

The Signs of the Times.

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

VOLUME 4.

OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 28, 1878.

NUMBER 13.

The Signs of the Times

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

ELD. JAMES WHITE, PRESIDENT.

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

Office, 1059 Castro St., bet. 11th and 12th.

Address, SIGNS OF THE TIMES, Oakland, Cal.

Sowing the Seed.

When the faintest dawn of day,
Breaks upon the gloom of night;
Bid thy hand as best it may,
Scatter seed both left and right;
Light and warmth may break the sod;
Sow—and leave the rest to God.

And as upward mounts the sun,
Bringing to us light and cheer,
Count thy work as just begun;
Scatter seed both far and near;
Greater light than sun can give—
Light by which the dying live.

When at noonday's burning heat,
Weary nature seeks a rest;
Seek thou not for cool retreat;
Laboring still—thou still art blest;
Day to work will quickly fly;
Sweet the resting by-and-by.

When night lets her curtain down
O'er our busy stirring land,
Though thou all the day hast sown,
Still withhold thou not thy hand;
Time to work will soon be o'er;
Some will sleep to wake no more.

Then at morn and evening sow;
Thou mayest not the harvest see;
Sow wherever thou may'st go
Seeds of truth and purity;
Gathering time the fruit will show;
Oh beside all waters sow.

Sow with faith and earnest prayer,
Weeping as did Jesus weep,
O'er the moral darkness, where
Should be light serene, and deep;
Live for God—from prayers and tears
Fruit will spring in after years.

Sow the truth by word and deed;
Truth, that Jesus soon will come,
Lives and words alike should read;
"Waiting for the Christian's home;"
Waiting—but not idly wait;
Tell the news to small and great.

S. J. G. THAYER.

Buckdan, Mass., February 25.

General Articles.

CLEANSING THE TEMPLE.

BY MRS. E. G. WHITE.

As Jesus entered the outer court of the temple it was like entering a vast cattle-yard. Mingled with the lowing of the oxen, the bleating of the sheep and the cooing of the doves, were the sharp clinking of coin and the sound of angry altercation between traffickers, some of whom were ministers of sacred rites. The holy precincts of the temple presented a most unsanctified and painful spectacle to those conscientious Jews who, while deploring the desecration of God's holy place, were unable to prevent it; for the dignitaries of the temple themselves engaged in buying and selling, and the exchange of money. They were artful and avaricious, and the greed of gain overbore all religious scruples, and they carried their traffic to such extremes that they were no better than thieves in the sight of God.

Three years before, at the commencement of his ministry, Jesus had driven from the temple those who defiled it by their unholy traffic; and by his stern and God-like demeanor had struck awe to the hearts of the scheming traders. Now, at the close of his earthly mission, he came again to the temple of God and found it still desecrated by the same abominable practices and the same defilers. Little did the priests and rulers realize the solemn, sacred work which it was their office to perform. At every passover and Feast of Tabernacles thousands of cattle were slain,

and their blood caught by the priests and poured upon the altar. The Jews had become familiar with blood as a purifier from guilt, and they had almost lost sight of the fact that sin made necessary all this shedding of the blood of beasts, and that it prefigured the blood of God's dear Son which was to be shed for the life of the world, and that by the offering of sacrifices men were to be directed toward a crucified Redeemer.

Jesus looked upon the innocent victims of sacrifice, symbolizing himself, and saw how the Jews had made these great convocations scenes of bloodshed and cruelty, thus in a great measure destroying the solemnity of the institution of sacrifices. The bringing together of such a vast number of cattle and sheep made a noisy market of the temple court, and gave scope to that spirit of avarice and sharp trading which characterized the leaders of the people, who endeavored to keep the business in their own hands. These persons realized immense profits by their exorbitant prices and false dealing. The indignation of Jesus was stirred; he knew that his blood, soon to be shed for the sins of the world, would be as little appreciated by the priests and elders as the blood of beasts which they kept incessantly flowing.

In place of humble repentance of sin the sacrifice of beast was multiplied, as if God could be conciliated by such heartless service. Samuel said: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice." And Isaiah, seeing through prophetic vision the apostasy of the Jews, addressed them as rulers of Sodom and Gomorrah: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts?" "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

The Saviour witnessed the fulfillment of this prophecy. Three years before he had cleansed the temple, but all that defiled its courts at that time existed now in a much greater degree. In fulfillment of ancient prophecy the people had proclaimed Jesus to be the King of Israel; he had accepted their homage and the office of king and priest. He knew that his efforts to reform a corrupt priesthood would be in vain; but nevertheless, his work must be done, the evidence of his divine mission must be given to an unbelieving people.

As the piercing look of Jesus swept the desecrated court of the temple, all eyes were instinctively turned toward him. The voices of the people and the noise of the cattle were hushed. Priest, ruler, Pharisee, and Gentile all looked with mute astonishment and indefinable awe upon the Son of God, who stood before them with the majesty of Heaven's King, divinity flashing through humanity and investing him with a dignity and glory he had never before displayed. A strange fear fell upon the people. Those nearest Jesus instinctively drew as far from him as the crowd would permit. With the exception of a few of his disciples the Saviour stood alone. All sound was hushed; the deep silence seemed unbearable, and when the firm, compressed lips of Jesus parted, and his voice rang out in clarion tones, there was an involuntary groan or sigh of relief from all present.

He spoke in clear accents and with a power that caused the people to sway as if moved by a mighty tempest: "It is written, My house is the house of prayer; but ye have made it a den of thieves." He descended the steps, and, with greater authority than he had there manifested three years before, with indignation that quenched all opposition, in tones that rang like a trumpet through the whole temple, commanded, "Take these things hence." The displeasure of his countenance

seemed like a consuming fire; there was no questioning his authority; all fled in the greatest haste from his presence, taking with them, and driving before them, the cattle and merchandise that had desecrated the temple of the Most High. Here Christ evidenced to the world that, with all his infinite love and mercy, he could execute stern justice.

Three years before the dignitaries of the temple had been ashamed of their precipitous flight before the command of the youthful Jesus, and had since wondered at their own fears and unquestioning obedience of a single humble man. They had felt that it was impossible for such an undignified surrender on their part to be repeated. Yet a second time they were more terrified and in greater haste than before to obey his command. After the buyers and sellers had been expelled, Jesus looked upon the flying crowd with the most profound pity. Many remained anxiously hoping that this man, who assumed such power and authority, was the longed for Messiah.

The crowd, rushing from the temple courts, driving their cattle before them, met a throng that came, bearing with them the sick and dying, and inquiring for the great Healer. The flying people gave the most exaggerated report of the act of Christ in cleansing the temple. Upon hearing this some of those who were hastening to find Jesus turned back, fearing to meet one so powerful, whose very glance had driven the priests and rulers from his presence. But a large number pressed their passage through the hurrying throng eager to reach Him who was their only hope, and feeling that should he fail to relieve them of their sorrows and maladies they might as well die at once, as his power was greater than that of all others.

A wonderful spectacle is now presented before the disciples; the court of the temple, cleansed from its defilers, is filled with the sick and suffering, some of whom are brought in a dying condition before Jesus. These afflicted ones feel their distressing need; they realize that they must perish unless the great Physician takes pity upon them. They fix their eyes imploringly upon the face of Christ, expecting to see there that severity of which they had heard from those whom they met leaving the temple; but they read in that dear face only love and tender pity.

Jesus kindly received the sick, and disease and approaching death fled at a touch of his hand. He gave hope to the sorrowing and despondent, and lifted the burdens from the hearts of those who sought him. The dumb, blind and paralytic went from his presence rejoicing in perfect soundness. He gathered little children in his arms as tenderly as would a loving mother, soothed their fretful cries, banished the fever and pain from their little forms, and handed them back, smiling and healthful, to their grateful parents.

That morning the court had been a scene of trade and traffic, full of the noisy clamor of men and of beasts; now, all was calm within that sacred enclosure; and the eager multitude heard the words of eternal life from the lips of the Saviour. Nothing interrupted his discourse save new applications for mercy and freedom from disease, and the glad shouts of praise to the Healer as he relieved them from their suffering.

The priests and rulers were involuntarily drawn back to the temple. After the first panic of terror had abated they were seized with an anxiety to know what would be the next movement of Jesus. They expected him to take the throne of David. Quietly returning to the temple, they heard the voices of men, women and children praising God. Upon entering, they stood transfixed before the strange scene being enacted before them. They saw the sick healed, the blind restored to sight, the deaf receive, their hearing and the cripple leap for joy. The children were foremost in rejoicing. They repeated the hosannas that were shouted the day before, and waved palm-branches triumphantly before the Saviour. The temple echoed and re-echoed with acclamations of "Blessed is he who cometh in the name of the Lord!" "Behold, thy King cometh unto thee. He

is just and having salvation!" "Hosanna to the son of David!"

As the dignitaries of the temple beheld all this commotion, and heard the happy, unrestrained voices of the children, their old intolerance returned and they set about putting a stop to such demonstrations. They represented to the people that the holy temple was polluted by the feet of the children and by their noisy shouts and rejoicing. They who had permitted and even engaged in angry altercations, and buying and selling within those sacred walls, who had heard unmoved the distracting noise of the various animals allowed within the precincts, were apparently overwhelmed with indignation that the innocent rejoicing of glad children should be tolerated within the temple court.

The priests and rulers, finding that they made no impression upon the people who had felt and witnessed the power of the divine Teacher, ventured to appeal to Christ himself, "And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Had the voices of those happy children been silenced, the very pillars of the temple would have sounded the Saviour's praise. Jesus was ever a lover of children; he accepted their childish sympathy and their open, unaffected love. The grateful praise from their pure lips was music in his ears, and refreshed his spirits which were depressed by the hypocrisy of the Jews. On this occasion he had healed the maladies of the children, clasped them in his arms, received their kisses of grateful affection, and they had fallen asleep upon his breast while he was teaching the people. Wherever the Saviour went the benignity of his countenance, and his gentle, kindly manner won the love and confidence of children.

The Pharisees were utterly perplexed and disconcerted at the turn things had taken and the failure of their attempt to quell the enthusiasm of the people. One was in command whom they could not intimidate with their assumption of authority. Jesus had taken his position as guardian of the temple. Never before had he assumed such kingly authority; never before had his words and acts possessed so great power. He had done great and marvelous works throughout Jerusalem, but never in such a solemn and impressive manner.

The Courage to Live.

We need not preach the courage to die—that is common enough—but the courage to live; to be honest in spite of poverty and neglect; to be true though all is dark except where God shines in; to be faithful though the heavens fall and hearts break and friendships turn to gall. Yes, we must teach men to be unpopular, to be misapprehended, to be ahead of the times, to follow the voice of God, though it leads into the wilderness; to tell the devil in his face that he lies; and also to give him his dues—an act which requires the supremest courage at times.

I wouldn't give a farthing for the triumphant faith of the death hour, unless it comes from the triumphant faith that makes our life full of noblest daring, that is ready to fling aside honor, wealth, the praise of friends, rather than impair for a moment the soul's integrity. Oh, for such a courage, the courage to think, to act, to tell the harsh truths, to overthrow splendid falsehoods, to disown sweet lies and to banish tender associations rather than check in the least the free movement of the sovereign soul. We all must die with more or less equanimity, but we cannot live in the full splendor of our being except by courage and determined exertion.—*Auburn Journal*.

OFTENTIMES nothing but adversity will do for us. We need to be stripped of every earthly portion, that we may seek entirely our portion in Jehovah himself. We need to be turned out of a home on earth, that we may seek a home in heaven.

SCIENCE may raise us to eminence, but religion alone can guide us to felicity.

LIFE SKETCHES.

CHAPTER V.

PARENTAGE AND EARLY LIFE.

HAVING traced my early experience up to the year 1846, when I linked life's destiny in marriage with Miss Ellen G. Harmon, we shall leave the reader here, after a few brief remarks relative to our early united labors, while we go back and trace her early life to the same point, since which time our labors at home and abroad have been so united that both should be given in one.

