing about our righteousness being as filthy rags; that the expression was found but once in the Bible, and that in Isaiah. The prophet there describes a people who are separated from God by iniquity, in the following words:—

"Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways; behold, thou art wroth; for we have sinned; in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities." Isa. 64:5-7.

To apply these words to those whose only hope for eternal life is through Jesus Christ, is a terrible perversion. We do not teach that men are to be saved by good works alone, without faith; but we do teach in harmony with the apostle that our works are a measure of our faith. "What doth it profit, my brethren, though a man say he hath faith, and hath not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:14-20.

Men show by their works all the faith they have. By faith Abraham redeemed the time past in which he wavered in reference to the promised heir. That faith was accounted to him for righteousness because that it led him to show his faith by his works in attempting to offer Isaac to the Lord as a burnt sacrifice. As the apostle says, "Know ye therefore, that they which are of faith, the same are the children of Abraham." Gal. 3:7.

At the coming of Christ, men will be rewarded according to their deeds: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:2.

Paul bases his hope of the crown of righteousness which he is to receive at the coming of Christ upon his life of labors in the gospel, and

his faith in Christ. At the close of his ministry, as he is about to die a martyr, he looks back on his life of toil, suffering and faith, and says: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8.

The apostle addresses the church at Rome in the following words: "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; 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; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." Rom. 2:5-8.

In the final summing up of the rewards of the righteous, and the punishment of the wicked, men will be judged by their deeds: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

We close this proposition by quoting the golden text in the last chapter of the Bible: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Notice that it is said that the redeemed had washed their robes. These white robes are a figure of purity. These persons do not sit down and wait, in faith that the Lord had pure garments made for them which they would receive by and by to cover their lives of impurity. No, they had washed their robes by lives of right doing. They had wrought out righteous characters which would stand the test of the judgment. Those who wait for these garments to cover their lives of sin, as the snow covers the dung hill, will find themselves terribly disappointed when they appear before the scrutinizing eyes of the Judge of all the earth.

Had these trusted in their good works? had they attempted to make their robes white in the filthy pool of a life marked with imperfections? No, they had washed their robes in the blood of the Lamb. Here, then, is the evidence that after we have given cheerful obedience to all the commandments of God, our robes of character cannot attain to that purity which will stand the test of the judgment without washing in the "fountain filled with blood drawn from Immanuel's veins." J. W.

The Order of Events in the Judgment.

NUMBER SIXTEEN.

THE coming of the Son of man in his glory, attended by all his holy angels, Matt. 25:31, and the riding forth of the King of kings upon the white horse, followed by the armies of heaven, when heaven itself is opened, Rev. 19:11-16, must be one and the same event. When Jude describes the second advent, or rather when he quotes Enoch's description of that event, he says, "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all." Verses 14, 15. Our Lord's description of this grand event in Matt. 25:31-46, and of the things consequent upon it, relates wholly to the execution of the judgment, and the convincing of the ungodly of all their evil deeds and hard speeches. And it is certain that the revelation of the King of kings, followed by the armies of heaven, is for this very purpose; for it is said, Rev. 19:11, "In righteousness he doth judge and make war."

It being true that these representations of Christ's advent are each statements of one and the same event, it is worthy of notice that the chain of events in Matt. 25:31-46, and the chain of events in Rev. 19:11-21, have each, as their second link, the gathering of the nations before Christ. In Matt. 25:32, we have simply the statement of the fact, "And before him shall be gathered all nations." But in Rev. 19:19, we have the occasion of this gathering stated: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

The gathering of the nations mentioned in these two texts must be identical, as each gathering is at the same time, and both are con-

nected with the same event, viz., the advent of Christ. The nature of this gathering is presented in the following passages:—

Rev. 16:13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Rev. 19:19: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

Zeph. 3:8, 9: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

These texts clearly indicate that the gathering of the nations is effected not by the good angels of God, but by the evil angels of Satan. The mighty working of the devil, even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. This great gathering of the nations is, in the providence of God, for the purpose of pouring on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene of treading the wine-press of the wrath of God. Rev. 19:11-15. The central point of this great slaughter is the valley of Jehoshaphat near Jerusalem. Joel 3:2, 9-12. The city, Rev. 14:19, 20, near which this wine-press is trodden must, therefore, be old Jerusalem. But the slain of the Lord in the great battle shall be from one end of the earth to the other. Jer. 25:30-33.

The separation of the sheep and the goats, Matt. 25:32, must be at the same time as the separation of the wheat and tares, Matt. 13:30, 40, 41; and of the good and bad fishes Matt. 13:48, 49; and of the wheat and chaff. Matt. 3:12. This separation of the righteous and the wicked is effected in the manner stated in the following texts:—

Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." See also Mark 13:27.

1 Thess. 4:16, 17: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

But the angels who perform this work, do it under the express order of Christ. Thus we read:—

Ps. 50:3-5: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

And the Saviour who gives this order is simply executing the judgment already determined by the Father. John 5:22, 27; Dan. 7:9-14. Indeed, the saints are made immortal before the angels bear them away from our earth; for the sounding of the trumpet is the signal for the angels to descend from Christ to gather his saints. Matt. 24:31. But the saints are changed to immortality in an instant at the sounding of the last trumpet. 1 Cor. 15:51, 52.

The decision of the judgment has, therefore, been rendered before even the separation of the two classes described in Matt. 25:32. For the gift of immortality is a part of the righteous judgment of God in rendering to every man according to his deeds. Rom. 2:5-8. And in particular, the resurrection which makes a part of mankind equal to the angels, Luke 20:35, 36; which makes them immortal, 1 Cor. 15:51-54; which shows them to be blessed, and holy, and incapable of the second death, Rev. 20:6; and which shows that they were that part of the dead which belonged to Christ, 1 Cor. 15:23; 1 Thess. 4:16; this resurrection which our Lord terms the resurrection of the just, Luke 14:14; is, in the expressive language of Paul, declared to be the "justification of life." Rom. 5:18. This free gift of God,

which is open to all men, like the gift of grace and righteousness, in the previous verse, will be shared by those only who accept the grace and righteousness offered in the gospel; and will only be conferred on them after they have been pronounced just in the judgment. For the change to immortality, which precedes the act of the angels who are sent by Christ to separate the two classes, is demonstrative of the fact that those changed in this manner have already been pronounced just in the decision of the judgment. The resurrection to immortality is, therefore, the "justification of life." Our Lord does not pronounce the decision of that judgment which he thus begins to execute, until he has conferred upon his saints the gift of immortality. And when he does it, it is in words which imply that the Father has already rendered decision in favor of the saints. Matt. 25:34.

J. N. A.

The Substance of the Two Covenants.

FIRST COVENANT. This is stated by Jeremiah in the following words: "Obey my voice and do them, according to all I have commanded you; so shall ye be my people and I will be your God. Jer. 11:4. This is expressly declared in verses 3 and 4 to be the covenant which the Lord made with Israel when he brought them out of Egypt. It has one grand idea in it, viz., obedience to God. The blessings of the covenant are suspended upon this condition.

THE NEW COVENANT. This also is stated in express terms by Jeremiah: "I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. . . . for I will forgive their iniquity and I will remember their sin no more."

Now wherein do the two covenants differ? Not in this, that one pertains to the law of God and the other does not; for the new covenant is even more express than the old in its connection with the moral law. It puts it in the hearts of men. They do not differ in one demanding obedience to his law and the other excusing men therefrom. But the real difference may be thus stated: The one demands obedience to the law; the other by putting the law in the heart secures that obedience. And whereas the first covenant is forfeited by failure to obey, the second has conditions of forgiveness that are honorable to the law, and yet such that they can extend mercy to the penitent sinner.

J. N. A.

What Do You Call It?

CALL what? The Sabbath of the fourth commandment.

"We call it 'the old Jewish Sabbath,' of course."