Marriage marks an important era in the lives of men. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord," is the language of wisdom. Prov. 18:22. This expression taken alone may be understood to convey the idea that all wives are from the Lord. But Solomon qualifies the expression by other statements. "A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones." Prov. 12:4.

August 30, 1846, I was married, and linked my life's destiny with Miss Ellen G. Harmon. From that hour to the present she has been my crown of rejoicing. I first met her in the city of Portland, in the State of Maine. She was then a Christian of the most devoted type. And although but sixteen, she was a laborer in the cause of Christ in public and from house to house. She was a decided Adventist, and yet her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations. But at that time she was very timid, and little thought that she was to be brought before the public to speak to thousands.

We both viewed the coming of Christ near, even at the doors, and when we first met had no idea of marriage at any future time. But God had a great work for both of us to do, and he saw that we could greatly assist each other in that work. As she should come before the public she needed a lawful protector, and God having chosen her as a channel of light and truth to the people in a special sense, she could be of great help to me. But it was not until the matter of marriage was taken to the Lord by both, and we obtained an experience that placed the matter beyond the reach of doubt that we took this important step. Most of our brethren who believed with us, that the second advent movement was the work of God were opposed to the marriage in the sense that as time was very short it was a denial of faith, as such a union contemplated long years of married life. We state the fact as it existed without pleading the correctness of the position.

It had been in the good providence of God that both of us had enjoyed a deep experience in the advent movement. Mine has been given in the preceding pages, that of Mrs. White is to be given in succeeding pages. This experience was now needed as we should join our forces and, united, labor extensively from the Atlantic ocean to the Pacific, to build up churches and establish that discipline which the New Testament recognizes, and establish those institutions which should be of great service to the cause of truth. We mention as first in importance our houses of publication at Battle Creek, Michigan, and at Oakland, California. Next in importance is our denominational College, located at Battle Creek, and also the Sanitarium, as important to a good hold on health and life which has a decided bearing on usefulness here to be rewarded in the life to come.

We entered upon this work penniless, with few friends, and broken in health. Mrs. W. has suffered ill health from a child, as will be seen in succeeding pages, and although I had inherited a powerful constitution, imprudence in study at school, and in lecturing, as narrated in preceding pages had made me a dyspeptic. In this condition, without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work. We had no houses of worship at that time. And the idea of using a tent had not then occurred to us. Most of our meetings were held in private houses. Our congregations were small. It was seldom that any came into our meetings excepting Adventists, unless they were attracted by curiosity to hear a woman speak.

Mrs. W. at first moved out in the work of public speaking timidly. If she had confidence it was given her by the Holy Spirit. If she spoke with freedom and power it was given her of God. Our meetings were usually conducted in a manner so that both of us took part. I would give a doctrinal discourse, then Mrs. W. would give an exhortation of considerable length melting her way into the tenderest feelings of the congregation. Was my part of the work important, hers was no less important. While I presented the evidences, and sowed the seed, hers was to water it. And God did give the increase.

It was in the autumn of 1846 that we commenced to observe the Bible Sabbath, and teach and defend it. There were at that time about twenty-five in

Maine who observed the Sabbath; but these were so scattered in point of location and diverse in sentiment upon other points of doctrine that their influence was very small. There was about the same number, in similar condition in other parts of New England. It seemed to be our duty to visit these frequently at their homes, and strengthen them in the Lord and in his truth, and as they were very much scattered, it was necessary for us to be on the road much of the time. For want of means we took the cheapest private conveyance, second-class cars, and lower deck passage on steamers. Private conveyance was the most comfortable for Mrs. W. who was feeble. I could then endure hardships, labors and privations to almost any extent for the sake of the truth of God and his precious, scattered people. When on second-class cars we were usually enveloped in tobacco smoke. This I could endure, but Mrs. W. would frequently faint. When on steamers, on lower deck, we suffered the same from the smoke of tobacco, besides the swearing and vulgar conversation of the ship hands and the baser portion of the traveling public. Sleeping conveniences are summed up as follows: We lie down on the hard floor, dry-goods boxes, or sacks of grain, with carpet bags for pillows, without covering only overcoats and shawls. If suffering from the winter's cold we would walk the deck to keep warm. If suffering the heat of summer we would go upon the upper deck to secure the cool night air. This was fatiguing to Mrs. W., especially so with an infant in her arms. This manner of life was by no means one of our choosing. God called us in our poverty, and led us through the furnace of affliction, to give us an experience which should be of great worth to us, and an example to others who should afterwards join us in labor.

Our Master was a man of sorrows. He was acquainted with grief. And those who suffer with him will reign with him. When the Lord appeared to Saul in his conversion he did not purpose to show him how much good he should enjoy, but what great things he should suffer for his name. Suffering has been the portion of the people of God from the days of the martyr Abel. The patriarchs suffered for being true to God, and obedient to his commandments. The great Head of the church suffered for our sake. His first apostles and the primitive church suffered, the millions of martyrs suffered, and the reformers suffered. And why should we, who have the blessed hope of immortality, to be consummated at the soon appearing of Christ, shrink from a life of suffering? Were it possible to reach the tree of life in the midst of the Paradise of God without suffering we would not enjoy so rich a reward for which we had not suffered. We would shrink back from the glory, and shame would seize us in the presence of those who had fought the good fight, had run the race with patience, and had laid hold on eternal life. But none will be there who have not chosen to suffer affliction with the people of God as did Moses. The prophet John saw the multitude of the redeemed and inquired who they were. The prompt answer came: "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. 7:13, 14.

At that time we had no clearly defined idea of the third angel's message. The burden of our testimony as we came before the people was that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform. We were not observing all ten of the precepts of the law of God. And before it could be said of those who had reached the waiting time demanding patience in a special sense, we must observe the day commanded and guarded by the fourth commandment. But what the worship of the beast mentioned in the message was, what the image, and what the mark of the beast were we had no defined position.

God, however, by his holy Spirit, let light shine forth upon his servants, and the subject opened, and precious truth, link after link, was brought out and published to the world until now the message in its strength is given to the world by ministers whom he has raised up to declare it, and by millions of pages of tracts and other publications which have been written and printed in the most careful manner. Our publications have proved the right arm of our strength in giving the light to the world.

Mrs. White's parents, Robert and Eunice Harmon, were residents of Maine. In early life they were earnest and devoted members of the Methodist Episcopal church. In that church they held prominent connection, and labored for the conversion of sinners, and to build up the cause of God for a period of forty years. During this time they had the joy of seeing their children, eight in number, all converted and gathered into the fold of Christ. Their decided Second Advent views, however, severed the connection

of the family from the Methodist church in the year 1843, after which meetings were held in their house in the city of Portland much of the time for several years. Of her early life and Christian experience we will let Mrs. White speak for herself, as taken from her second volume of Spiritual Gifts.

"At the age of nine years an accident happened to me which was to affect my whole life. In company with my twin sister and one of our schoolmates, I was crossing a common in the city of Portland, Maine, when a girl about thirteen years of age, also a member of our school, becoming angry at some trifle, followed us, threatening to strike us. Our parents had taught us never to contend with any one, but if we were in danger of being abused or injured, to hasten home at once. We were doing this with all speed, but the girl followed us as rapidly, with a stone in her hand. I turned my head to see how far she was behind me, and as I did so, she threw the stone and it hit me on the nose. A blinding, stunning sensation overpowered me, and I fell senseless.

"When I revived and became conscious, I found myself in a merchant's store; my garments were covered with blood which was pouring from my nose and streaming over the floor. A kind stranger offered to take me home in his carriage, but I, not knowing how weak I was, told him that I preferred to walk home rather than soil his carriage with blood. Those present were not aware that I was so seriously injured, and allowed me to have my own way; but I had walked only a few rods when I grew faint and dizzy. My twin sister and my schoolmate carried me home.

"I have no recollection of anything further for some time after the accident. My mother said that I noticed nothing but lay in a stupor for three weeks; no one but herself thought it possible for me to recover. For some reason she felt that I would live. A kind neighbor, who had been very much interested in my behalf, at one time thought me to be dying. She wished to purchase a burial robe for me, but my mother said, 'Not yet,' for something told her that I would not die.

"When I again aroused to consciousness, it seemed to me that I had been asleep. I did not remember the accident and was ignorant of the cause of my illness. As I began to gain a little strength, my curiosity was aroused by overhearing those who came to visit me say: 'What a pity!' 'I should not have known her,' etc. I asked for a looking-glass, and as I gazed into it, I was shocked at the change in my appearance. Every feature of my face seemed changed. The bones of my nose had been broken which caused this disfigurement.

"The idea of carrying my misfortune through life was insupportable. I could see no pleasure in my existence. I did not wish to live, and I dared not die for I was unprepared. Friends often visited my parents and looked with pity upon me, and advised them to prosecute the father of the girl who had, as they said, ruined me. But my mother was for peace; she said that if such a course could bring me back my health and natural looks there would be something gained, but as this was impossible, it was best not to make enemies by following such advice.

"Physicians thought that a silver wire might be put in my nose to hold it in shape. This would have been very painful, and they feared it would be of little use, as I had lost so much blood and sustained such a nervous shock that my recovery was very doubtful. Even if I revived it was their opinion I could live but a short time. I was reduced almost to a skeleton.

"At this time I began to pray the Lord to prepare me for death. When Christian friends visited the family, they would ask my mother if she had talked to me about dying. I overheard this and it roused me. I desired to become a Christian and prayed as well as I could for the forgiveness of my sins. I felt a peace of mind resulting. I loved every one and felt desirous that all should have their sins forgiven and love Jesus as I did.

"I well remember one night in winter when the snow was on the ground, the heavens were lighted up, the sky looked red and angry, and seemed to open and shut, while the snow looked like blood. The neighbors were very much frightened. Mother took me out of bed in her arms and carried me to the window. I was happy; I thought Jesus was coming, and I longed to see him. My heart was full, I clapped my hands for joy, and thought my sufferings were ended. But I was disappointed; the singular appearance faded away from the heavens, and the next morning the sun arose the same as usual.

"I gained strength very slowly. As I became able to join in play with my young friends, I was forced to learn the bitter lesson that one's personal appearance makes a difference in the treatment they receive from the majority of their companions. At the time of my misfortune, my father was absent in Georgia. When he returned he embraced my brother and sisters and then inquired for me. I, timidly shrinking back, was pointed out by my mother, but my own father did not recognize me. It was hard for

him to believe that I was his little Ellen, whom he had left only a few months before a healthy, happy child. This cut my feelings deeply, but I tried to appear cheerful though my heart seemed breaking.

"Many times in those childish days, I was made to feel my misfortune keenly. My feelings were unusually sensitive and caused me great unhappiness. Often with wounded pride, mortified and wretched in spirit, have I sought a lonely place and gloomily contemplated the trials I was daily doomed to bear.

"I had not the relief of tears, for I could not weep readily as could my twin sister, so, though my heart was heavy and ached as if it were breaking, I could not shed a tear. I often felt that it would greatly relieve me to weep away my overcharged feelings. Sometimes the kindly sympathy of friends banished my gloom and removed, for a time, the leaden weight that oppressed my heart. How vain and empty seemed the pleasures of earth to me then! How changeable the friendships of my young companions! yet these little schoolmates were not unlike a majority of the great world's people. A pretty face, a handsome dress attracts them, but let misfortune take these away and the fragile friendship grows cold or is broken. But when I turned to my Saviour, he comforted me. I sought the Lord earnestly in my trouble and received consolation, for I believed that Jesus loved even me.

"My health seemed to be completely shattered. For two years I could not breathe through my nose, and was able to attend school but little. It seemed impossible for me to study and retain what I learned. The same girl who was the cause of my misfortune, was appointed monitor by our teacher, and it was among her duties to assist me in my writing and other lessons. She always seemed sincerely sorry for the great injury she had done me, although I was careful not to remind her of it. She was tender and patient with me, and seemed sad and thoughtful as she saw me laboring, under serious disadvantages, to get an education.