But do you not know that the applying of improper names to persons or things is wrong, and that when the feelings of the heart are bitterness and enmity, the calling of an institution of God by a name of contempt or reproach is downright wickedness? Well, it is. When your attention was called to the Sabbath, and the observance of God's holy day was pressed home upon you, in your determination not to obey, did you not call it "The old Jewish Sabbath"?

Why did you do this? What were the feelings of your heart? Was it a real love for God and the honor of his name, a delight in the law of God after the inward man, Rom. 7:22, that led you thus to do? Ah, think again. God sees your heart. He understands it all. Was it not rather because of that carnal mind in you which is enmity against God, and is not subject to his law? Rom. 8:7.

In his word, God has said that it "is the Sabbath of the Lord thy God." Christ said that he is its Lord. Mark 2:28. It is the Sabbath of the Lord Jesus, and we greatly dishonor the dear Saviour when we call it by a name of contempt.

Let us read what the Lord has said in his word that we should call it: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable." Isa. 58:13, 14. Here he tells us what to call it. The old Jewish Sabbath, and a yoke of bondage? No, indeed. Call the Sabbath a delight, the holy of the Lord, honorable. He has further said if we do this we shall honor him; and if we also observe it as he has instructed us in this same scripture, the unfulfilling promise of the God of the Sabbath is, "Then shalt thou delight thyself in the Lord." Precious promise!

Dear reader, may this delight in the Lord be yours.

E. R. JONES.

He That Reapeth Receiveth Wages.

"SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4:35, 36.

This text may have a general application to all times in which men have labored in the cause of human salvation. Since sin entered into the world, and the great plan of redemption was laid, there has ever been reaping to do, and all the gatherers with Christ will receive their wages. But at the first advent, a sort of reckoning time with the Jewish people came, and hence, in a peculiar sense, the fields were ready for the harvest. And at the present time, as the final judgment is pending, the demand for labor in the harvest was never more urgent.

But men are apt to make good resolves for some future time. Some four months hence, they intend to enter the field. But the work is all ready, the fields are white.

The reaper receives wages. Who are the reapers? Every one, minister or others, who are instrumental in the work of saving men. All may have a share in the work, and consequently a share in the wages. But what are the wages? Are they one thousand, three thousand, five, ten, or twenty thousand dollars a year? By no means. They that covet a great salary and get it, "have their reward." Such was not the wages of apostles and martyrs. Yet they will have their reward.

But what will be the wages? The next clause explains it; they gather "fruit unto life eternal." They will see the souls they have been instrumental in bringing to eternal life safe with themselves in the kingdom of God. As it will be the Saviour's joy to see of "the travail of his soul," to see the redeemed by his blood in everlasting life; so the reapers in the harvest will see of the fruit of their labors, and "enter into the joy" of their Lord. And thus shall "he that soweth," the Lord Jesus Christ, and "he that reapeth," his faithful servants, rejoice together.

Reader, do you not want a share in the wages? a part in the general joy, when the Sower and the reaper shall rejoice together? The fields are white already for the harvest. Enter into the work. Do not say there are yet four months. You may be too late. Go to work and you shall receive your wages. As we would have a part, when the harvest is brought home with rejoicing, let us at once enter into the work, that we may bring some sheaves with us—gather some fruit to eternal life. There is no doubt about the wages, if the work is only done. Now is the time to work.

R. F. COTTELL.

New England Camp-Meeting.

THIS has been a very important meeting. From the first we have had a large attendance from the outside, a good attentive congregation. Much labor was required. New churches had been raised up since our last camp-meeting. Precious souls had accepted the truth, and these all needed meat in due season. All needed to be carried forward to a deeper and more thorough knowledge of practical godliness. The Lord gave me freedom in bearing my testimony.

Sabbath, Brother Goodrich gave a discourse in the morning. In the afternoon I was lifted above my infirmities and had freedom in speaking to the people. An invitation was given for those to come forward who wanted to be Christians, and those who had backslidden from God. Between two and three hundred responded. Fervent and effectual prayers were offered. Those who came forward were then divided in companies occupying four tents. A minister was appointed to each tent to labor for those who had come forward and who needed help. These meetings were a success, precious victories were gained. The evening following the Sabbath, Brother Smith spoke from these words, "Great and marvelous are thy works," &c.

Sunday morning the weather was cloudy with some rain, which prevented so large an attendance from the outside as might otherwise have been expected; but as the prospect brightened for a fair day, the numbers increased rapidly, each train bringing more or less, until in the afternoon the crowd on the ground showed quite a marked contrast to that assembled on any other day during the meeting.

Elder Smith spoke in the morning upon the

subject of the sanctuary, showing that the disappointment in the time was not a failure after all. After singing, Brother Farnsworth presented the subject of the Sabbath in the New Testament, showing conclusively that there is no evidence therein for the observance of Sunday. At half past one, Elder Haskell preached. Subject: Who changed the Sabbath. At three o'clock I took the stand, speaking upon the subject of temperance. I spoke one hour, while the people listened with the deepest attention.

A gentleman from Boston, the guardian of a home for orphan children in that city, desired an opportunity of speaking a few words and taking up a contribution for the benefit of the home for the friendless, which is supported purely by charity. He brought with him four of the children, from eight to twelve years of age, who sung little songs very prettily. The remarks on this occasion were brief, but to the point, and all were interested in the home for the fatherless and motherless.

The meetings had been held with but little intermission from nine o'clock until nearly six. The people upon the ground were more quiet than usual upon such occasions.

Monday morning, meeting at the tent commenced at half-past five. I spoke about thirty minutes upon the necessity of economy in dress and in the expenditure of means. There is danger of becoming reckless and careless in the use of the Lord's money. Young men who engage in tent labor should be careful not to indulge in unnecessary expense. The wants of the cause are many, as tents are entering new fields, and as the missionary work is enlarging. The most rigid economy should be used in this matter without stinginess. It is easier to run up a bill than to settle it. There are many things that would be convenient and enjoyable that are not needful, and that can be dispensed with without actual suffering. It is very easy to multiply expenses for hotel bills and railroad fare that might be avoided, or very much lessened. We have passed over the road to and from California twelve times, and have not expended one dollar for meals at the restaurants or in the attached dining car. We eat our meals from our lunch-baskets. After being three days out, the food becomes quite stale, but a little milk or warm gruel supplies our lack.

Our morning meeting was held in the tent. I spoke again about thirty minutes in reference to genuine sanctification, which is nothing less than a daily dying to self, and daily conformity to the will of God. Paul's sanctification was a constant conflict with self. Said he, "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature.

The reason many in this age of the world make no greater advancement in the divine life is because they interpret the will of God to be just what they will to do. They do exactly as they desire, and flatter themselves they are conforming to God's will. They please themselves in everything, and therefore have no conflicts with self. Many are successful for a time in the conflict against selfish desires for pleasure and ease. They are sincere and earnest; but grow weary of protracted effort, of daily death, of ceaseless turmoil, and resisting Satan's temptations. Indolence seems inviting, death to self, repulsive; and they close their drowsy eyes and fall under temptation instead of resisting it. The pride of life, fashionable sins, do not seem so very repulsive to them.

There is no compromise in the word of God for those who conform to the world. The Son of God was manifested that he might draw all men unto him. But he came not to lull the world to sleep—not to send peace, but a sword. The followers of Christ must walk in the light of his glorious example, and, at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or sufferings we must maintain the constant battle with self, exalt the gospel standard, and push forward the triumphs of the cross.

We called on those who desired to be baptized, and who were keeping the Sabbath for the first time, to come forward. Twenty-five responded. These bore excellent testimonies. One gentleman of intelligence said that he had seen light upon the Sabbath commandment since these meetings commenced. He stated that he had kept the first day strictly according to the canons of Rome, but he now saw that he had not been keeping the day the Lord had sanctified and blessed. But from this time, as long as God spared his life, he should keep the seventh day specified in the fourth commandment. He also stated that the members of his

church had attended these meetings, and were very much interested and stirred in regard to the things they had heard.

We had a good attendance from those residing in the vicinity where our camp-meeting was held. The spirit of the meeting is having a moulding influence upon the community. The spirit of the Lord has been in our midst. My testimony has been well received. I have been strengthened and blessed of God. While trying to water others, my own soul has been watered.