"My nervous system was prostrated, and my hand trembled so that I made but little progress in writing and could get no farther than the simple copies in coarse hand. As I endeavored to bend my mind to my studies, the letters on the page would run together, great drops of perspiration would stand upon my brow, and a faintness and giddiness would seize me. I had a bad cough, and my whole system seemed debilitated. My teachers advised me to leave school and not pursue my studies further till my health would warrant it. It was the hardest struggle of my young life to yield to my feebleness, and decide that I must give up my studies and relinquish the cherished hope of acquiring an education.

"My ambition to become a scholar had been very great, and when I pondered over my disappointed hopes, and the thought that I was to be an invalid for life, despair seized me. The future stretched out before me dark and cheerless, without one ray of light. I was unreconciled to my lot, and at times murmured against the providence of God in thus afflicting me. I concealed my troubled feelings from my family and friends, fearing that they could not understand me. This was a mistaken course. Had I opened my mind to my mother, she might have instructed, soothed, and encouraged me.

"After I had struggled with this unreconciled spirit for days the tempter came under a new guise and increased my distress by condemning me for having allowed such rebellious thoughts to take possession of my mind. My conscience was perplexed, and I knew no way to extricate myself from the labyrinth in which I was wandering.

"The happy confidence in the Saviour's love that I had enjoyed during my illness, was gone. I had lost the blessed consciousness that I was a child of God and felt that the hopes of my heart had deceived me. It was my determination not to again put confidence in my feelings, until I knew for a certainty that the Lord had pardoned my sins.

"At times my sense of guilt and responsibility to God lay so heavy upon my soul, that I could not sleep but lay awake for hours, thinking of my lost condition and what was best for me to do. The consequences of my unfortunate accident again assumed gigantic proportions in my mind. I seemed to be cut off from all chance of earthly happiness, and doomed to continual disappointment and mortification. I was even pained by the tender sympathy of my friends, for my pride rebelled against being in a condition to excite their pity. My prospect of worldly enjoyment was blighted, and heaven seemed closed against me.

"I had the highest reverence for Christians and ministers of the gospel, but religion seemed too holy and sacred for me to obtain. A strange inconceivable anguish bore me down until I felt that I could no longer live beneath the burden. I locked my secret agony within my heart, and did not seek the advice of experienced Christians as I should have done.

"No one conversed with me on the subject of my soul's salvation, and no one prayed with me. I felt that Christians were so far removed from me, so much

nobler and purer than myself, that I dared not approach them on the subject that engrossed my thoughts, for I was ashamed to reveal the lost and wretched condition of my heart.

"In March, 1840, William Miller visited Portland, Me., and gave his first course of lectures on the second coming of Christ. These lectures produced a great sensation, and the Christian church, on Casco street, that Mr. Miller occupied, was crowded day and night. No wild excitement attended these meetings, but a deep solemnity pervaded the minds of those who heard his discourses. Not only was there manifested a great interest in the city, but the country people flocked in day after day, bringing their lunch baskets, and remaining from morning until the close of the evening meeting.

"Mr. Miller dwelt upon the prophecies, comparing them with Bible history, that the end of the world was near. In company with my friends I attended these meetings and listened to the strange doctrines of the preacher. Four years previous to this, on my way to school, I had picked up a scrap of paper containing an account of a man in England, who was preaching that the earth would be consumed in about thirty years from that time. I took this paper home and read it to the family.

"In contemplating the event predicted, a great terror seized me; for the time seemed so short for the conversion and salvation of the world. I had been taught that a temporal millennium would take place prior to the coming of Christ in the clouds of heaven. Such a deep impression was made upon my mind by the little paragraph on the waste scrap of paper, that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came.

"But now I was listening to the most solemn and powerful sermons to the effect that Christ was coming in 1843, only a few short years in the future. The preacher traced down the prophecies with a keen exactitude that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and piled up proof to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spell-bound.

"Special meetings were appointed where sinners might have an opportunity to seek their Saviour and prepare for the fearful events soon to take place. Terrible conviction spread through the entire city. Prayer-meetings were established, and there was a general awakening among the various denominations, for they all felt more or less the influence that proceeded from the teaching of the near coming of Christ.

"When sinners were invited forward to the anxious seat, hundreds responded to the call, and I, among the rest, pressed through the crowd and took my humble place with the seekers. But there was a hopeless feeling in my heart that I could never become worthy to be called a child of God. A lack of confidence in myself and a conviction that it would be impossible to make any one understand my feelings, prevented me from seeking advice and aid from my Christian friends. Thus I wandered needlessly in darkness and despair, while they, not penetrating my peculiar reserve, were entirely ignorant of my true state.

"One evening my brother Robert and myself were returning home from a meeting where we had listened to a most impressive discourse on the approaching reign of Christ upon the earth, followed by an earnest and solemn appeal to Christians and sinners, urging them to prepare for the Judgment and the coming of the Lord. My soul had been stirred within me by what I had heard. And so deep was the sense of conviction in my heart, that I feared the Lord would not spare me to reach home.

"These words kept ringing in my ears, The great day of the Lord is at hand! Who shall be able to stand when he appeareth! The language of my heart was, 'Spare me, O Lord, through the night! Take me not away in my sins, pity me, save me!' For the first time, I tried to explain my feelings to my brother Robert, who was two years older than myself; I told him that I dared not rest nor sleep until I knew that God had pardoned my sins.

"My brother made no immediate response, but the cause of his silence was soon apparent to me; he was weeping in sympathy with my distress. This encouraged me to confide in him still more, to tell him that I had coveted death in the days when life seemed so heavy a burden for me to bear; but now the thought that I might die in my present sinful state and be eternally lost, filled me with inexpressible terror. I asked him if he thought God would spare my life through that one night, if I spent it agonizing in prayer to him. He answered, 'I think he will if you ask him with faith, and I will pray for you and for myself. Ellen, we must never forget the words we have heard this night.'

"Arriving home, I spent the most of the long hours of darkness in prayer and tears. One special reason that prompted me to conceal my feelings from my friends, was that I very much dreaded a word of dis-

couragement. My hope was so small, and my faith so weak, that I feared if another took a similar view of my condition, it would plunge me into absolute despair. Yet how I longed to have some one tell me what I should do to be saved, what steps to take to meet my Saviour and give myself entirely up to the Lord. I regarded it a great thing to be a Christian, and felt that it required some peculiar effort on my part.

"For months my mind remained in this condition. I had usually attended the Methodist meetings with my parents; but since becoming interested in the soon appearing of Christ, I had attended the meetings on Casco street. The following summer my parents went to the Methodist camp-meeting at Buxton, Me., taking me with them. I was fully resolved to seek the Lord in earnest there, and obtain, if possible, the pardon of my sins. There was a great longing in my heart for the Christian's hope and the peace that comes of believing.

"Some things at this camp-meeting perplexed me exceedingly. I could not understand the exercises of many persons during the conference meetings at the stand and in the tents. They shouted at the top of their voices, clapped their hands, and appeared greatly excited. Quite a number fell, through exhaustion it appeared to me, but those present said they were sanctified to God, and this wonderful manifestation was the power of the Almighty upon them. After lying motionless for a time, these persons would rise and again talk and shout as before.

"In some of the tents, meetings were continued through the night, by those who were praying for freedom from sin and the sanctification of the Spirit of God. Quite a number became sick in consequence of the excitement and loss of sleep, and were obliged to leave the ground. These singular manifestations brought no relief to me, but rather increased my discouragement. I despaired of ever becoming a Christian if, in order to obtain the blessing, it was necessary for me to be exercised as these people were. I was terrified by such peculiar demonstrations, and at a loss to understand them." J. W.

"MUCH IN LITTLE."

JUST REASONING.

PROF. HUDSON, compiler of a valuable Greek Concordance, of the New Testament, says: "We regard man as created not absolutely immortal, but in a certain sense for immortality; *i. e.*, immortality was his natural and proper destination. He was designed to be immortal in the same sense in which he was designed for eternal life; or as the chief end of man is to glorify God, and to enjoy him forever. In this view we maintain that the guilty failure of eternal life brings the penal forfeiture of immortality."

IN THE REFORMATION.

Among the reformers, with Luther at their head, the number who denied the immortality of the soul was so great that Calvin wrote a work against them. In his preface he said: "They are said to circulate their follies in a kind of tracts which I have not happened to see." He is not the only one who has written against the arguments on this subject without examining them. So violent and bitter was his language that he published a second edition apologizing for the first, acknowledging that there were good men among the teachers of that view. Dr. Priestly said: "It was, however, the firm belief of so many of the reformers of that age that, had it not been for the authority of Calvin, who wrote expressly against it, the doctrine of an intermediate state would, in all probability, have been as effectually exploded as the doctrine of purgatory itself."

"DARK—DARK—DARK"—DR. BARNES.

"These are *real* not imaginary difficulties . . . I confess, for one, I feel them, and feel them the more sensibly and powerfully the more I look at them, and the longer I live. . . . I do not know that I have a ray of light on this subject, which I had not when the subject first flashed across my soul. I have read, to some extent, what wise and good men have written. I have looked at their various theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind. . . . It is all dark—dark—dark, to my soul, and I cannot disguise it."—*Prac. Serms. by A. Barnes.*

THERE is one single fact which one may oppose to all the wit and argument of infidelity, viz: That no man ever on his death-bed repented of being a Christian.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MARCH 28, 1878.

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

The Second Advent.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting with judgments, God has sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ were rejected, "because," as he said to Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies, or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to flee to the mountains. Luke 21:20. Matt. 24:15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that he will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations.

We accept the Bible as a revelation from heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the search for proofs of his soon coming. But if prophecy, in a most harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

Can anything be learned from the Bible relative to the period of the second advent is a question unsettled in many minds. This is a grave inquiry, and, from the nature of the subject, is worthy of close investigation and a candid answer. How did Christ himself treat the subject? When the disciples inquired, "What shall be the sign of thy coming, and the end of the world?" he did not reprove them for prying into that which was purposely hidden from all men. No, he answered them in the most definite manner. He even states that there

should be signs of that event, and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

J. W.

European Mission.

THE following letters from Elder Andrews and Dr. Ribton have been received by us and read with very great pleasure. We give them for the benefit of the readers of the SIGNS, especially the old friends and supporters of the cause. Here are two men wholly devoted to the work of the last message, and who deserve the prayers, sympathy and support of all true believers. Their sacrifices are great. Their work is vast, and their reward will be correspondingly great. Those who assist them in their work will share with them the final reward of the faithful:—

"VERY DEAR BROTHER WHITE: I have watched the news with respect to your health with deep interest. I do not know just how it is with you, but fear that you are very feeble. I lift my heart to God every day for you. I feel great assurance that God hears my cries to him in your behalf. I pray that you may be able to find relief from the great burdens of care and toil, and that your mind may be quieted and encouraged in God. It has pleased God to make yourself and wife the special instruments in his hand of advancing his work, and of instructing his people. Do not be disheartened if you feel greatly worn in his cause. The Master that you have served is not unrighteous to forget your labor of love in his cause, and eternity is the period which he proposes to employ in showing his love and what he can do for those who are faithful in his cause. Be not sorrowful; your reward is great in heaven. The time will come when the heavy burden will be laid down, and when the cross shall be taken from your arms, and the crown of life with many stars upon it will be placed upon your head. You will be satisfied then.

"I send with this a letter from Dr. Ribton to you. You can see something of his spirit from this letter. I have confidence that the time will come when you will visit Europe, and we shall share your counsel, and that of Sister White. We see progress in the work and our hearts are encouraged. In Christ yours,

"J. N. ANDREWS."

"DEAR BROTHER WHITE: I have long been desirous of writing to you directly, since I undertook the work of announcing the Advent message in Italy, but great pressure of work between preaching and correspondence on the same work, already extending into Malta and Egypt, has prevented me hitherto. I believe, however, you have seen the reports which I sent to Brother Andrews. We were much grieved to hear of your enfeebled health last fall, but have read with great pleasure and thankfulness the news of your recovery, in the SIGNS OF THE TIMES.

"It would not be possible for me to describe the happiness of mind which the knowledge of the true Sabbath, the advent message and the glorious promises of our Lord to those who keep his commandments, has conferred upon me and my family. From the time of the visit of our dear Brother Andrews to Naples, we date our birth into the family of the "watchers" of the latter days. What appalling scenes God's Revelation has opened, even now beginning on the world! And what a joy to think that in the midst of them not a hair of our head shall perish! And yet what anguish of heart to those who know these mysteries, to witness the many around, with whom one is in daily intercourse, who close their ears to the warning and will not learn what is coming upon them. How dreadful will be their remorse when repentance comes, all too late! Oh! if one had twenty voices, twenty pens, it would be all too little to proclaim the warning—flee from the wrath to come.

"And so the Spirit has urged me to exert all my humble power to raise the trumpet cry in this most unhappy and benighted land. It is no light matter to dare the mystical beast in his own head-quarters, and to proclaim the commandments of God, where they have been trampled upon for more than twelve hundred years. It is no wonder if we have had our place of meeting beset by armed assassins, or if the enemy deludes even those who have light, to become our opponents. But truth is great,

and it will prevail; and the few who had the courage in America forty years ago, to raise the standard of truth in the midst of the Babylon of error, have seen it, through the all-conquering power of God's Spirit, overflow and roll eastward, until going round the world, I believe it will arrive at the place of beginning again.

"Our mission here, in the midst of a people, who until some years ago, knew not what the Bible was, and whom Rome purposely encouraged in a slavery to carnal passions, granting pardon to all sins for a sum of money, is a difficult one, as I have explained in my letters to Brother Andrews, and as he has seen for himself. Still in six months I have been able to report some precious fruit, precious stones in the edifice, who I trust will be the means of extending the third angel's message in the land. We have now a fair prospect of so doing if it please the Lord to give us the means that are essential for the extending of the work. An Italian "Signs of the Times" is become a matter of necessity, and above all things we want to establish a system of colportage. Brother B. who wrote relating his conversion will not be able to remain in the church in which he has been employed, and I think the Lord has given him for our work, for he has all the qualities for it. Could we employ him he could increase our work four-fold by house to house visiting, for with the occupation of preaching and extensive correspondence, I am unable to see half the persons I am called on to visit. I have to do all the translation from English into Italian myself, there being no one who can aid me in this; and, indeed, there is work enough to keep three persons fully occupied. We pray then that the Lord will give us the means to carry out the work which lies open before us, and I trust He will do it.

"We read with great pleasure Sister White's truly Christian book—the Spirit of Prophecy. Our Italian brethren cannot read it, but I endeavor to give them portions of it, orally, in their language. When we have our Italian Journal, we will be able to give them many articles out of it.

"We hope that you and our dear sister in the Lord, your wife, will give yourselves a little rest in your new home in California. It is, indeed, time after so many years of unceasing labor; and praying God to give still more blessing to your work and her's, believe me, sincerely yours in the hope of our Lord's speedy coming.

"H. P. RIBTON."

May God bless our dear missionaries and fellow laborers in Europe.

J. W.

The Order of Events in the Judgment.

NUMBER SIX.

THE righteous dead are "accounted worthy" of a part in the resurrection to immortal life before they are resurrected from among the dead. Luke 20:35, 36; Phil. 3:11; 1 Cor. 15:23; Rev. 20:4-6. They awake with the likeness of Christ. Ps. 17:15. We may be certain, therefore, that the investigation and decision of their cases is an accomplished fact prior to their resurrection; for that event is declarative of their final justification in the judgment.

But Luke 21:36, uses the same expression both in Greek and in English, respecting those that are alive and remain unto the coming of the Lord, that Luke 20:35, 36, uses respecting those who are asleep. As the latter, before their resurrection, are "accounted worthy" to be made like the angels, so the former are "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. The things that shall come to pass before the deliverance of the saints, are the events of the time of trouble such as never was. Dan. 12:1. And those who are accounted worthy to escape these things, are also worthy to stand before the Son of man at his appearing.

This act of accounting worthy does, therefore, relate to their eternal salvation, and is performed before they enter that great time of trouble at which they are to be delivered; for that does not commence until the standing up of Michael, which is but another term for the coronation of Christ, or the beginning of his reign upon his own throne. But Michael, or Christ, does not take his throne till he has finished his work as priest at the tribunal of his Father. It is at that tribunal that the righteous dead are accounted worthy of the resurrection to immortality, and the righteous living are accounted worthy to escape the anguish of the time of trouble, and to stand before the Son of man. Those only can be accounted worthy of this, whose record in the book of God's remem-

brance shows them to have been perfect overcomers. The Saviour, while yet high priest, confesses the names of such before his Father and the holy angels, and secures the blotting out of their sins. Those who shall be resurrected to immortality, and those who shall escape the things coming upon the earth and stand before the Son of man, are severally counted worthy of this before the priesthood of Christ is closed. We cannot therefore doubt, that with both these classes the investigation and decision of the judgment is passed before the Saviour takes the throne of his glory and begins the destruction of his enemies.

The righteous dead come first in the order of the investigative judgment; and while their cases are being examined and decided, probation continues to the living.

It is certainly most natural that the cases of the righteous dead should be the first to come up in the investigative judgment, for their names stand first in the book of God's remembrance. Reason would therefore teach us that these cases must earliest come into account before God. But we are not left simply to the reasonableness of this order of events. We have direct proof that probation to the living continues after the judgment hour has actually arrived.

Rev. 14:6-14: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

The first angel ushers in the hour of God's judgment by a solemn announcement to all the inhabitants of the earth that it has actually commenced. But the second and third angels, who follow this proclamation, deliver their messages in the judgment hour itself, and they address themselves to men still in probation. We have already learned that God the Father sits in judgment, as described in Dan. 7, before the advent of our Lord to this earth. And in Rev. 14, the fact that the hour of God's judgment has come is announced to the inhabitants of the earth by a mighty proclamation. The judgment scene of Dan. 7 is closed by the coronation of Christ. And the judgment hour of Rev. 14 is followed by our Lord's being seen upon the white cloud with a crown upon his head; a proof that his priesthood has then given place to his kingly office. Each of these pertains to the closing events of this dispensation. There can be, therefore, no doubt that the hour of God's judgment announced in Rev. 14, is the time when God the Father sits in judgment, as described in Dan. 7:9-14.

While the judgment hour of Rev. 14 is passing, two solemn proclamations are made to men still in probation. And the judgment scene of Dan. 7 is for the very purpose of closing our Lord's priesthood, and of crowning him King of kings. But the closing work of Christ as priest pertains to the acquittal of his people at his Father's tribunal, the blotting out of their sins, and the decision accounting them worthy of that world and the resurrection to immortality. Our Lord cannot do this for people in a state of probation. His first work must therefore relate to the righteous dead. And while their cases are severally passing under exam-

ination and decision, the living righteous are being prepared for the close of their probation, and for the decision of the investigative judgment by the proclamation of the third angel. This work being accomplished, and the living righteous being counted worthy to escape the things coming upon the earth, and to stand before the Son of man, our Lord is crowned king, and takes his seat upon the white cloud, with a crown or pure gold upon his head.

J. N. A.

What Means This Agitation?

THE world of mankind is not at rest, but seems to be in a state of transition. New departures are the order, or disorder, of the day. The nations seem to be on the eve of a great contest which may produce great changes in national boundaries and dominion. What the result will be, human wisdom cannot divine; but with fearful expectation and boding suspense the crisis is awaited.

And while the nations are angry and restless, the religious world is in agitation and unrest. Antiquated creeds, customs, and traditions are being called in question. The doctrine of an endless state of torment, is being called up for revision, amendment, confirmation, or condemnation. The state of man in death and the doctrine of disembodied human spirits and their powers, have a conspicuous place in the discussions of the day. Questions also relating to Sabbath observance, Sunday laws, etc., are receiving especial attention just now. And after centuries of a quiet and settled observance of the first day of the week as the Christian Sabbath, by the great majority of the Christian world, the question of which day of the week is the Sabbath of God's law is agitating the minds of the people almost everywhere in this country and nearly every country of Europe.

What means all this marvelous agitation? We answer, The minds of the people are being prepared by it, that all who will may receive the saving truth of the Bible, which has been covered up by human traditions, so that they may be prepared for the close of probation. The harvest of the earth is ripening, and soon the sickle will be thrust in. The anger of the nations is to be followed by the great day of God's wrath. "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged." Rev. 11:18. These national disturbances and struggles will be followed by "the battle of the great day of God Almighty."

And what will be the result of these new departures and overstepping of creeds in the religious world? If the eternal hell of torment with which the wicked have been threatened, is to be abolished, of course they will rejoice, and rush on to greater depths of wickedness; and nominal Christians, worldly professors will take license, and feel at greater liberty to be "lovers of pleasures more than lovers of God." And the mass of those who discard the doctrine of eternal misery will go over to universal restoration, Universalism and Spiritualism. But the true hearted, those who earnestly desire to know what God has revealed, and to do his will, will learn the Bible truth, that, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. They will learn that there is no immortality out of Christ; that the doctrine of disembodied human spirits is a delusion of the devil, and Spiritualism the crowning deception of Satan—his closing work.

And the result of the conflict of theories concerning the Sabbath will be, that the truth will be seen that the ancient seventh-day Sabbath is the only weekly Sabbath of the Bible; the people will be tested according to the prophetic message of Rev. 14:9-12, and those who are truly loyal will "keep the commandments of God and the faith of Jesus," and be ready at the coming of their Lord to enter in through the gates into the city. Rev. 22:14. Great results will be the fruit of the present agitation. The truth will be opened to all who have ears to hear, and hearts to obey; and they will condemn the world, and become heirs of the righteousness which is of faith. Heb. 11:7.

R. F. COTTRELL.

Mid-Week.

As I was conversing with a German lady on the subject of the Sabbath, she admitted that the commandment requires the seventh day, but raised the question, as is common with others, How can we tell which is the seventh day? I replied that Germans certainly ought to be able to answer that question; for they give names to each day of the week similar to the names we give them in English, so that they

have the sun's day, the moon's day, etc., calling each one a day, except Wednesday, which they call, not Woden's day, but *mit-woche*, equivalent to mid-week. Now if Wednesday is the middle day of a week of seven days, it is not a hard task to count from it back to the first, or forward to the seventh. The Germans have driven a stake here which it is difficult for after considerations and modern inventions to remove.

R. F. COTTRELL.

Why the Change?

I HAVE watched with some interest the tactics of the opponents of Seventh-day Adventists upon this coast, since 1868, the time we first commenced to introduce these truths here.

The editor of the *Advocate*, the organ of the M. E. church on the Pacific slope, after a visit to Healdsburg, in an editorial in his issue of June 24, 1869, speaking of our tent-meeting there, said of us and our work, "No one fears that such teachers will ever effect any permanent organization."

We have lived to see the permanent organization of twenty-two churches of our faith on this coast, a well organized State Conference, a State Missionary Society which is doing effective work in various parts of the world, and the best equipped publishing house of any denomination on the coast.

When these opponents to our faith commenced their attacks, we think some of their utterances were nearer the truth than those latterly made. Knowing that the Sabbath was a vital point of our faith they aimed many blows at that. In the *Advocate* of September 23, 1869, is a report of a committee appointed by the Methodist Conference to draft a resolution on the Sabbath question. The editor, H. C. Benson, was chairman of that committee. In the report of that committee are some very wholesome things said on the Sabbath question as follows:—

"The decalogue contains the moral law; and though first given in a permanent form, through Moses at Sinai, it is safe to assume that the law as set forth in the ten commandments, was made known to our first parents in their Eden home. The moral law was intended for the race and for all time."