We were pleased to meet here our old friends of the cause whose acquaintance we made above thirty years ago. Our much respected Brother Hastings is as deeply interested in the truth today as he was then. We were pleased to meet Sister Temple, and Sister Collins of Dartmouth, Mass., and Brother and Sister Wilkenson at whose house we had been entertained more than thirty years ago. The pilgrimage of some of these dear ones may close ere long, but if faithful unto the end they will receive a crown of life.

We were interested to meet Brother Kimbal who is a mute and has been a missionary among the mutes. Through his persevering labors, quite a little army have accepted the truth. We meet this faithful brother at our yearly camp-meetings surrounded by several of his mute converts. Some one who is interested, who has ears to hear, writes out some portion of the discourse, and he sits surrounded by his mute friends actively preaching to them with his hands. He has freely used his means to advance the missionary work, thus honoring God with his substance. By and by, if faithful, he will receive a precious reward. Twenty-two received baptism.

We hope that the influence of this meeting will continue, that conviction will deepen, and that all who profess the truth will strive for the unity of the faith, and that oneness which Christ prayed might exist among his disciples, and with all those who should believe on their word. An early meeting of Tuesday morning closed the camp-meeting at this place.

E. G. W.

Northern California Camp-Meeting.

THIS, the best camp-meeting ever held by our people in California, closed September 5. From the very commencement a feeling of deep solemnity pervaded. The importance of the occasion was felt by those fitting up the grounds, and daily prayer-meetings were held, and thus the camp-meeting commenced nearly a week in advance of the appointed time. The feeling that characterized the meeting, from the first, not only continued, but increased to the close.

The grounds were nicely arranged, and everything about the encampment bore marks of good taste and the best of order. There were over one hundred tents upon the ground, which were occupied by more than six hundred persons. The outside attendance was quite large, especially upon Sunday, when there were about fifteen hundred present.

The preaching was of a close practical character, particularly relating to the message for our time. Elders Loughborough and Healey, were the principal speakers; they were assisted in their labors by Brethren Stephens, Rice, Dr. Kellogg and others.

The first discourse was preached Thursday morning, by Elder Loughborough, from 1 Cor. 3:17: "Be ye clean that bear the vessels of the Lord." He stated that the work was not wholly for the ministers, but that all had a part to act. He presented the life of Christ as a model, and impressed his hearers with the importance of faithfulness in the cause and work of God.

Sabbath A. M. Elder Healey gave a discourse from the words of Christ, on the preparation for the marriage supper. In the afternoon Elder Loughborough spoke from Rom. 14:10: "For we shall all stand before the judgment seat of Christ." He portrayed in a solemn manner the certainty of the judgment, and the importance of a preparation for the event. After the discourse, an invitation was given to those who desired to make a start in the service of the Lord to come forward for prayers. A goodly number responded. The melting Spirit of the Lord was present; and much feeling was manifested, as many for the first time embraced this opportunity to express their desire to yield themselves to the service of the Lord.

Both Sabbath and Sunday the time was well occupied with religious service. The prayer and social meetings were of special interest.

Some who for years have been watching this people; expressed a desire to go with them. Others who were strangers to our people and doctrines confessed that the Lord was indeed with us. Many times the whole congregation were in tears.

Monday, A. M., Elder Loughborough read the Conference Address. In the afternoon a discourse was given by Brother Stephens. At 5 P. M., a meeting was held for the examination of candidates for baptism, at the close of which, Brethren Stephens and Rice were ordained to the work of the ministry. Tuesday, Elder Healey spoke on baptism. Forty-three were baptized, and others decided to go with us and united with the various churches where they reside.

The business meetings were well attended and characterized by harmonious action. The evening after the Sabbath, Elder Loughborough spoke of the wants of the cause. He made remarks upon the following scriptures: "Laborers together with God." "Buy of me gold tried in the fire," etc. He stated that perhaps some would rather hear him speak on the Saint's Inheritance. But the cause of God demanded sacrifice and united action. Many readily responded to the call for means to advance the publishing work. The matter was again taken up Monday evening after a discourse by Elder L., upon the subject of the talents, and the wise and foolish virgins. Appeals were made for pledges to the publishing house. The sum of nearly eleven thousand dollars was pledged for stock in the Association. The British mission was then introduced, pledge papers were circulated. The papers were returned with pledges to the amount of nearly four thousand dollars. The Dime Tabernacle was also introduced, and fifty dollars was paid in by those who had not already pledged before coming to the meeting. A contribution of jewelry was taken up for the British mission amounting to over one hundred dollars.

The closing discourse was preached Wednesday evening by Elder Loughborough, upon the Christian's Hope, after which a brief testimonial was read by Brother Healey, expressing regard and esteem for Elder L. and his estimable wife. Cause for both rejoicing and sorrowing were expressed. Rejoicing that Brother L. had been selected to open the mission in California; and that through his labors many had been brought to a knowledge of the truth—sorrowing that anything should ever have occurred through which his arduous labors had been increased in this State; and a desire that God would forgive the erring. And as he enters upon his mission to England, accompanied by his wife, who is indeed a true helper, the hearts and prayers of the brethren and sisters in California go with them. The following words, composed for the occasion were then sung:—

Farewell our brother, dear and true,
Farewell, may God thy footsteps guide,
Through tears for you we still can view
That meeting where no griefs abide.
On us a faithful shepherd's care
With zeal thou ever hast bestowed,
And for thy care God will prepare
A crown beyond the narrow road.
Oh may thy mantle on us fall,
Thy earnest zeal with us remain,
And may we all obey the call,
To waken from our slumbers, vain.
The God of Israel, pilot, guide,
Will be thy guardian day by day,
Will speed thee on thy mission wide,
Uphold thee in the righteous way.
Farewell, our words and tears are vain
To show our soul's true, earnest love;
Farewell, in God let hope remain—
A hope we all may meet above.

Jerslev, Denmark.

LAST Sabbath we met with the brethren in Tylstrup. They are trying to be faithful in serving the Lord, and meet every Sabbath. One family has gone to America. This is a great loss to them, as that brother has led the meetings heretofore. Two dear souls were buried with Christ in baptism.

On Sunday we held two meetings in new places. One was in Hellum. There are some friends here who have read our publications, and are persuaded that we have the truth. Some of them are Baptists. In the evening we held a meeting in Jerslev. About fifty attentive hearers listened to the discourse. In both these places there are opportunities for further labor after harvest.

We learn by letters from Norway, that three good souls have been added to the little number of Sabbath-keepers there.

August 13, 1878. JOHN G. MATTESON.

California State Sabbath-School Association.

THE first annual session of the California State Sabbath-school Association convened at Yountville, September 4, at two o'clock P. M.

As the president, J. E. White, was absent, Elder W. M. Healey was chosen president *pro tem*.

The meeting being formally opened, and the blessing of God invoked, the secretary read reports of previous meetings, which were approved.

Reports had been received from the following Sabbath-schools: Christine, Fair View, Woodland, Oakland, San Francisco, Healdsburg, Vacaville, Middletown, Rocklin and Napa; each of which were properly represented by delegates. It was found that at the ten schools represented 446 pupils were enrolled, with an average attendance of 358, 126 of which were under ten years of age, 114 over ten and under twenty, and 206 over twenty.

An address was read, written by the president, while on the train going east. This was listened to with marked attention.

Voted, That it be reported for publication.

The election of officers being next in order,

Voted, That the chair appoint a committee of three to report on nominations, whereupon Brethren Israel, Gillett and Belden were chosen as said committee.

Elder Loughborough, during the private session of the committee, made appropriate remarks. He expressed pleasure that such an institution had been organized. He exhorted the parents to take an interest in the Sabbath-schools, and to aid in learning the children's lessons. He hoped that the interest in the Sabbath-schools would grow broader and deeper by means of so efficient an organization.