That is good doctrine, Methodist doctrine. It agrees with the sermons of the good old Wesleys, with the Methodist discipline. It is good Seventh-day Adventist doctrine, too. Believing that the moral law of ten commandments was intended for the race, and that the men and women of the nineteenth century are a part of the race, we teach that they are under moral obligations to observe all ten of the commandments, not excepting the fourth. The next paragraph of the report reads:—

"The fourth commandment relates to the Sabbath, is positive in its injunction, and obligatory upon all men. In the Old Testament scriptures the requirement is rigorous, and no example or precept will excuse an individual from its literal observance. In the New Testament the sanctity of the Sabbath is taught with equal force and authority, with this modification, works of necessity are permitted on the Lord's day. It is recorded with peculiar emphasis that, 'The Sabbath was made for man.' Its provisions and its design were merciful. Physical soundness, intellectual vigor and moral purity require the faithful observance of the day of rest. Our bodies and souls imperatively demand the refreshment which the Sabbath affords. Whoever endeavors to prosecute secular business three hundred and sixty-five days in the year, will suffer the penalty for the violation of the laws of his being, in its three-fold character. The body, the intellect and the soul must have the rest of the Sabbath-day, or endure the terrible consequences."

Keeping the Sabbath "literally," as expressed in the fourth commandment, is Seventh-day Adventist doctrine exactly. It seems that the editor of the *Advocate* has discovered this, and in his late issue gives utterance to language of a very different character, as noticed by Brother Healey in his reply in last week's SIGNS. There you find the Methodist editor advocating no Sabbath until Sinai. In the gospel dispensation "the letter or outward husk" of the commandments has fallen off, and Christ and his apostles did not teach Sabbath-keeping, nor denounce Sabbath-breaking, etc. I can only conclude that this change of tactics is for the reason that the former teaching leads to seventh-day keeping, and the latter is now taken to avoid the inevitable conclusion of seventh-day-keeping, which would be the result of a literal observance of the fourth commandment, every time.

J. N. LOUGHBOROUGH.

To the Friends of the North Pacific Conference.

DEAR BRETHREN AND SISTERS: We feel it a duty to take this public way to refresh your minds upon matters of much importance for the advancement of the cause of truth in this new Conference. Feeling thankful for past blessings so bountifully bestowed by the Giver of all good, we should let our gratitude for them be known to him and the world, by a more ardent love for the truth for our time, and a more earnest zeal to carry it to the perishing world around us. We must keep pace with the closing message of mercy, and employ our talents and means to help push it forward.

We would therefore call your attention, first, to the following resolution passed at the time of the organization of this Conference.

Resolved, That we feel the need of a new 50-ft. tent in this Conference, and we empower the Conference committee to order one for use next season, and that the funds for the purchase of said tent be raised by an assessment on each one, according to the ratio of their s. b. pledges.

The committee have ordered this tent to be made in San Francisco, and it will be shipped here in time to be pitched at our camp-meeting the last of June.

It will therefore be necessary that the assessment be made out and collected during the second quarter of this year that the means may be forth-coming at the time of our camp-meeting to pay for it. Let all the friends begin now to prepare to meet this expense. Raised in the way specified, it will come light on all. But whatever it may be, let all come forward cheerfully and do their part. The amount will be apportioned to the several T. and M. districts, when the officers of these districts and the T. and M. workers will soon perform the work.

It must be done. We must have another tent, and it must be used to gain access to the people that cannot be obtained so well in any other way, or we shall find at last the blood of souls on our garments.

Second, We call your attention to our coming camp-meeting. The following resolution was passed at our first Conference meeting last fall.

Resolved, That we hold a camp-meeting next season near Portland, Oregon, at such time and place as may be appointed by our Conference committee; and we hereby empower said committee to select a camp-meeting committee.

We would here state, that, for several reasons the Conference committee have decided to hold said meeting near Salem, instead of near Portland. We can procure better ground, and get it ready with much less expense. We shall soon publish an appointment for said meeting when we will specify particularly the time and place of the meeting.

Now this Conference has decided to have a camp-meeting the coming summer. The brethren and sisters in the Conference must decide to attend it and come with the determination to make it a success, that it may prove a blessing to the cause in this new field. It is our first attempt in this direction. We must make it a success. Let every one begin now to make preparations to come.

Last fall at the time of our Conference meeting Brother Loughborough proposed to furnish tents for sale or rent to all who desired to attend the meeting. He stills holds himself ready to do so. But it is necessary that he should know immediately about how many will be wanted. Let all who will want a tent on the camp-ground report immediately, on seeing this, to me, at Salem, Oregon. Tents will be for sale or rent.

Now let every one begin immediately to prepare to come to our camp-meeting. Make the sacrifice of time and means, and you will be bountifully paid in return by the rich blessing of God.

I would ask all the friends of the cause to read again the doings of the N. P. Conference at the time it was organized, as published in the SIGNS OF THE TIMES, Vol. 3, No. 44, of November 15, 1877. There are duties set forth in those resolutions that every one should seek to perform. Let each and every one lay his shoulder under the burdens and lift, and the work will move on steadily and surely in this Conference.

May God bless your efforts and may they be crowned with success. May the T. and M. workers keep up good courage, and continue to scatter the seeds of truth, and the Lord will bless the work and bring in the fruit.

I. D. VAN HORN.

AND God has promised us eternal life.

Reports from the Field.

(Condensed from Review and Herald.)

Michigan.

WESTPHALIA.—Elder J. B. Frisbie and B. F. Lewis report as follows: "We commenced meetings in this place February 8. At first we had twelve hearers, but our congregations increased to seventy and averaged about thirty. There are good, substantial people here, but many of them are nonprofessors. The inhabitants of the surrounding country are mostly German Catholics. There is no other society in the neighborhood. About fourteen have consented to sign the covenant, and there are two here who were keeping the Sabbath, making in all, sixteen to keep up meetings. Several others are convinced on the Sabbath, who, we hope, will soon join the number. In the county paper is the following notice of our meetings: 'The S. D. Adventists are doing a noble work at Westphalia. Their sermons are much admired by the people of that vicinity.' We have given in all, about thirty-seven discourses, closing March 10."

Indiana.

FRIENDSHIP.—Elder S. H. Lane and J. S. Shrock closed their labors at this place, March 3. They report: "The turnout was good from the first, considering the almost impassable condition of the roads. The interest was good on the part of those who could attend. Through the blessing of God some good was accomplished. Nine embraced the truth, and these, with the two who before had learned it by reading, make a company of eleven, the first company ever raised up in the south-eastern part of the State. Established Sabbath meetings, and obtained sixteen subscribers for our periodicals."

Alabama.

BLADEN SPRINGS.—Elder O. A. Burrill writes: "We have held meetings at two different points for more than seven weeks. The Lord has blessed our efforts beyond our own expectations. We leave above fifty adults keeping the Sabbath, nearly half of whom have received the truth since we came. Two churches have been organized, known as the first and second S. D. Adventist churches of Bladen Springs, Alabama. These churches have adopted the Bible plan of s. b. and organized a T. and M. society. They have ordered upwards of 70,000 pages of reading matter. This is a good beginning. About thirty subscribers for our periodicals have been obtained, and I have sold more than 13,000 pages of reading matter. Our brethren who contemplate sending us boxes of reading matter will please correspond with us before doing so."

Iowa.

DECATUR COUNTY.—Brother C. A. Washburn writes: "Meetings continue near Davis City. Between twenty and twenty-five are now keeping the Sabbath. Eighteen have signed the covenant, three of whom were keeping the Sabbath before. Nearly all of these are heads of families."

BELVIDERE.—Brother Bartlett writes: "I have given a course of lectures in this place. The Lord blessed. Eight commenced to keep the Sabbath. There is a little company of twelve Sabbath-keepers here now."

Kansas.

NEW LIBERTY.—Elder C. F. Stevens held meetings here February 22 to 24. He writes: "The little company here are united, and appear to be growing in the knowledge of the truth. We held five meetings, and celebrated the ordinances. They pledged the added one-third for the T. and M. work; and also subscribed for eight copies of the SIGNS to circulate among their neighbors."

HYMER.—Brother J. Lamont writes: "Our meetings at this place continued nearly a week. Five were added to the church by baptism. A T. and M. Society was organized, consisting of six members. Four copies of the SIGNS are taken. The prejudice, which was very high here a year ago, has perceptibly decreased. The friends feel encouraged, and are settling into the work."

Minnesota.

UNION LAKES.—Elders Curtis and Burch report as follows: "We came to this place February 24, and commenced a course of lectures. The weather and roads have been very unfavorable, and our congregations have been small. We found about the usual amount of prejudice existing in the minds of the people; but, through the blessing of God attending our labors, this has been removed from the minds of those who have attended our meetings, and a good interest has been awakened."

A Silver Lining to Every Cloud.

THE poet or priest who told us this
Served mankind in the holiest way;
For it lit up the earth with the star of bliss
That beacons the soul with cheerful ray.
Too often we wander despairing and blind,
Breathing our useless murmurs aloud;
But 'tis kinder to bid us seek and find
"A silver lining to every cloud."

May we not walk in the dingle ground
Where nothing but Autumn's dead leaves are seen;
But search beneath them, and peeping around
Are the young spring tufts of blue and green.
'Tis a beautiful eye that ever perceives
The presence of God in Mortality's crowd,
'Tis a saving creed that thinks and believes
"There's a silvery lining to every cloud."

Let us look closely before we condemn
Bushes that bear no bloom nor fruit,
There may not be beauty in leaves or stem,
But virtue may dwell far down at the root.
And let us beware how we utterly spurn
Brothers that seem all cold and proud,
If their bosoms were open'd, perchance we might learn
"There's a silver lining to every cloud."

Let us not cast out Mercy and Truth,
When guilt is before us in chains and shame,
When passion and vice have cankered youth,
And Age lives on with a branded name;
Something of good may still be there,
Though its voice may never be heard aloud,
For, while black with the vapors of pestilent air,
"There's a silver lining to every cloud."

Sad are the sorrows that oftentimes come,
Heavy, and dull, and blighting and chill,
Shutting the light from our heart and our home,
Marring our hopes and defying our will;
But let us not sink beneath the woe,
'Tis well perchance we are tried and bowed,
For be sure, though we may not oft see it below,
"There's a silver lining to every cloud."

And when stern Death, with skeleton hand,
Has snatched the flower that grew in our breast,
Do we not think of a fairer land,
Where the lost are found, and the weary at rest?
Oh the hope of the unknown future springs,
In its purest strength o'er the coffin and shroud.
The shadow is dense, but Faith's spirit-voice sings
"There's a silver lining to every cloud."

THE HOME CIRCLE.

All for Christ.

"Now, girls, I have got news for you!"

The speaker was a showy girl, dressed in the height of fashion. She was just entering a room where sat several young ladies, her cousins, pursuing various household employments.

"What is it, Ada?" cried one and another.

"You'll never believe it; Lizzy Ashbrook has professed religion!" was the half-serious, half-laughing reply.

"Lizzy Ashbrook!" The girls repeated the name more or less in surprise.

"Lizzy Ashbrook," said the elder cousin, Julia, seriously: "why, she was forever making sport of the subject."

"And such a fashionable girl; why, she would hardly look at a girl who was meanly dressed," remarked another.

"Her father an infidel, too; what will he say?"

"I heard that he turned her out of the house," said Ada.

There was a long silence.

"Well," it was abruptly spoken by the youngest of the family, "we shall see now if there is that reality in religion that Christians talk about. I do not believe there is one single person in any branch of her family who is religious. She will have unusual trials to undergo; I would not be in her place."

"Trials! pshaw! there's no such thing as persecutions in these days; it would be a rare thing to see a martyr!" This was lightly spoken by Ada, who had been Lizzy's nearest friend, and who felt unusual bitterness springing up in her heart against the young girl, who she knew could no longer enjoy her companionship as of yore.

Martyrs are not rare, even in these days; aye, and martyrs to religious persecution, as we shall see.

The cousins made an early call on Lizzy, who received them with her accustomed grace, and a sweeter smile than usual, and there was a purer expression in her beautiful face, yet she appeared like one wearied a little with some struggle in which she was the sufferer. Although she did not speak directly of the

new vows she had taken upon her, the new peace she had found, her visitors could see distinctly and clearly the wondrous change in dress, in manner, and even in countenance.

Lizzy was engaged in marriage to a thorough man of the world. George Phillips loved his wine, his parties, his race-course, the theatre, the convivial free-and-easy club. The Sabbath was his day of pleasure, and many a time had Lizzy graced his elegant equipage, radiant in beauty on the holy day, as they swept along. He bore a dashing exterior, was intellectual, a wit, courted, caressed, admired everywhere.

His brow darkened as he heard the news. What? the girl of his choice, the woman he would place at the head of his brilliant household, become a canting Christian! Nonsense, he did not believe it; he would see for himself. He did not furnish his parlors for prayer-meetings; he wanted no long-faced ministers, elders or sisters to visit his wife, not he. It was a ridiculous hoax; it must have originated in the club-room. What! the daughter of Henry Ashbrook, the freest of free thinkers? "Ha! a capital joke—a very clever joke—nothing more!"

He called upon her not long after the visit before mentioned. His cold eye scanned her from head to foot—but how sweetly! how gently she met him? Surely the voice that was melting music before was heavenly in its tones now. All the winning grace was there, all the high-bred ease—the merry smile dimpled her cheek—but there was a something, a subtle something, that thrilled him from head to foot with apprehension, because it was unlike her usual self. What could it be?

At length, lightly, laughingly, he referred to the report he had heard. For one moment the frame trembled, the lips refused to speak—but this passed, and something like a flush crossed her face—it lighted the eyes anew, it touched the cheek with rich crimson, as she replied—"George, please do not treat it as a jest, for truly, thank God! I have become a Christian! I have only just begun to live! If you knew—"

The proud man sprang to his feet, almost throwing her hands from him in his impatient movement; and not daring to trust his voice, for an oath was uppermost, he walked swiftly back and forward for a moment. Then he came and stood before her. His forehead was purpled with the veins that passion swelled, his face white, and his voice unsteady as he exclaimed:—

"Do you mean to say that you will really cast your lot among these people, that you will give up all—all?"

"I will give up all for Christ;" the words were very soft and low, and not spoken without reflection.

For one moment he locked his lips together till they looked like steel in their rigidity: then he said, in a full, passionate voice:—

"Lizzy—Miss Ashbrook, if these are your sentiments, these your intentions, we must go different ways."

This was very cruel; it was a terrible test, for the young girl had, as it were, placed her soul in his keeping. Before a higher and purer love was born in her heart, he had made up her human love—an absolute idolatry—and the thought of ever losing him, now caused her cheek to grow ashen, and her eyes dim.

As he saw this, his manner changed to entreaty.

He placed before her the position he would give her; lured her by every argument that might appeal to the womanly heart. And he knew how to win by entreaty, by the subtlest casuistry. His was a masterly eloquence. He could adapt his voice, his language, his very looks, with the most adroit cunning, to the subject and object of his discussion. More than once, the gentle spirit of the young Christian felt as if giving away—that only help direct from the Fountain of Life could sustain her with firmness to resist to the end of the interview.

At last it was a final "All this will I give you if you will fall down and worship me."

It came to this—"Christ or me." There could be no compromise, it was "Christ or me." And standing there clothed with a mantle of a new and heavenly faith, with its light shining in her heart and playing over her pale features, she said, with the firmness of martyrs of old:—

"Christ!"

Though his soul was filled with rage, so that he could have gnashed his teeth, the slight figure standing there with an earnest upward glance—the brow that seemed to have grown white—the attitude so self-possessed, yet so modest, so quiet and yet so eloquent, filled him with a strange, admiring awe. But the hostility toward religion was so strong in his heart, that it bore down all his tenderness, almost crushed his love, and he parted from her, for the first time, coldly, and like a stranger.

The engagement was broken off; but who can tell the struggles it cost.

This was but the first trial; there came another yet, while the blow lay heavy on her heart.

Her father had ever been very loving towards her. He was proud of her; she was the brightest gem of his splendid home. She was beautiful, and gratified his vanity; she was intellectual, and he heard praise lavished upon her mind with a miser's greedy ear, for she was his—part of himself; she belonged to him.

He called her into his study, and required a minute account of the whole matter. He had heard rumors, he said, had seen a surprising and not an agreeable change in her; she had grown mopish, quiet; what was the cause? It was a great trial, with that stern, unbelieving face, full of hard lines, opposite, to stand and testify for Christ. But He who has promised was with her, and she told the story calmly, resolutely, kindly.

"And do you intend to be baptized?"

"Yes, sir,"—a gleam of hope entering her heart; she did not expect his approval, but she could not think he might refuse to sanction this important step.

"You know your aunt Eunice has long wanted you to become an inmate of her home."

"Yes, sir," the gentle voice faltered.

"Well, you can go now. Unless you can give up this absurd idea, and trample it under your feet, I do not wish you to remain with me. Be as you were before, and you shall want for no luxury, no affection; follow this miserable notion, and henceforth I am only your father in name."

And still, though her heart was broken, she said, as she had before:—

"Christ."

She did forsake all for him, but her step became slow, her form wasted, her eye hollow and her cheek sunken. The struggle had been too much for a frame unable to cope with any overwhelming sorrow. Swiftly she went down into the valley, but it was not dark to her. Too late the man who had so sorely tempted her, knelt by her bedside and implored her forgiveness. Too late! No, not too late for his own salvation, for in that hour his eyes were open to the sinfulness of his life, and by her dying pillow, he promised solemnly to give his heart to God. Her father, too, proud infidel that he was, looked on his wasted child, triumphing over death, with wonder and with awe. Such a dying scene it is the privilege of but few to witness. She had given up *all*, absolutely *all* for Christ, and in the last hour, like Stephen, she saw heaven open. Her face was angelic, her language rapture, her chamber the gate of heaven. And like one who, but the other day, untied the sandals of life, and moved calmly and trustingly down the one step between earth and heaven, so she said, with a smile inexpressibly sweet—"Sing."

And they sang, "Rock of Ages, cleft for me!"

At its close they heard one word—the last. It was—

"Christ."—Sel.

The Tearful Bride.

"At the marriage of King Alfonso of Spain the music was a notable feature, Lucea, Tamberlik, Faure and Gayarre singing in the choir. The crown, which the new queen is to wear, is composed of nearly five thousand diamonds, besides other precious stones. The bridegroom wore a bright and joyful look, while the bride was pale, and her dark eyes were moistened with tears."

Whether they were tears of joy or sorrow we are not told; but in this world of ours, where the causes of grief are so numerous, it would not be surprising if they were the latter. A costly crown cannot cure every heart-ache, nor music always drown the throbbings of a sorrowful soul. Queen Mercedes is probably not the first bride that has felt tearful by the side of a kingly bridegroom.

But there is one bride who shall know no sorrow on the day of her nuptials—the bride of Christ. Her marriage will take place "in the morning;" and with the passing night and fleeing shadows her tears shall forever disappear. Ps. 30:5. Raised from the bed of death, robed in righteousness and immortality, amidst the music of the heavenly hosts, she will take her place by the side of Him who loved her and gave himself for her. No star-gemmed crown of earth can compare with hers in that day.

Every one who reads these lines may form a part of that august body, called by the eternal Spirit, "the bride, the Lamb's wife." The invitations have been sent out—the wedding call has been given: "All things are now ready; come unto the marriage." Matt. 22:1-14; John 3:16; Rev. 22:17. What answer will you give? "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.—Herald.

What Constitutes Success.

THE young man who thinks he can carry his boyish pranks into the serious business of life is not a man, and defrauds himself and his employer. "After work, play." That should satisfy the most sanguine. "Business before pleasure" is the motto of the prudent man whose guide is experience, and it is sufficient for the novice in active life.

But it is despicable to see the young man just starting in life so wedded to his former enjoyments as to place them above present duties. Yet this is often the case. The young man, who, to steer his own bark, launches forth on the sea of life, too often looks back on the pleasures he leaves behind, and, forgetful of present duties, steers back to past enjoyments.

There is no royal road to success any more than to knowledge. He who would succeed must work; and after all there is more real enjoyment in work, which has a worthy object, than in play or pleasure intended to kill time. We remarked a few days ago to a business man whose present means are amply sufficient, but who worked really harder than any of his numerous employes, that he ought to "take it easy." Said he: "I am never so happy as when I have more than I can do. I may wear out in working, but I dread to rust out in idling." He was right. His work was a part of himself, a part of his life, and it was always faithfully done. To apprentices especially, this earnestness and interest in their work is necessary if success is ever to be attained.—Sel.

SATAN has been making the most of his time, in perfecting himself in his work to deceive and destroy. He has the experience of thousands of years, and he has been energetic in devising ways and means to perfect his rebellion against God, and to lead the world to disregard his laws. God's Spirit still strives with man, but how few are ready to acknowledge and obey his law.

THE small courtesies sweeten life; the greater ennoble it.

Why I Became a Teetotaler.

"I WAS first led to form a high opinion of the house of temperance by the bearing of an Irishman. In the year 1841, I had left Ornagh on a bitter, biting, blasting day, with lashing rain, and had to travel across a cold country to Cookstone. By the time we reached a small inn we were soaking with water outside, and as these were the days, not of tea and toast, but of toddy-drinking, we thought the best way was to soak with whiskey on the inside. Accordingly we rushed into the inn, ordered warm water, and got our tumblers of toddy. Out of kindness to the car-driver, we called him in; he was not very well clothed—indeed, he rather belonged in this respect to the order of my ragged school in Edinburgh. He was very wet, and we offered him a drink of toddy. But the car driver was not to be tempted. He would not taste it. 'Why?' we asked, 'what objection have you?' Said he, 'Please your reverence, I am a teetotaler, and I won't taste a drop of it.' Well, that stuck in my throat, and it went to my heart, and (in another sense than drink, though!) to my head. Here was an humble, uncultivated, uneducated Roman Catholic carman; and I said, if that man can deny himself this indulgence, why not I, a Christian minister? I remembered that; and I have ever remembered it to the honor of Ireland. I have often told the story, and thought of the example set by that poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburgh. That circumstance, along with the scenes in which I was called to labor daily for years, made me a teetotaler."

The occasion on which he openly showed and owned himself a total abstainer was in the year 1844 at a dinner party. He says:—

"I had become convinced that my power to do good among the lapsed classes lay in standing out before them as one who, in following Christ and for their sakes, was ready to take up his cross daily, and deny himself. If I was to prevail on them to give up the whisky, I myself must give up the wine. I had known so many instances of the sons of ministers, and of Edinburgh ministers going to the bad; I had seen so many of my old divinity Hall acquaintances placed at the bar of the General Assembly, and deposed for drunkenness, and other crimes which it leads to, that, with an eye both to the good of my family and of my parishioners, I resolved to stand out before the public as a total abstainer, and to bring up my children in the habits of that brotherhood and sisterhood."

"I well remember yet, the day and place when I roused up my courage to the deciding point. From how great a load of anxiety and care in respect of the future of my children it relieved my mind! But I confess I felt it hard to have my principles put to so severe a strain before they had time to acquire fibre and firmness, as they had to stand at Mr. Maitland's dinner table. Lord Jeffrey, Lord Cockburn, with their wives and others of the elite of Edinburgh literary and legal society, were there—people who might have heard of teetotalers, but certainly had never seen one before, and some of whom probably never dreamed of denying themselves any indulgence whatever for the sake of others, far less for the wretched and degraded creatures who haunted the Cowgate and Grass-market. But to my principles I was resolved to stand, cost what it might. So I passed the wine to my neighbor, without its paying tax or toll to me, which attracted our host's attention, who, to satisfy himself that I was not sick, called for an explanation. This I gave modestly, but without any shamefacedness."

"The company could hardly conceal their astonishment; and when Jeffrey, who sat opposite to me, found that in this matter I was living, not for myself but for others—denying myself the use of luxuries in which all around were indulging, and to which I had been accustomed, and which had thus far done me no real apparent harm, that I might by my example reclaim the vicious and raise the fallen, and restore peace and plenty to wretched homes—that generous hearted, noble-minded man could not conceal his sympathy and admiration. He did not speak, but his look was not to be mistaken, and though kind and courteous before my apology, he was ten times more so after it."