The committee on nomination being ready to report submitted the following names: For president, Brother M. C. Israel; secretary, and treasurer, Mrs. Alice Papworth; executive committee, Wm. Saunders and Geo. Manuel.

Voted, To accept the report and discharge the committee.

Brother Manuel, on account of a pressure of other duties and offices, declined his nomination in favor of E. R. Gillett. The resignation was accepted, and the officers as nominated were unanimously elected.

Voted, That J. E. White act as delegate to the national Sabbath-school convention, held in connection with the General Conference, at Battle Creek, Mich., October next.

Voted, To adjourn *sine die*.

W. M. HEALEY, *President pro tem*.

MRS. ALICE PAPWORTH, *Secretary*.

To The California Sabbath-School Association.

It is with feelings of regret that I shall be absent from your yearly meeting. This feeling of regret is solely on account of the disappointment it will be to myself, as I always enjoy Sabbath-school work, and have looked forward to our first yearly Sabbath-school association reunion with much pleasure. As the secretary and two members of the executive committee will be with you to conduct the exercises we feel assured that the business of the association will not suffer in any particular, through the absence of your president, and we hope and expect that the business transacted at this meeting will give the Sabbath-school work in California an impetus which will be felt throughout the whole year.

Changes are taking place in all the avenues and walks of life. Nothing is stationary. We are either going forward or retrograding. Christ says that we either gather with him, or scatter abroad. I never knew such a thing as a stationary Sabbath-school—one which neither lost nor gained in interest, usefulness and numbers, and my field for observation has been quite extensive.

Especially have I been anxiously watching the schools of California during the past year, and it has been with pleasure that I have noticed a marked increase in their efficiency. There are some exceptions however which I wish to notice. These may be considered under two heads:—

1. Where the officers of the school take hold of the work as with the ends of their fingers, as if it were a disagreeable job; who never give the lessons and the work before them any particular study, and go through it as a matter of routine because they have to. Such a school is sure to go down. If a man undertakes to manage a farm he throws off his coat and goes to work. He considers the qualities of every field he has to cultivate, he considers what

treatment they have received before him, and in this manner he ascertains the quality and adaptability of every field. He can then decide upon the kind of crop to put on each field, to secure the greatest yield. Then after selecting the seed to be sown with the greatest care he is ready to begin work in earnest.

Just so with the efficient Sabbath-school superintendent. He must first classify his school as a farmer would classify his fields. He is then prepared to say what seed should be sown in each class. In other words the instruction can then be apportioned to the capabilities of the various classes. But with this, his work is only begun. He should constantly have his eye on the whole school to see that the teachers understand their duty, and perform it faithfully.

2. The other class of obstacles in the way of a good school is where the teachers and scholars feel no special responsibility, and allow the whole weight to fall on the superintendent. This is even worse than the first, as the superintendent can do but little without the full cooperation of both teachers and scholars. But where the effort of officers, teachers and scholars are all united the Sabbath-school is a power for good.

There is one thing in our favor this year. Our new constitution will be found much better adapted to our wants than the old one. The matter of the management being left with an executive committee will be appreciated by all. Then taking the reporting system, and the representation by delegates, and we have a complete system for Sabbath-school work as can be found.

Assured that every effort in the right direction will be crowned with success, I close these hastily penciled remarks by saying, God bless our Sabbath-school.

August 22, 1878.

J. E. WHITE.

California State Conference.

THE seventh annual session of the California State Conference of Seventh-day Adventists was held at the Christian camp-ground near Yountville, Napa county, August 29 to September 5, 1878.

FIRST SESSION—AUG. 29, 5 P. M.

Meeting opened by Elder J. N. Loughborough, president of the Conference, who after some appropriate introductory remarks called for the credentials of delegates, when the following names were read by the secretary as having presented duly accredited credentials from the different churches composing the Conference:—

Fair View church—J. D. Rice.

Bloomfield—Frank Lamb.

Napa—W. G. Myers, Joseph Eggleston.

Healdsburg—Wm. Harmon, John Cook.

St. Helena—W. A. Pratt, John Mavity.

Sacramento—Isaac Cross.

Santa Rosa—W. B. Dennison, John Morrison.

San Jose—J. M. Santa Ana.

Woodland—Wm. Saunders, Alfred Mason.

Petaluma—T. M. Chapman.

San Francisco—M. C. Israel, Joseph Fieger, Frank Brown.

Oakland—W. J. Bostwick, J. W. Cronkrite, Geo. Manuel, E. R. Gillett, John I. Tay.

Red Bluff—D. S. Hemstreet.

Vacaville—J. W. Bond.

On motion, the following persons were authorized to represent companies not fully organized.

Vallejo—D. P. Whitney.

Placerville—George Vickery.

Lafayette—Henry Brown.

Rocklin—B. A. Stephens.

Middletown—R. D. Hicks.

J. D. Rice was then duly authorized to represent the companies at Lone Oak, Locust Grove, Lemoore and other bodies in Fresno and Tulare counties.

On motion, by M. G. Kellogg, Lone Oak church was, in accordance with its request, received into the Conference.

On motion, by Wm. Saunders, all members in good standing were invited to take part in all deliberations of the Conference, except voting.

Minutes of last meeting read, and on motion corrected as follows: R. S. Rickett, delegate from Healdsburg, changed to Green Valley; also statement that T. M. Chapman, John Cook and A. B. Atwood had received licenses.

On motion, by E. L. McCapes, the chair was authorized to appoint committees and auditor.

The president then stated that he wished time to consider further the matter of the committees, and that he would announce them at some future meeting.

Meeting adjourned to call of the chair.

SECOND SESSION—AUG. 30, 5 P. M.

Meeting called to order by the president. The only business of any importance transacted was the announcement of the following committees:

Committee on Nominations—T. M. Chapman, J. I. Tay, J. W. Cronkrite.

Committee on Resolutions—W. M. Healey, J. D. Rice, A. Mason.

Committee on Credentials—M. C. Israel, John Mavity, Wm. Healey.

Committee on Auditing—Wm. Saunders, Ruel Stickney, W. A. Pratt, John Cook, D. S. Hemstreet, Rufus Parker.

Conference Auditor—Wm. Saunders.

THIRD SESSION—SEPT. 2, 11:30 A. M.

Meeting called to order by the president. Minutes of last meeting read and approved.

Committee on nominations reported as follows:—

For president, Geo. I. Butler; secretary, Geo. Manuel; treasurer, L. M. Hall; executive committee, John Morrison, E. R. Gillett.

T. M. CHAPMAN,

J. W. CRONKRITE,

J. I. TAY,

Committee on Nominations.

On motion, report of committee accepted and committee discharged.

On motion, by John Morrison, the nominees were elected as a whole, after which the meeting adjourned to call of the chair.

FOURTH SESSION—SEPT. 3, 4:15 P. M.

Meeting called to order by the president.

Committee on resolutions submitted partial report as follows:—

Whereas, In the good providence of God, we have been permitted to assemble in another annual gathering for the worship of our Creator, and to learn more of our duty toward him and our fellow man,

Resolved, That we do most heartily thank him for the increase in our numbers, for the financial means necessary to carry on this work, for the many openings that have been presented before our ministers, and the spirit which has accompanied the word spoken by them, and the manifold blessings that have been bestowed upon us during the past year.

Resolved, That we thank the General Conference and our Eastern brethren for their regard for us, and their liberal patronage of our publishing institution, and in this connection would especially remember the efforts of Brother and Sister White.

Resolved, That we endorse the action of our General Conference committee for broadening our plans of labor in both Europe and America, and believe their suggestion for occasionally changing laborers is a good one, and promise if they see fit to send Elder George I. Butler to labor in our Conference, that we will give him a hearty welcome, and all assistance in our power to advance the cause.

Resolved, That we tender our most heartfelt thanks to Elder J. N. Loughborough for his long and faithful labors upon this coast, and as other fields seem to require his removal from us, we shall miss his counsel and care, yet we feel that the cause is one, and wish him success in his new place of labor, and pray for the blessing of God to attend him.