"This was to me a great encouragement to persevere in the line which I had entered and which I continued to follow for twenty years. Independent of the good it did my family and others, it was a great personal advantage to myself. It made my health better, my head clearer, my spirits lighter and my purse heavier. I feel sure that all parents, though they themselves might not be able to shake off their habits (a very easy

thing, after all, to one who has not become the slave of drunkenness) if they but knew the load taken from my mind when I first resolved to bring up my family in total abstinence, would rear their children in the total disuse of all such dangerous stimulants."

—Rev. Dr. Guthrie.

Sadly True.

THE average young woman expends enough inventive power, enough financial shrewdness, enough close foresight, enough perturbation of spirit, enough presence of mind, enough anguish of regret upon one season's outfit—I had almost said upon one single street suit—to make an excellent bank cashier or a comfortable graduate of a theological seminary.

If you doubt the truth of the statement, just take in for yourself, with the critic's eye, the first young girl you may meet down town. How fearfully and wonderfully made! How do you suppose those bias folds, and double box-plaits, and fluted ruffles, and corded bands, and shirred waists, and paniered skirts, and bowed, and flounced, and tied, and spangled, and fringed, and folded, and dotted, and hunched, and bunched, and horrible mysteries got together.

There was maneuvering enough expended upon the dressmaker to have elected a representative, and concentration of mind upon the seamstress enough to have withstood a Wall street panic, and headache enough put into the sewing-machine to have mastered "Porter's Human Intellect." And now it requires care enough to keep herself together to save a soul.

That few pure-minded women know or think, in donning the latest modes, that they have sprung from corrupt ingenuity of Parisian harlots only makes the matter worse. Good women ought to think. It is their duty to see, not to ignore, to exile, not to overlook an immodest style. The mischief and misery will never be remedied till they do. Bad women think, meanwhile, and society responds to the thinker, irrespective of moral quality.—Independent.

Silent Men.

WASHINGTON never made a speech. In the zenith of his fame he once attempted it, failed, and gave it up confused and abashed. In framing the constitution of the United States, the labor was almost wholly performed in a committee of the whole, of which George Washington was the chairman, but he made only two speeches during the convention, which was of a very few words each. The convention, however, acknowledged the master spirit, and historians affirm that, had it not been for his personal popularity, and the thirty words of his first speech, pronouncing it the best that could be united upon, the constitution would have been rejected by the people. Thomas Jefferson never made a speech. He couldn't do it. Napoleon, whose executive ability is almost without a parallel, said his greatest trouble was in finding men of deeds rather than of words.—Sel.

Peace in Cuba.

THE sudden and surprising end of the Cuban rebellion by methods of conciliation and the voluntary surrender of the insurgent forces which Spain has been vainly attempting for nearly ten years to subdue by arms is an event of great interest to Cuba, to Spain and to the United States, and an event which will attract more or less attention throughout the civilized world. The long period through which this stubborn insurrection has extended has been one of the most remarkable and changeful eras in the history of Spain. The Cuban revolt broke out soon after the flight of Queen Isabella, in 1868, the insurgents having hoped to profit by the crippling disturbances in Spain. If ever a colonial revolt was favored by the troubled and distracted condition of the mother country the Cuban revolt was so favored beyond all former examples. Within its first seven years Spain passed in rapid and almost bewildering succession from a provincial government under Serrano and Prim to a new monarchy under Amadeus; from the stormy reign and early abdication of Amadeus to the Republic, first under Margall, then under Salmern, then under Castelar—these three unsuccessful presidents following one another within a period of three months, and Castelar himself remaining in office only four months, when a new ministry was formed under the presidency of Serrano; from that fitful Republic back again to monarchy under the present king, Alfonso.—N. Y. Herald.

No man was ever so much deceived by another as by himself.

RELIGIOUS NEWS.

—A majority of the people of Louisiana are Catholics.

—The aggregate old Catholic population of Europe is estimated at 150,000, with about 140 priests.

—Of the 3,500,000 Canadians who are members of churches 1,500,000, it is estimated, are Roman Catholics.

—The Carthusian monks have founded a new monastery near London, the buildings of which are to cover nine acres.

—There have been built by the M. E. Church in the past ten years, 4,978 new churches, at a cost of \$30,000,000.

—The Lutherans have 75,000 members in Minnesota, and are said to exceed any other denomination in numbers in that State.

—It is stated that the pope has intimated his desire that pilgrims abstain from any special allusion to politics in addresses to him.

—The use of instrumental music in public worship is being discussed by the Presbyterians of Ireland. The question will come up in the next General Assembly.

—Arrangements are all completed for building the finest Methodist church on the Hudson at Sing Sing. Estimated cost, \$58,000. It will be built of white marble.

—Of three hundred and six religious publications in this country, sixty are Baptists, fifty-four Methodists, thirty Presbyterian, twenty-nine Lutheran, twenty-six Episcopal, and sixteen Congregational.

—The Rev. John Ross left Scotland for missionary labor in South Africa fifty years ago and has prosecuted his work without returning to his native land ever since. He has two sons also missionaries.

—Four black missionaries are preparing to leave the Fisk University for Africa. The Southern colored colleges generally are awakening to the importance of endeavoring to Christianize that great undeveloped country.

—In Kentucky 75,000 have signed the pledge. Nearly half a million have signed in Ohio. The city of Cleveland has 40,000 and Columbus over 16,000. In Wilmington, Del., over 13,000 signatures have been obtained, and in Chicago, 15,000.

—The Free-will Baptists of the United States report in their Register for 1878, forty yearly meetings, 165 quarterly meetings, 1,343 churches, 1,188 ordained preachers, and 75,826 communicants. Maine has the largest number of churches, 280, and New Hampshire comes next, with 118.

—An exchange says: "The savages in Africa have a queer method of praying. The wizard or priest writes with a piece of chalk a prayer on a piece of board, and the patient carefully washes it off and swallows the water, chalk and prayer, in the firm belief that he would get rid of his disease."

—Rev. Arthur P. Adams, Beverly, Mass., has been suspended from the Methodist ministry for holding and teaching that Christ's second coming is near at hand, and that not until after the resurrection occurs can the redemptive scheme of Christ be complete. Refusing to refrain from promulgating this view, he was suspended until the meeting of the spring Conference of 1878.

SECULAR NEWS.

—A new volcano has been discovered in Patagonia.

—Mexico's only railway earned \$2,000,000 last year.

—Chicago will have to pay \$39,000 for last July's labor riots.

—Forty locomotives are about to be shipped from Philadelphia to Russia.

—Bayard Taylor is cordially received as United States minister to Germany.

—Cattle in Ventura county are dying from over-feeding on the rank growth of grass.

—According to the Los Angeles Herald, California is now producing 200 barrels of petroleum, worth \$800, daily.

—This is the first winter in seventeen years when there has been so little snow on the Blue mountains of eastern Oregon.

—Last month the four ports of New York, Boston, Baltimore and Portland sent \$11,170,650 worth of provisions to Europe.

—The Chinese have petitioned the Legislature to have their children, numbering, they say, 3,000, admitted to the public schools.

—A correspondent of the Napa Register writes: "There is something wrong with old Mount St. Helena. Sunday and Monday night, March, 17, 18, she sent forth ominous sounds resembling the noise that might be occasioned by the fall of a twenty ton rock down some deep cavity in the mountain."

—March 24, the Admiral commander at Portsmouth telegraphed the following particulars received from the Coast Guard at Vintnor: "The *Eurydice* capsized off Dunnose Head at half-past four this afternoon in a sudden squall. One boy and a seaman were saved." Other advices indicate that over three hundred lives were lost.

—An exchange says: "The people of Pennsylvania are, in part, paying the penalty of the summer labor riots. The Legislature has appropriated \$710,000 for the payment of the military, and millions are to follow to pay for the property destroyed. Productive industry is saddled with the entire burden."

—The sugar refiners and importers are having a contest before the Committee on Ways and Means. The importers charge that the refiners, by various processes of adulteration and coloring, manage to exclude pure raw sugars from the market. They ask that a uniform duty of two and a half cents per pound be imposed on all sugars.—Buffalo Express.

—It is reported that the city of Washington is full of half-starved idlers. The men are driven into crime, and the courts are crowded with criminal business; the women are driven to begging, so that the city this winter is a vast colony of indigent people, and in a population of about 100,000, nearly ten per cent are without employment and without means.

—The great hotel for women who live by labor, which was begun by A. T. Stewart, and has been completed by Mrs. Stewart and Judge Hilton, is almost ready for guests. All the arrangements for the opening reception are on the most liberal scale, and the occupants of the house will have all the comforts and many of the luxuries of the best hotels of the city.

—A Navy Department circular announces the working hours in Navy Yards and shore stations to be: From March 21 to September 21 from 7 A. M. to 6 P. M.; from September 22 to March 20 from 7:46 A. M. to 4:30 P. M., with the usual hour for dinner. The Department will contract for labor, mechanics, foremen, leadingmen and laborers on the basis of eight hours a day, and workmen laboring ten hours receive a proportionate increase of wages.

—An Eastern paper says: "The ice is moving at Albany; the Hudson open at Poughkeepsie. The signs of the spring time are fairly upon us, and this after a winter remarkable for the tardiness of its beginning and the moderation of its continuance. Unless all signs fail, we shall have an early spring. There has not been much snow on the ground; but, on the other hand, neither have we had the usual extremes of cold weather."

—March 23, a meeting of cotton operatives was held at Blackburn, England. Two thousand were present, besides delegates from the manufacturing towns and villages of North and West Lancashire. Resolutions were carried unanimously regretting the action of employers in proposing 10 per cent reduction, pledging the workmen not to accept a rate of wages equal to that in towns where reductions had been recently accepted, and declaring that if the employers persist the workmen will resist to the utmost any reduction in working hours.

—March 23, the steamer *Magenta* blew up opposite Scarborough on the Hudson river. She left Haverstraw at twenty minutes of 7, landed at Sing Sing, took aboard a large number of passengers and started on her way to New York at ten minutes past 7. She had steamed out into the stream a distance of about two miles, when the passengers were startled by a terrible explosion. A scene of wildest terror followed, and when the steam cleared away there were seen lying in the forward cabin, near the stove, directly in front of the engine-room, the bodies of a dozen men. The steam on the floor still created a light vapor, and the surrounding woodwork was dripping from its nearness to the exploded pipe. Two persons were dead, eight badly and two fatally scalded. The *Alexis* was lying at Rockland Lake, and, seeing the *Magenta* enveloped in flames, started off at once, and in a short time had come up to her. The wounded were at once transferred to her and the dead to the *Thomas P. Way*, which had just come up, and by the latter conveyed to Sing Sing.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MARCH 28, 1878.

No Paper Next Week.

ACCORDING to our custom, on the occasion of the annual meeting of the P. S. D. A. Publishing Association, the publication of the SIGNS will be omitted next week.

Two Sundays or One.

THE Methodist minister of this city has been evidently disturbed by the lectures of Elder Healey which has resulted in nearly two score signing the covenant to keep the commandments of God and the faith of Jesus. He announced that he would speak to his people on the Sabbath question, subject, Two Sundays or One.

In this he departs entirely from Scripture terms as Sunday cannot be found any where in the sacred Scriptures. This form of expression seems to be akin to the oft repeated inquiry put forth in ignorance not only of our practice but of the Scriptures. "Why do you keep Saturday for Sunday?" If these people would study the fourth commandment which says, The seventh day is the Sabbath of the Lord thy God, their difficulties would all be explained, and they if they had a heart in them to follow truth and duty would find themselves in harmony with the divine precept. J. W.

Oakland.

THE past week I have spent in Oakland. I am glad to see those newly in the truth so earnest in the work and making progress. The prayer and social meetings, both the Tuesday evening and the three district meetings on Friday evening, were full of interest, and the time was well filled with spirited testimonies. The Sabbath-school and Bible-class is filling up with new recruits. The discourses of both Sabbath and Sunday evening were listened to by good audiences, and the Lord gave freedom to the word spoken, some who have not yet signed the covenant express determination to soon take their stand with us.

The Oakland Vigilant Missionary society has some good accessions to their corps of workers, and this society is doing effective work in spreading the truth by scattering our periodicals all over the world. Already they see valuable fruit as the result of their efforts. Some have commenced the observance of the Sabbath, and others are investigating and express the greatest thankfulness for the efforts of the V. M. society in sending the truth to them, by means of the periodicals and tracts. To give our readers some idea of the practical workings of the society, I copy, by permission of the Secretary, the report of their last meeting:—

"The Oakland V. M. society met at the appointed hour, Sunday evening, March 24. Meeting opened with prayer. Report of the previous meeting was read and accepted. The names of those who were appointed to write letters to different persons were then read, and nearly all had performed the work assigned them. Some very interesting letters were read, which had been received the past week in reply to letters sent out by the society. One was read from a person in Denmark, to whom several copies of the SIGNS OF THE TIMES had been sent. In this letter the greatest gratitude was expressed for the papers sent, and a request made to have reading matter in the Danish language, which will be furnished immediately. The names of thirty-six persons were then handed in to be written to during the coming week, and this labor was apportioned out to fifteen of the members.

"Reference was made to the plan which has been followed in the East, of sending papers to foreign countries, and to the Southern States, where our publications have not been distributed. It was suggested that we adopt the same plan here as far as possible.

"It was ascertained that one sister had friends in South America. She was appointed to write to these friends for names of persons of candor to whom a few copies of the SIGNS might be sent on trial. Members of the society were appointed to write to the States of Alabama, Texas, Tennessee, Virginia; to Denmark, to British Columbia and to England, for names and addresses. Donations for the workings of the society were passed in, and the meeting adjourned."

The V. M. society of the Oakland church commenced its operations about six months ago with a club of twenty SIGNS weekly. Calls for

reading matter have increased till they are now using a club of one hundred copies of the SIGNS weekly, and I am informed by the president of the society that they will soon have to double this number and use two hundred copies weekly as the labor increases on their hands and their force of laborers increase. Although this makes work for this working church, and calls for sacrifice of time and means on their part, the fruits are already apparent and the prospects of the "well done" leads them to say,

"Tis sweet to work for Jesus,
There's resting by-and-by."

J. N. LOUGHBOROUGH.

Gilroy and San Jose.

ACCORDING to appointment, we visited the little company of Sabbath-keepers in these places. It has never been our fortune to visit them before. On arriving at Gilroy we were met by a blind brother who kindly offered to see us around. We found him a competent guide, although totally blind, as he can find any place he wishes to, in the town, walks quite rapidly without a cane, and remembers all the dangerous places in the sidewalks. We preached three times at this place. The first evening quite a number of outsiders were present. The following evenings were so rainy we hardly expected any one to attend, but each evening about twenty came together to hear the word. As we saw our blind brother, an aged sister who is afflicted with the asthma, and one brother who has but one leg, and knew that each had walked considerable distance in the pouring rain, we thought of some strong, able-bodied persons who often get too tired to attend church, especially if it is stormy.

At San Jose we spent Sabbath and Sunday, preaching five times. Here we encountered another rain, which greatly hindered persons attending the meetings. But we always had some present, and hope good was done. In this place there are a few earnest souls. We see no reason why in both of these places, others may not be brought out upon the truth, if our people live and work properly, till a competent minister can be spared to labor among them. May God help them to do what they can, and not be lukewarm in the cause.

March 25, 1878.

W. M. HEALEY.

Spirit of Prophecy, Volume 3.

ONE more precious treasure has been committed to the care of our people in this excellent book. I have just closed its perusal, with feelings of thankfulness to God for enabling his servant to write it. It is a fitting complement to Vols. 1 and 2 of the series; and I know not how I could give it higher praise. What precious light it sheds upon the close of our Saviour's life. How vividly his heavenly love is made to appear. What purity in every word and act. How graciously merciful, and compassionate to the poor, the erring, and the sinful. Oh for a measure of this love to warm our hearts. This book to me is a source of great blessing; and if I have a friend over whom I have a particle of influence, who may chance to read these lines, I advise, nay, urge you to read this book, and ponder it well. It will do you good, give you higher, clearer conceptions of the love of Christ which passeth knowledge. May God bless this book to the good of many.

Geo. I. BUTLER.

Quarterly Meetings.

THE church quarterly meetings of each of the individual churches of California will be held on the first Sabbath and first-day in April, the 6th and 7th. On the Sabbath the clerk will read the list of names of all the members, and each member present is expected to respond with a testimony as to their standing when their names are called. All absent members should report in writing to these meetings. Where the churches have an ordained elder, or where one of our ministers is present the church will attend the ordinances on this quarterly meeting occasion.

On the evening after the Sabbath, or on Sunday, April 7, members of our societies should promptly pay their s. b. and T. and M. pledges for the quarter. J. N. LOUGHBOROUGH.

THE meeting of stockholders of the Sanitarium, lately held in Battle Creek, Mich., was eminently successful in accomplishing all that was desired. A larger number of shares were represented by holders of shares and certificates of proxy than at any previous meeting, more than 1,000 votes being cast. The formal opening of the new Sanitarium building will take place Thursday, April 4, 1878.

State Quarterly Meeting.

THE third State quarterly meeting of the California T. and M. society for this year will be held in Oakland, Sabbath and First-day, April 20 and 21, 1878. Time is short, and our golden opportunities for labor are rapidly passing by. Plans should be laid for a more effective and thorough work this summer than ever before. We call especially for all directors to attend this State quarterly meeting. Come, in the name of the Lord, with an ardent desire to take hold of the work in earnest. Come, praying the Lord to guide in the work.

J. N. LOUGHBOROUGH, President.

District Quarterly Meetings.

THE quarterly meetings of the eight districts of California will all be held Sabbath and first-day, April 13 and 14, as follows:—

DISTRICT No. 1, at Santa Rosa.

DISTRICT No. 2, at Fairview, Fresno Co.

DISTRICT No. 3, at Napa, Napa Co.

DISTRICT No. 4, at San Pasqual, San Diego Co.

DISTRICT No. 5, at Woodland, Yolo Co.

DISTRICT No. 6, at Red Bluff, Tehama Co.

DISTRICT No. 7, at Oakland.

DISTRICT No. 8, at San Francisco.

J. N. LOUGHBOROUGH.

Stockholders' Meeting.

PURSUANT to Article 6, Section 2, of the By-Laws of the Pacific S. D. A. Publishing Association, the third annual meeting of the stockholders of said association will be held at the Pacific Press Office, 1059 Castro street, Oakland, Tuesday, April 2, 1878, at 10 o'clock A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

By order of the President.

J. E. WHITE, Secretary.

Certificates and Proxies.

In order to hold an election April 2, it will be necessary to have a majority of all the stock represented. It is hoped that all who do not expect to attend the meeting themselves, will empower some one who will attend to represent their stock in said meeting.

J. E. WHITE, Secretary.

APPOINTMENTS.

OAKLAND—Services at the new church, on the corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30. Prayer meeting every Tuesday evening at 7:30. Sabbath-school at 9:30 o'clock Sabbath morning.

SAN FRANCISCO—Services at the house of worship, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A. M., and first-day evening at 7:45. Prayer-meeting every Tuesday evening at 7:45. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central R. R. cross Laguna street near the church.

THERE will be preaching at Oakland, Sabbath, March 30, at 10:30 A. M., and Sunday evening, March 31, at 7:30. Brother and Sister White are expected at these meetings.

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2.00 EACH. S Vincent 5-1, Joseph Linton 5-13, F Kingsley 4-23, J Hendershot 4-40, S N Walsworth 5-13, Lorenzo Woodward 5-7, B L Whitney 4-27.

\$1.50. Franklin Boggs 5-13, Damos Noland 5-13, Dr Jesse Moreton 5-30, L R Babcock 5-11, Mrs Catharine Hammond 5-13, Mrs Wm Beddoe 5-13, James Eddy 5-13, Mrs L McQueen 5-13, Jos Shuffler 5-13, E F Butler 5-13, A E Marvin (8 copies) 3-31, F H Chapman (8 copies) 3-29, F J Babcock 5-13, Geo Genett 5-13, L B Kendall 5-13, M K Edwards 5-13, James Davis 5-13, Loisa Libby 5-13, Mrs A M Newcomb 5-13, Zerah Brooks 5-13, Mrs Margaret Webber 5-13, John Graves 5-13, Joseph Morris 5-13, C W Street 5-13, James Dalziel 5-7, Mrs G W Stickney 5-13, Isaac McCormick 5-9, B F Baum 5-13, Alta Sutton 5-7, Henry T Slingland 5-13, Geo Egglefield 5-13, Moses A Sartwell 5-13, Garland Hastings 5-13, R Harrington 5-13, M S Merrick 5-13, Mrs N H Harding 5-13.

75 CTS EACH. Mrs Sarah E Bates 4-37, Jas E N Backus 4-37, W B Avery 4-37, Rebecca Clark 4-37, Millard L Smith 4-37, Geo Delong 4-37, Libbie Wilson 4-37, Wm Hoyt 4-37, D D Babcock 4-37, D McCutcheon 4-37.

MISCELLANEOUS. E H Root \$1.00 4-30, Mrs Frances Austin (2 copies) 3.00 5-13, Mrs M K Hunter (6 copies) 9.00 5-13, A M Mann (12 copies) 18.00 5-13, J N Aldrich (10 copies) 15.00 5-11, E C Slawson (3 copies) 4.50 5-13, W H Beddoe (3 copies) 4.50 5-13, James R Logan 1.00 4-37, Mrs R Briton (4 copies) 6.00 5-13, Cynthia M Shulters 1.00 4-26, Miss Vita Morrow (8 copies) 12.00 5-13, J M Galimore (4 copies) 6.00 5-13, Dr Obas L Ives 1.00 4-37, Mrs J Webber (8 copies) 12.00 5-9, A G Beddoe (2 copies) 3.00 5-6, Jesse S Harris (3 copies) 4.50 5-13, W H Hall (2 copies) 3.00 5-3, Mrs Nettie A Walker (6 copies) 9.00 5-13, W H Eggleston (4 copies) 6.00 5-13, Wm Lucas (4 copies) 6.00 5-13, G W Eggleston (2 copies) 3.00 5-13, G Newcomb (2 copies) 3.00 5-13, S A McPherson (3 copies) 4.50 5-13, L M Griggs (3 copies) 2.25 4-42, Samuel Fulton (5 copies) 3.75 4-37, C Van Horn (2 copies) 3.00 5-6, J S Chapman (3 copies) 5.25 5-1, J N Russel (8 copies) 12.00 5-13, Levi Wells (2 copies) 3.00 5-16, H Hillard (21 copies) 31.50 5-9, L P Baldwin (4 copies) 6.00 5-13, F L Dodd 50c 4-28, Clayton Baldwin (4 copies) 6.00 5-13.

Received on Account.

Cal T and M Society \$13.05, W C Granger 10.00, Mrs C W Bainbridge 20.00, E L McCapes 2.50.

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, 50 cts; in paper 30 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, post-paid.
 Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.
 Thoughts on the Revelation. U. Smith. \$1.00.
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 Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00.
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 No. 6. His Resurrection and Ascension. 10 cts
 No. 7. The Apostles of Christ. 10 cts
 Sabbath Readings for the Home Circle. In two volumes. 75 cts. each.
 The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts.
 The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts.
 A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 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 6,000 years. J. N. A. 25 cts.
 Facts for the Times. 25 cts.
 The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts.
 Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts.
 The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts.
 The Atonement. J. H. Waggoner. 20 cts.
 The Spirit of God. J. H. W. 15 cts.
 Miraculous Powers. 15 cts.
 The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts.
 The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts.
 The Morality of the Sabbath. D. M. C. 15 cts.
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