Resolved, That we thank our camp-meeting committee, G. D. Hager, E. R. Gillett, John Custer, and the brethren who have worked with them to prepare the camp-ground and labored in many other ways to make our meeting a success.

Resolved, That we feel under obligations to Mr. George Linn, for the use of ground and straw furnished us free of charge for our camp-meeting.

Resolved, That while we are grateful to God for his good Spirit, we will by his grace consecrate ourselves more fully to him, and desire to walk humbly in all his ways and purify ourselves in body and in spirit, and to this end feel the need of carefulness in our general demeanor, our dress, and the carrying out in our lives the principles of health laid down in the Bible, and taught by our people.

Resolved, That we earnestly recommend all our churches to use only unfermented wine in the communion, as being more in harmony with scripture and our faith than the use of intoxicating wine.

On motion, the report of the committee was accepted as far as read.

On motion, the resolutions were adopted as a whole.

On motion, by M. G. Kellogg, resolutions four and seven were again called for, and both passed by a rising vote of the Conference.

Auditing committee reported as follows:—

Your committee to whom was assigned the duty of examining and auditing accounts, etc., beg leave to report that we have examined all the accounts for ministerial labor, etc., for the past year, and made arrangements for the final settlement of the same.

We have considered the recommendations of the president of the Conference in regard to the necessity of raising means to meet pressing demands against the Conference, to relieve the publishing house from debt, and to enable the great work in which we are all trying to bear

an humble part, to go forward as the way seems to open in the providence of God, without being hampered from lack of the necessary means, and the committee heartily endorse the recommendations there made, trusting that they will be heartily responded to by Seventh-day Adventists, and with a liberality corresponding with the urgency of the case.

Wm. SAUNDERS, *Chairman of Committee.*

On motion, the report of the committee was accepted as far as read.

Committee on licenses reported as follows:—

We, your committee appointed on licenses, beg leave to report as follows: After prayerful consideration over the business committed to us for our action, we would recommend that all the ordained ministers of this Conference receive credentials for the coming year, viz., Elders J. N. Loughborough, Wm. Healey, J. L. Wood, John Judson, M. G. Kellogg and M. C. Israel. We would also recommend that Brethren B. A. Stephens and J. D. Rice be ordained, and receive credentials, and that Brethren R. A. Morton, J. E. White, W. C. Grainger, S. M. Meeker, Wm. Price and E. L. McCapes have licenses granted them, to exercise their gifts in presenting, publicly or otherwise, the doctrines of our faith.

We also recommend that Brethren Geo. Manuel, J. B. Dymott, D. Crouch, Millard and L. Church and Frank Lamb each receive co-porteur's licenses. The case of G. A. Garey, as he is in the N. P. Conference, with others that have come before us we would submit to the Conference committee for their consideration.

M. C. ISRAEL,

JOHN MAVITY,

W. M. HEALEY,

Committee on Licenses.

Moved, by Wm. Harmon, that all ordained ministers as recommended by the committee receive licenses. Carried.

Moved, by J. W. Bond, that B. A. Stephens and J. D. Rice be ordained and receive credentials from the Conference. Carried.

Moved, by J. I. Tay, that all the cases recommended by the committee receive licenses. Carried.

Moved, by M. G. Kellogg, that all the co-porteurs recommended by the committee receive licenses. Carried.

On motion, meeting adjourned to call of the chair.

FIFTH SESSION—SEPT. 4, 4:15 P. M.

Committee on resolutions submitted further report as follows:—

Resolved, That we appreciate the Conference address of Elder J. N. Loughborough and request the same to be furnished for publication in the SIGNS OF THE TIMES.

Resolved, That we elect Elder J. N. Loughborough to represent us in the General Conference to be held by the Seventh-day Adventists at Battle Creek, Mich., October 1, 1878.

Resolved, That we feel gratified that the Rural Health Retreat has been founded by a few of our brethren at St. Helena, Napa county, Cal., and placed in charge of so efficient and conscientious a physician as Dr. M. G. Kellogg, and we bespeak for it that liberal patronage which its principles and success deserve.

Resolved, That we feel a deep interest in the welfare of our public institutions at Battle Creek, Michigan, and endorse the action of the General Conference committee in the erection of the "Dime Tabernacle," and promise our assistance in its erection.

On motion, by E. R. Gillett, the report of the committee was adopted as far as read.

Meeting adjourned to call of the chair.

SIXTH SESSION, SEPT. 5, 3:15, P. M.

Meeting called to order by the president. Auditing committee submitted further report as follows:—

Your committee would report that they find that after settling all the bills of ministers, and others thus far presented, there remains a balance in the hands of the treasurer, as shown in that officer's report.

This Conference having chosen, by resolution Elder J. N. Loughborough to act as its delegate in the General Conference, it is recommended that his expenses to Battle Creek, Michigan, be paid by this Conference.

We have noticed with satisfaction the liberality with which the brethren and sisters have responded to the calls made upon them to aid with their means the various branches of the great work in which we are all engaged, and we believe that they have thereby performed their duty in a pressing emergency, and that it will tend to help them on toward the kingdom.

Wm. SAUNDERS,

RUEL STICKNEY,

W. A. PRATT,

JOHN COOK,

D. S. HEMSTREET,

RUFUS PARKER,

Auditing Committee.

On motion, by J. D. Rice, the report of committee was accepted and the committee discharged.

Conference auditor, Wm. Saunders, submitted his report as follows:—

Having been appointed to examine and audit the books and accounts of the Conference treasurer and the church s. b. treasurer, and to compare the same, I beg leave to report that I have done so to the best of my ability; but that the work is necessarily very incomplete, from the fact that only a part of the s. b. treasurers in the Conference have furnished their books for examination. Those of St. Helena, Christine, Vacaville, Healdsburg, Green Valley, and Napa churches are found to agree with that of the State treasurer; but those of Petaluma, Bloomfield and Woodland show discrepancies from that officer's account which can only be explained by the treasurers themselves.

The Petaluma church is the only one in the Conference that exhibits the new style of books specially gotten up at the SIGNS Office for the use of s. b. treasurers and church clerks, and it is especially recommended that all of those officers procure them for use hereafter, so that there may be uniformity in the manner of keeping the accounts in all the churches in the Conference. Brother Chapman can show samples of these books. It is important that all the s. b. treasurers hereafter bring or send their books to the annual Conference, in order to effect a satisfactory yearly settlement with the State treasurer.

Respectfully submitted,
WILLIAM SAUNDERS, Auditor.

On motion, by J. D. Rice, the auditor's report was adopted and the auditor discharged.

On motion, the appointment by the president of J. W. Bond as collector of the publishing fund, British Mission and Dime Tabernacle pledges for the State of Nevada was confirmed.

Committee on resolutions submitted a further report as follows:—

Resolved, That our northern California camp-meeting for the year 1879, be held in the month of September provided no good reason shall arise for changing that time of meeting. Provided further, that the president of the Conference shall at any time during the year appoint a committee of three who with the president shall determine the time, place, and the length of said meeting.

Resolved, That our ministers, our licentiates, and our colporteurs, are expected to counsel with the Conference committee in respect to the place and manner of their labor.

Resolved, That the secretary of this Conference be hereby instructed to procure by mail or express the unaudited systematic benevolence books, and compare the same with the treasurer's book and return the same to the proper officers.

Resolved, That the SIGNS OF THE TIMES be furnished by the secretary with a copy of these resolutions and requested to publish the same.

W. M. HEALEY,
A. MASON,
J. D. RICE,
Committee on Resolutions.

Whereas, An effort is being made, by those who observe the first day of the week as the Sabbath, to have incorporated in the new constitution of the State of California a clause recognizing the said first day of the week as the Sabbath, and requiring the legislature to enforce its observance by legislative enactment, and,

Whereas, There is not in the entire Bible, either Old or New Testament, a single precept, requiring the observance of the first day of the week as a Sabbath or holy day, and,

Whereas, There is not in either the Old or New Testament a single record of the first day of the week ever having been observed as a Sabbath, or as a holy day by either Christ, the apostles, or early Christians, and,

Whereas, The seventh day of the week commonly called Saturday is the only weekly Sabbath referred to in either the Old or New Testament, and,

Whereas, There is not to be found in the entire Bible any text of scripture from which even a reasonable inference can be drawn that the fourth commandment of the decalogue which requires the observance of the seventh day has been abrogated, and that the Sabbath therein named has been changed, and,

Whereas, There exist in this State a large body of Christians (the Seventh-day Adventists), who are good and law abiding citizens who observe the seventh day of the week as the Sabbath, as required in the Bible. Therefore,

Resolved, That this Conference appoint a committee to visit the convention and set before it the facts regarding the religious sentiments and practices of Seventh-day Adventists, and to endeavor if possible to induce the convention to abstain from incorporating in the said constitution any clause that shall in any way give preference to the religious opinions of any religious body, or that shall in any way bind the consciences of any person, or that shall in any way interfere with the religious opinions of any person.

Resolved, That said committee be authorized to circulate petitions relating hereto for signatures.

Resolved, That Brethren W. M. Healey, Wm.

Saunders and Geo. I. Butler constitute said committee.

On motion, by John Mavity, the resolutions were adopted and committee discharged.

Moved, by M. G. Kellogg, that Wm. Saunders, W. M. Healey and Geo. I. Butler constitute a committee to manage the petition to the constitutional convention according to their best judgment.

Geo. Manuel, the treasurer, submitted a report as follows:—

TREASURER'S REPORT.

Balance on hand September 13, 1877 \$ 533 61
Amount returned from San Francisco 1,000 00
Donations during the year 102 90
Received from churches 2,808 87-4,495 38

Paid out as per books and vouchers \$4,111 44

Balance on hand September 5, 1878 \$883 94

M. G. Kellogg then introduced the following resolution which was carried by a vote of the Conference.

Resolved, That we will do all in our power as a society and as individual members thereof to assist in the work of spreading the good news of the second coming of Christ, and we will each do what we can to relieve the office of publication from financial embarrassment.

On motion, J. N. Loughborough was requested to write a history of the cause on the Pacific Coast. Carried.

Moved, That the proceedings of this Conference be furnished for publication in the SIGNS OF THE TIMES. Carried.

The meeting adjourned, *sine die*.
J. N. LOUGHBOROUGH, President.
GEO. MANUEL, Secretary pro tem.

GOOD HEALTH.

Proper Diet for Man.

CHANGE OF DIET.

PEOPLE who become convinced of the truth of the positions taken in the preceding articles sometimes lose confidence in them when they attempt to abandon the use of animal food and adopt a vegetable diet. The reason of this is that they attempt to make the change too abruptly. When the system has been long accustomed to the use of meat or any other stimulant, some little time is required before the system can resume its natural tone after being deprived of it. It is best to make the change gradually. At first, use animal food in less quantity; then use it less frequently; and, finally, abandon it altogether. It is quite possible that some very aged people who have been accustomed to its use for many years should never be advised to abandon it entirely.

CONCLUSION.

This investigation might be prolonged to almost any length, but we have constantly aimed at brevity and conciseness, and must now bring the subject to a close. As we have seen, the invariable testimony of anatomy, of physiology, and of the united experience of ancient and modern nations, has been decidedly in favor of a purely vegetable diet for man, and entire abstinence from such articles of food as can only be obtained by taking the life of any living creature.

These views are obtaining favor and acceptance very rapidly among the thinking, reasoning classes of people. Almost every community contains one or more vegetarians, and a single organization of such persons numbers upwards of twenty thousand. The reform is rapidly advancing in strength and numbers. Medical colleges have been established with regular charters, and a score of institutions for the treatment of the sick by a reform in diet, as the principal means, have been put in successful operation, and are performing astonishing cures of many of the most chronic and hopeless disorders.

RELIGIOUS NEWS AND NOTES.

—A nine days' prayer has been ordered in all the Catholic churches of New Orleans for the abatement of the yellow fever scourge.

—The Lutherans have in the city of New York twenty churches. The church property is valued at \$1,095,000 with a debt of \$183,900.

—This year's collection for the London Hospital Sunday fund so far reported amounts to \$105,000. The total, when all in, it is thought will reach \$125,000.

—The new Michigan minutes of the Congregationalists show a list of 224 churches, with a membership of 16,911. This is a net gain of 1,559 over last year.

—The Moravians have a deficiency in the foreign missions of \$25,000, and they are

calling upon the churches to make up the amount. The membership of the church is 200,000.

—The oldest church in New Jersey, is the old Bergen Reformed church, organized in 1660. Its last three pastors have occupied the pulpit for 120 years. The present pastor has served the church 50 years.

—There are over twenty daily papers now published in Rome, representing every shade of opinion, and have perfect freedom. Seventy years ago there was but one paper, published three times a week, which contained nothing but official bulletins and church notices.

—There are over 200,000 Mennonites in the United States, distributed through a dozen States. They are a people whose religious beliefs approach more nearly to those of the Quakers than any others. They refuse the Old Testament, and deny that there is any original sin.

—The Sunday-school membership of the Presbyterian church for the past seven years, as given by the Rev. Edwin F. Hatfield, stated clerk of the church, has been as follows: 1872, 485,762; 1873, 482,762; 1874, 516,971; 1875, 520,452; 1876, 555,347; 1877, 581,606; 1878, 599,882.

—To July 1, 526,000 tracts had been given away to visitors of all nations at the French Exposition. The demand exceeds the supply. Reporters of French newspapers inquire if the distribution is sustained by the British Government, not conceiving that it can be supplied by voluntary contributions, through interest in their spiritual welfare.

—The French Methodist Conference in that country has now, after more than a generation of evangelistic labor, twenty-nine chapels, ten parsonages, seven school-houses, and a young ladies' institution at Nimes; eight of its circuits show a diminished membership of sixty-one, and five an increase of forty-four. But, deducting deaths and removals, the net increase is seventeen.

—The "Spanish Christian church" recently held its first assembly in Madrid. This is the name taken by the Protestant congregations of the Spanish peninsula. The organization is Presbyterian, and two presbyteries, Madrid and Andalusia, are already formed. The ministers are nearly all natives of Spain. The next assembly is appointed to meet in Madrid in May, 1880.

—An exchange says: "Owing to the failure of some of the insurance companies to make good the insurance on a Methodist church destroyed by fire some little time ago, the Methodist Conferences are considering the matter of insuring their own churches. We see no good reason why the plan is not practicable, or why, considering that fine buildings, high salaried officers, and large commissions could be entirely dispensed with, the insurance rate could not be very greatly reduced—at least one half. In these days when all churches need to practice the closest economy, the matter may well receive the attention of all denominations."

SECULAR NEWS.

—The census of 1876 gives the population of France at 36,905,788.

—At Omaha alone 1,000 west bound families cross the Missouri daily.

—Cincinnati has voted \$2,000,000 for the completion of the southern railroad.

—There were two distinct shocks of earthquake recently felt at Berkeley, Cal.

—This has been the hottest summer England has experienced for eleven years.

—England is becoming more and more dependent on the United States for bread.

—There are 10,000 native Irish and 5,630 German voters registered in San Francisco.

—Austria has forbidden the circulation within her territory, of all German socialistic newspapers.

—September 9 was the 28th anniversary of the admission of California into the Union as a State.

—Thirty thousand dollars' worth of books were added to the Princeton College library during the last year.

—An Indian woman in Alaska was recently flayed alive, and a girl tortured for practicing witchcraft in Sitka.

—Three hundred soldiers and firemen were killed by a water-spout at Miskolez, Hungary. They were buried in one grave.

—A flash of lightning at Morley, England, lately did terrible execution by striking a pow-

der magazine, which exploded with terrific effect.

—The assessable property of San Francisco amounts to \$244,476,470 this year against \$254,867,050 last year, a decrease of over \$10,000,000.

—There have been already constructed this year 691 miles of new railroad, against 689 in 1877, 740 in 1876, 426 in 1875, 690 in 1874, and 1,583 in 1873.

—There are more than 2,000 photograph galleries in Paris, employing upwards of 18,000 persons and doing a business of more than 30,000,000 francs a year.

—The steamer *Bywell Castle* and excursion steamer *Princess Alice* collided on the Thames on the 3d inst. It is stated that between 600 and 700 lives were lost.

—The table of provincial imports of British Columbia for the year ending June 30, 1878, shows a total value of \$2,258,000. The exports during the same period were \$3,145,000.

—There were 2,470 failures in the United States during the last three months, with \$48,753,000 liabilities, against 3,355, with \$82,078,000 liabilities, during the first three months of the year.

—There are over \$2,500,000,000 in railroad bonds and stocks which pay the owners nothing. There is \$500,000,000 in iron furnaces and manufacturing establishments, and \$600,000,000 in shipping, hopelessly tied up.

—About 1,000,000 men are employed on the canals of England and Wales, and on the boats also live 70,000 women, who, with their husbands and children, make up a literally "floating" population of nearly half a million.

—The yellow fever continues to rage in the South and is spreading rapidly. Almost all the cities and large towns on the rivers, or leading railroads, are quarantined. At New Orleans there is an average of more than a hundred new cases daily, many of which are fatal.

—During a recent visit of the sanitary officials to the Chinese quarters in San Francisco, in one boarding house, 60 feet by 40 in dimensions, 410 Chinamen were found sitting at their dinner of rice at once, and in a hospital four lepers were found, one of whom was employed in making cigars for sale about the city.

—The population in China has been reduced over 5,000,000 by actual starvation, and the prospect continues as gloomy as at the beginning. Further, the diseases which follow famine have caused the death of three of the noble band of foreign missionaries engaged in relief work, and also stricken down the Chinese high commissioner, Yuan Pao-heng.

—September 4, a fire at Omaha totally destroyed the Grand Central Hotel. Ten persons were killed and as many more badly injured. Loss, \$300,000; insurance, \$30,000. The hotel was to have been opened on the 10th instant, thoroughly refitted and furnished. The gas mains were all broken, leaving the city in darkness. The fire is supposed to have originated in the garret from a candle left by a plasterer.

—September 6, a Washington accommodation train on the Missouri Pacific Railroad, coming east, collided with the Kirkwood accommodation going west, near Grand avenue crossing, within the city limits. A large number of passengers were on the Washington train, but no one was seriously hurt on either train. Only five were injured in all. Both locomotives and one baggage car were wrecked, involving a loss of about \$10,000.

—During a storm on the afternoon of August 17, a powder magazine on the outskirts of Pottsville, Pa., was struck by lightning, and eleven hundred kegs of powder were exploded, completely wrecking the magazine, and scattering the debris with terrific force in an easterly direction, making a gap in the woods fifty feet wide. A picnicking party was assembled in the woods a short distance below the magazine, and several of the party were more or less injured, some fatally, by flying stones, timber, etc.

—A project is on foot in New Orleans for digging a ship canal between New Orleans and Baratavia Bay—an estuary of the sea that penetrates far into the land on the south coast of Louisiana. The distance from New Orleans to the Gulf of Mexico by this route would be only fifty-eight miles. The cost of digging the canal it is estimated would be only \$5,000,000. Neither Government nor State aid is asked, the advocates of the canal solely ask Congress to grant them the right to use the tidal waters of Baratavia Bay.

The Signs of the Times

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

Post Office Address.

THE postoffice address of Elder James White and Mrs. Ellen G. White will be Battle Creek, Michigan, during the months of October, November and December.

The Pacific Press.

CIRCULARS were prepared to present to both the California camp-meetings in order to obtain pledges for the Pacific Press. We earnestly urge all the friends of the cause to give a helping hand to this important institution. The press is a mighty engine at this age of the world when men read and think for themselves. The publications issued from the Pacific Press, located at Oakland, California, add at least nine-tenths to the strength of the proclamation of the message of present truth on the Pacific coast; therefore its patronage and supporters should be proportionate to that, in proportion to the amount they give for the support of other branches of the work, according to its efficiency and importance. True, but little can be accomplished without the living preacher, and it is also true that very little could be done without our publications. But with both, and the blessing of God, we see the cause of truth moving forward with strength.

The circulars call for shares to be taken in the stock of the Pacific Seventh-day Adventist Publishing Association, from one share up to one hundred shares; one-half to be paid on or before the first day of January, 1879, and one-half on or before the first day of April, 1879. The means are needed to meet debts on which the Association is now paying interest at the rate of ten per cent per annum. Under the circumstances it will be expected that all the friends of the cause in California, Oregon, Washington, Nevada and other Pacific coast States and Territories will take one or more shares in the Association.

Young men and women, and also children who can obtain means to the amount of ten dollars, should take stock to the amount of one share. There are but few young people who do not spend the sum of ten dollars for needless indulgences. Holiday gifts are very popular with the people of the Pacific coast. We suggest that all the young people, including as many children who can obtain the amount, each make a New Year's gift to the Pacific Press of ten dollars for which the secretary of the Association will send you a certificate of the same. This will entitle you to one vote at the annual meeting of the Association either in person, or if you cannot attend, you can vote by proxy.

If these young people really wish to deny themselves of the sum of ten dollars in things which they can get along without, and put the sum into an institution where the gospel is preached by steam, they can save it in the period of six months. Let us calculate. In six months there are twenty-six weeks, in which there are one hundred and fifty-six days. Now if these will take up the cross and follow their Master, at the rate of only a fraction more than six cents in each working day for the period of six months, this great work, which when put to the test of figures appears so very small, can be accomplished. The Sabbath-schools on the Pacific coast can raise ten thousand dollars at this rate if superintendents and teachers take hold with the children with union and vigilance. But the Sabbath-schools will not have to do this work alone by any means, unless they embrace all the friends of Bible truths, which by the way, they should; but there are hundreds of brethren and sisters who have embraced the message since the Association was formed who have not yet taken stock in it, and there are no good reason why every one of these should not take from one to one hundred shares who are able, and we trust willing, to take more stock. The present is a favorable season to place the Pacific Press above want. The past rainy season has been favorable to both the farmer and the miner. Let there be one united effort and the work will be done.

For Sale.

We offer our Healdsburg, California, property for sale, embracing thirty-five acres of land, a two-story house, built last summer, a span of team horses, cow, calf, from fifty to one hundred chickens, a saddle horse, two wagons, harness, a phaeton, and fine harness, and some farming implements. The

house is well furnished. The furniture can be sold with the house or not, as the purchaser may choose.

There are also for sale two houses on Eleventh street, Oakland, California, one owned by Mrs. White, the other by our son, W. C. White. These houses are in style and finish worthy of their position in the center of the beautiful city of Oakland, and at the southern side of the Office of Pacific Press, a fence and a space for carriages to drive between them and the Signs Office building. These houses are also partially furnished.

W. C. White goes to Europe in a few weeks, and Mrs White and the writer feel that we have done our duty in California at present, are reasons why this property is for sale. We ask our brethren in California who know our labors and sacrifices in the cause in their State to assist us in the sale of this property. We wish the money which we hope soon to receive from sales in California to use for the advancement of the cause in other fields which are new, as we used our means in that State.

After September 20, please address us at Battle Creek, Michigan. J. W. Rollinsville, Col., September 4, 1878.

Pacific S. D. A. P. Association.

WHEREAS several who now take the SIGNS OF THE TIMES in this North Pacific Conference are delinquents; and whereas the delinquency arises by persons sending the paper to friends here, and then not looking after it, and these persons when written to send back very unchristian answers, we the North Pacific Conference committee, therefore decide to instruct you to stop all papers coming into Oregon or Washington Territory when the subscription runs out. This will save us a great deal of needless work, and will be an advantage really to the circulation of the SIGNS in this Conference. We wish to begin anew, and begin with a clean record. If the advance pay system is adopted with us here, the tract and missionary workers will engage with new zeal in obtaining subscriptions for the SIGNS OF THE TIMES.

By order of the N. P. Conference Committee. A. P. VAN HORN, Secretary. Salem, Oregon, August 18, 1878.

North Pacific Conference.

SINCE our excellent camp-meeting the last of June, the quarterly meetings in this Conference have been held, which showed a waning of interest in some parts of the field, but an increase in other parts. The cause is doing well in western Oregon, and the Salem church who have had my labors so long felt strong enough to stand alone awhile, and they were willing I should leave them and go to the support of the cause in the eastern part of the Conference.

The Indian war and excitement in eastern Oregon had almost decided our minds to pitch the new tent at some place in the Willamette Valley, but on receiving letters from churches in the Walla Walla country, we felt called upon to go at once to that field. Accordingly, July 30, we left home and had a prosperous journey to Walla Walla, with the exception of a break down of the steamer on the upper Columbia, which delayed our arrival one day. I found the church in Walla Walla much scattered; many of the members having moved away from town so that the attendance at meetings is quite small.

Then, at the time of my arrival, all were sad over the deep affliction in the family of Brother J. F. Wood. Diphtheria was doing its dreadful work among his children and three of them yielded to its power, and were carried to the grave. We could but weep and mourn with them, having been so closely connected with them in building up the church in this place.

We visited the church at Milton, and found them entering into some severe trials. We gave them counsel, and I hope they will free themselves from trouble, and stand as they have stood in the past, a band of loving brethren and sisters. Last Tuesday, August 13, we came with our new tent to Dayton. We find the church here, in a very good condition, though they, too, need help.

We did not come to this part of the Conference too soon. Our presence here has already had a reviving influence among the friends of the cause. We believe by the time of the next quarterly meetings we shall see a new power added to the cause here. We pray for help from the divine hand that we may be able to build up and establish the work here that it may be a success hereafter.

Brother Raymond is with me and we hope for much good.

The following is a later report:—

Our new 50-ft tent has been pitched in this place for ten days. Twelve discourses have been given. The attendance through the week has averaged about one hundred each evening, but on Sunday from two hundred to two hundred and fifty have attended. This is a fair attendance for a place of this size. So far we have dwelt upon the prophecies, coming of the Lord, nature of man, and resurrection of the dead. Quite a number of interested hearers are present at every meeting. We hope to see good results from our efforts here before we take down the tent.

The church in this place needs help. We came here as much to encourage the members of the church to activity and devotion, as to persuade others to receive the truth. We already see indications of good in both the church and the people of the place. We thank the Lord for this. The Lord is very near us. He condescends to bless us and aid us in the work of opening the precious present truth to the people.

August 26, 1878. I. D. VAN HORN.

Eugene City, Oregon.

THE cause is prospering here. Twenty-two have signed the covenant, and others are keeping the Sabbath, and we hope for more.

A. T. JONES.

TROUBLESOME TIMES AHEAD.—The *Christian Intelligencer* says that not only are we living in troublesome times but more troublesome times are coming. The powers of evil seem to be banding together against established order and authority, and if they can they will overrun all that is good and set up all that is evil. Marriage, the Sabbath, the sanctuary, the Bible, are all to be swept away, together with the belief in God and regard for religion.

Health Annual for 1879.

We have received from the publishers at Battle Creek, Mich., an advance copy of the *Family Health Annual* for 1879. It is handsomely printed on fine tint paper, and, as in former years, is replete with interesting and useful matter. It is now time for district officers, churches, and individuals to calculate how many they can use to advantage and send in their orders. The success of this work depends largely upon being in season.

Camp-Meetings for 1878.

CALIFORNIA, Grangeville, Sept. 10-16.
IOWA, " 18-23.
NEBRASKA, " 25-30.

BUSINESS DEPARTMENT.

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

\$2.00 EACH. F Kingley (8 copies) 5-14, J H Disher 4-1, c Mrs Laura Cleaver 5-34, H A Whittaker 5-24 R Jane Rhea 5-34 J H Parker 5-34, Misses E A & M A Grady 5-34, Catherine Sherwood 5-34, Edmund C Starratt 5-34, A D Benton 5-18, Mrs S A Douglas 5-25, A F Horning 5-34, W E Price 5-18, Wm Saunders 6-1, A M Swazey 5-26, Lucy Beach 5-30, Julia A Knapp 5-34.

\$1.50 EACH. John Wright 5-34, Mrs Hannah Winn 5-34, Daniel Elyre 5-34, Mrs Margaret Bowers 5-34, Sarah Black 5-34, Lettie C Bradbury 5-34, Polly Holcomb 5-34, Mrs O M Sweet 5-34, Mary E Wilson 5-34, Stella M Looftitt 5-34, Mrs Sallie Budd 5-34, Mrs Susan Trombley 5-34, Mrs Lou A Ullsh 5-34, Oliver Larson 5-34, Mrs H Melvin 5-34, H D Clark (4 copies) 4-46, Mrs A Tanner 5-34, J Pulliam 5-34, Dr Barnes 5-34, Martha Church 5-10, Mrs Wm T Ross 5-34, J E Fuller 5-34, Corwin Brown 5-34, Catherine Borthwick 5-34, Ellen G Atkinson 5-34, Drs Bachelor and Patterson 5-34, Chas H Beach 5-24, Chris Holland 5-34.

MISCELLANEOUS. A J Richmond (5 copies) \$7.50 5-34, Mrs Julia Biser 50c 5-2, F Marvin (8 copies) 2.50 3-45 c. F H Chapman (8 copies) 2.50 3-45 c. Mrs E M Bell 75c 5-10, Edwin Cook (2 copies) 3.00 5-34, H A Whittaker (4 copies) 1.00 4-42, Mrs T M Tellinghast 75c 4-49, O A Snow 37c 4-46, H J Duff 88c 4-46, John Bean 1.00 5-1, J B Green 75c 5-10, Mary Legro 1.00 5-10, T Howson 3.00 6-1 A E Johnson 1.00 4-39, S J Myers 1.00 5-3, Newman Wells 50c 5-2, J L Crockett (3 copies) 2.25 5-10, Amos Fimmel 75c 5-10.

Cal. Publishing Fund.

Miss Elsie Smith \$10.00, Mrs J E Fuller 10.00 Mrs C Chittenden 10.00, Mrs Salter 10.00, Mrs E High 10.00, A Mason 20.00, Sallie Douglas 10.00, M C Israel 200.00, Lizzie Israel 200.00, Jessie Israel 50.00, Mary Israel 50.00, A T Stickney 10.00.

California Conference Fund.

Bloomfield church \$10.00, Petaluma 40.00, Woodland 71.15, Green Valley 12.90, Rocklin 22.75, Vallecito 4.00, Pacheco 5.50, Napa 49.65, Vacaville 21.00, Healdsburg 25.65, St Helena 59.30, Red Bluff 59.50, Christine 48.78, Santa Rosa 71.45, Middletown 11.00.

British Mission.

Ann Cox \$10.00, Ida Canfield 2.00, Donation from the children at camp-meeting 16.45, P M Partridge 50.00.

Donations to the Signs.

Betsy Healey \$5.00, Mrs Billett 2.00, Mrs Cummerly 2.00, Mrs Brikerhoof 50c, E J Church 25.00.

Received on Account.

A. La Rue \$10.00, R D Hicks 16.00, J M Santa Ana 80c.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75 post-paid.
- Dictionary of Bible. \$1.75, post-paid.
- Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
- Progressive Bible Lessons. 50 cts.
- " " " for Children. 35 cts.
- The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
- The Game of Life (illustrated). Satan playing with man for his soul. In Board, 60 cts.
- The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp., \$1.00.
- Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25.
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- The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 20 cts.
- A Word for the Sabbath, or False Theories Expounded. (Poem.) U. Smith. Muslin, 30 cts.; paper, 15 cts.
- Advent Keepsake. Muslin, 25 cts.
- Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 5,000 years. J. N. A. 25 cts.
- Facts for the Times. 25 cts.
- The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts.
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- One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Charities—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality.