

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, APRIL 25, 1878.

NUMBER 16.

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.

"I Am the Light of the World."

DARKENED soul. Christ is not dead!
"I am living light," he said;
Whoso cometh unto me,
Blind with sin shall learn to see.
Even now he passeth by—
Hasten to him with your cry,
Beg him lay his hand on you,
Take away your blindness too;
He will not your cry disdain,
Never sufferer plead in vain;
He will take your trembling hand,
Lead you softly through the land,
Talking kindly on the road,
Till you reach the light of God;
Then the scales of sin shall fall,
And Christ shall be your all in all.

Christian! you who walk in light,
Joying in your heaven-given sight,
Have you not some blinded friend,
Whom no earthly power can mend?
Take him by the hand of prayer,
Lead him often with you there,
Ask the Lord to clear his sight,
Take his hand and give him light.
When you seek the Father's throne
Come not farther all alone
While such numbers blinded go
Through this life to darker woe;
Ever with you lead some one
Who knows not the way alone,
Thus more souls shall walk in light,
And ye shall shine than stars mere bright.

General Articles.

JESUS AND THE PHARISEES.

BY MRS. E. G. WHITE.

JUNE 29, 1882.

HOPING to entrap him in his words, the chief priests and rulers sent the most malicious enemies of Jesus to him, who pretended to be interested in his teachings and desiring to be profited by his divine wisdom. They expected Jesus would be deceived by their pious pretensions, thrown off his guard and led to speak that which they could take advantage of to condemn him. They were mortified and angry that they had been compelled to endure the penetrating address of Jesus, laying bare their true condition and condemning their wickedness, yet were utterly unable to refute his words.

They privately arranged with the Herodians to accompany them and hear the words of Jesus, that they might be witnesses against him when he should be arraigned on trial for his life. The Pharisees had ever fretted and chafed under the exaction of taxes or tribute by the Romans. They took the position that it was contrary to the law of God. They now laid a snare by which they thought Jesus would surely become entangled and offend either the Jewish laws or the Roman authority. The spies came to him in a most courteous manner and expressed great confidence in his teachings. After plying him with flattery as to his straight forward course, irrespective of the favor or frowns of men, they, with an assumed candor, asked as if for information, "Is it lawful to give tribute unto Caesar, or not?"

But their wicked device was plain to the Saviour, and turning upon them he answered them, "Why tempt ye me, ye hypocrites? Show me the tribute money." Thrown off their guard by the unexpected manner in which Jesus met their advances, and which plainly showed that he was not deceived for a moment by their specious flattery, his questioners immediately brought him a coin bearing the image and superscription of the

Roman ruler. "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

The wily spies felt themselves baffled and defeated. The summary way in which their question had been settled left nothing farther for them to say. Their plans were all disarranged. They had expected Jesus to answer their question directly in one way or the other. If he should say, It is unlawful to give tribute unto Caesar, there were those present whose task it was to immediately bear the report to the Roman authorities, and have Jesus arrested at once as one who was creating rebellion among the Jews. This they hoped would insure his condemnation. But in case he should say, It is lawful to give tribute unto Caesar, they designed to call the attention of the Jewish people to his decision, and accuse him as one opposed to the divine law.

Jesus read their motives, and, holding in his hand the Roman coin, upon which was stamped the name and image of Caesar, declared that, as they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as it did not conflict with their duty to God. But that they should at all times render obedience to God, answering his claims, yet peaceably subject to the laws of the land. His interrogators, unprepared for this response of Jesus, "marveled and left him, and went their way." Although the wrath of the priests and rulers knew no bounds, and they longed to seize Jesus and slay him with their own hands to avenge themselves for the mortification he had caused them, yet they dared not attack him before the crowd. With a masterly effort they maintained a fair exterior while they went about laying plans to destroy him.

The Saviour knew just what answer would meet the exigencies of the case. He gave no advantage to either the Roman or Jewish power. His answer to the intriguing Jews, "Render unto God the things which are God's," was a severe rebuke to them. Had they answered the claims of God and faithfully fulfilled their obligations to him, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God.

But no sooner were the Pharisees silenced than the Sadducees came with their artful questions, seeking to entrap the Saviour. The Sadducees were a sect of the Jews that differed materially in faith from the Pharisees. The only bond of union between the two seemed their mutual opposition to the Saviour and his teachings, and their desire to put him to death. The Pharisees placed their traditions on a level with the law of God, and frequently made them take the place of the law. Jesus had declared that they made void the law of God by their traditions, external ceremonies, diverse washings, fastings and long prayers, ostentatious almsgiving and rigorous seclusion from the Gentiles. These constituted the main features of their religion. In superstition and formality they resembled the Roman Catholic church of the present time. But among them were some of genuine piety who received the teachings of Christ.

The Sadducees had no respect for the traditions of the Pharisees. They professedly believed the greater portion of the Scriptures and regarded them as their rule of action; yet they denied the existence of angels, and also the resurrection of the body, in which the Pharisees firmly believed. The Sadducees rejected the doctrine of a future life, with its rewards and punishments.

They believed in God as the only being superior to man; but they claimed that, having created man, God left him to pursue his own course. They argued that an overruling Providence sustaining the machinery of the universe, and a foreknowledge of events

would deprive man of free moral agency, and lower him to the position of a slave. They therefore disconnected the Creator from the creature, maintaining that man was independent of a higher influence; that his destiny was in his own hands. Denying as they did that the Spirit of God worked through human efforts, or natural means, they still held that man, through the proper employment of his own natural powers, could become elevated and enlightened, and that his life could be purified by rigorous and austere exactions.

There was but little union among them; a people who refused to acknowledge the influence of the Spirit of God upon the actions of men, would have but little respect for the opinions and feelings of one another. They lived for themselves; their natural sympathies were brought within a narrow compass; their hearts were not touched by the sorrow and want of others; for in their belief it was possible for all to secure the comforts and blessings of life.

In common with the rest of the Jews, the Sadducees boasted much upon their birth-right as children of Abraham after the flesh, and upon the strictness with which they observed the outward requirements of the law; but their views were inconsistent and heterogeneous. They entirely rejected the doctrine of the resurrection of the dead, and reasoned that if the same particles of matter which constituted the mortal body must also compose the future immortal being, then that body must have flesh and blood, and resume in the eternal world the carnal life interrupted on earth, all the frailties and passions of this life being perpetuated in the life beyond.

In the days of Christ the Sadducees loved controversy, and vehemently urged their objections to the resurrection of the dead. In their discussions with the Pharisees, the latter became confused in their faith concerning the future state of the dead. Death became to them a dark and unexplainable mystery. They learned to look upon it as the most dreaded calamity which could come upon man.

But life and immortality were brought to light through Jesus Christ. Those who accepted him as the world's Redeemer saw more clearly than before the future life of the resurrected dead. Christ passing through death, coming forth from the grave, and appearing again to man in his own person, and as such ascending to his Father, forever settles the sacred facts of the resurrection and the future immortal life of the just, in the minds of all who believe in Christ.

The Sadducees were very annoying to the Pharisees, because the latter could not prevail over them in argument. The discussions between the two parties usually resulted in angry disputation, and left them further apart than before. But many of the Sadducees, living only for this life, were wealthy and influential; they were therefore eligible to the office of high priest with the express stipulation that their infidel views should not be made prominent. As the Pharisees were far more numerous, the Sadducees were to concede to their doctrines outwardly when holding any priestly office. But the very fact of their being eligible to such office gave influence to their erratic views. Had the Pharisees been pure in life they might have been able to enlighten the Sadducees; but as it was they had little influence over them.

The teachings of Jesus were utterly refused by the Sadducees, as he was animated by a spirit which they refused to acknowledge as manifesting itself thus. They conceived of God as a Supreme Being, exalted above man, and unapproachable by him. Having created man, he left him to control his own life, and shape the events of the world. The doctrine of Christ directly opposed the belief of the Sadducees. The words and works of Christ testified to a divine power which accomplishes miraculous results, of a future, eternal life exalted above the finite life, of God as a Father to the children of men, watchful of their true interests, and guarding them. He taught that God was a rewarder of the righteous, and a punisher

of the transgressor. He was not an intangible spirit, but a living ruler of the universe. This gracious Father was constantly working for the good of man, and mindful of all that concerns him. The very hairs of his head are numbered. Not even a sparrow falls to the ground without the notice of the heavenly Father, and man is more valuable than many sparrows. Jesus presented before them their ignorance of the Scriptures in assigning to human power that which could be wrought only through the power of the Spirit of God. He declared that their confusion of faith and darkness of mind resulted mainly from this cause, and that spiritual things must be spiritually discerned.

All that blessed the life of man was given by his heavenly Father. He gave the bright sunshine to warm the earth. He sent the showers which caused vegetation to flourish. Angels of God were continually ministering to the children of men, keeping up the connection between heaven and earth, uniting finite man with the infinite God. Yet, while God had a care over the temporal interests of man, Jesus expressly taught that he had much greater care for his eternal interests.

The Sadducees had arranged their questions so that they felt confident of bringing Jesus into disrepute by answering them, if they were not the direct means of condemning him. Should he agree with them in regard to the resurrection of the dead, he would be entirely cut off from any fellowship with the Pharisees. Should he differ from them, they designed to present his faith to the people in a ridiculous light, and turn their influence against him by showing the apparent absurdity of the doctrine of the resurrection of the body. They were accustomed to dispute upon this point, and their arguments were greatly dreaded by those who believed in the literal resurrection of the identical body which had moldered away in the grave.

The Sadducees reasoned that if the dead were raised with bodies formed of the same particles of matter of which they had formerly been composed, and were actuated by the same propensities, then the relationships of the earthly life would be resumed, husband and wife would be united, marriage would be consummated, and all the affairs of life would go on the same as before death. From this belief they shrank with repugnance, and, in their efforts to grasp a higher ideal, groped in thick darkness.

But, in answer to their questions on this point, Jesus lifted the veil from the future life and said to them, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." He unhesitatingly showed that the Sadducees were wrong in their belief. He proved their premises to be false and the structure of their faith to be built upon a false foundation. "Ye do err," said he, "not knowing the Scriptures nor the power of God." He did not charge them with hypocrisy as he had charged the Pharisees, but with error of belief.

The Sadducees had flattered themselves that, of all men living, they were strictly adherent to the Scriptures; but Jesus declared that they had not known their true interpretation. That knowledge must be brought home to the heart by the enlightening power of the grace of God. The Sadducees were seeking to bring the mysteries of God to a level with their finite reasoning instead of opening their minds to the reception of those sacred truths by which their understanding would have been expanded. Thousands become infidels because their finite minds cannot fathom the hidden mysteries of God. They cannot explain the wonderful exhibition of divine power, as manifested in the providences of God, and they therefore reject the evidences of such power, and attribute all to some natural agency which they can comprehend less. Man should accept God as the Creator of the universe, One who commands and executes all things. He should get broad views of the character of God and the mysteries of his agencies.

Christ would teach his questioners that if

there be no resurrection of the dead, the Scriptures which they profess to believe would be of no avail. Said he, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." The precious dead, from Abel down to the last saint who dies, will hear the voice of the Son of God, and will come forth from their graves and live again. God will be their God and they shall be his people. There will be a close and tender relationship between God and his resurrected saints. This is in accordance with the divine plan.

The dignity and power with which Jesus opened to the darkened minds of his hearers the truths of the Scriptures concerning the resurrection of the dead, and the divine power exercised in the temporal affairs of life, astonished his audience and put the Sadducees to silence. They had not a word to answer him. "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together." They thought it would not do for Jesus to take the field of contest in so victorious a manner. In the dispute with the Sadducees they had prevailed nothing against him, but were themselves put to confusion, and their ignorance made manifest by the wisdom of his answers. Not a word had been spoken of which the least advantage could be taken to use in the condemnation of Jesus. His adversaries had gained nothing but the contempt of the people.

But the Pharisees did not yet despair of driving him to speak that which they could use against him. They prevailed upon a certain learned scribe to question Jesus, as to which of the ten precepts was of the greatest importance.

The Pharisees had exalted the first four commandments, which point out the duty of man to his Maker, as of far greater importance than the other six, which point out the duty of man to his fellow-man. In consequence they greatly failed of practical godliness, and in the relations and duties of life. Jesus had been charged with exalting the last six commandments above the first four, because he showed the people their great deficiency, and taught the necessity of good works, deeds of mercy and benevolence, and that a tree is known by its fruits.

The learned lawyer approached Jesus with a direct question: "Master, which is the great commandment in the law?" The answer of Jesus is as direct and forcible: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

He here explicitly shows the questioner the two great principles of the law: Love to God and love to man. Upon these two principles of God's moral government hang all the law and the prophets. The first four commandments indicate the duty of man to his Creator; and the first and great commandment is, Thou shalt love the Lord thy God with all thy heart. This love is not a passion, nor a fruitless faith in the existence and power of God, a cold acknowledgment of his boundless love; but it is a living, active principle, manifested in willing obedience of all his requirements.

Jesus taught his hearers that not one of the precepts of Jehovah could be broken without violating one or both of the great principles upon which rested the whole law and the prophets: Love to God and love to man. Every precept is so connected with the others in meaning and obligation that in breaking one, the whole is broken; for they are all united in one symmetrical body. It is impossible for man to love God with all his heart and yet to have other gods before the Lord. This supreme love to God does not consist in a mere acknowledgment of his universal power, and the offering of a prescribed form of worship to him, while the heart finds delight in serving idols. Self-love, love of the world, or an undue affection for any created thing, is idolatry in the sight of God, and separates the affection from him. God requires the heart's best and holiest affections, and he will accept nothing less. He must reign supreme in the mind and heart.

If the first commandments are loyally observed, the other six, which define the duty of man to his fellow-man, will be as faithfully observed. When God has his rightful place on the throne of the heart the duties assigned in the last six commandments will be performed as there directed. Love to God comprehends love for those who are formed in his own image. "If a man

says, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Thus Christ taught that the last six commandments are like unto the first. The two commandments which he indicated are two great principles springing from one root. The first cannot be kept and the second broken, nor the second kept while the first is broken.

The scribe was well read in the law, and he was astonished at the answer of Jesus; for he had not expected to find him possessed of so deep and thorough a knowledge of the Scriptures as was indicated by his answer. The learned lawyer was much impressed by the wisdom of the youthful Galilean; and before the assembled priests and rulers he honestly acknowledged that Jesus had given the right interpretation of the law. This scribe had received a deeper and broader view of the principles underlying the sacred precepts than he had ever before possessed, and he responded to the words of Jesus with unfeigned earnestness:—

"Well, Master, thou hast said the truth; for there is one God; and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." Here was a Pharisee who had some idea of what constitutes true religion; that it is not in outward ceremonies and vain display, but in humble obedience and love to God, and unselfish regard for others. The readiness of the scribe to acknowledge the reasoning of Jesus as correct, the decided and prompt response to that reasoning which he made before the people, manifested an entirely different spirit from that shown by the priests and rulers in their questioning.

The wisdom of the Saviour's answers convicted the scribe. He knew that the Jewish religion consisted more in outward acts than inward piety. He had some sense of the unworthiness of merely ceremonial offerings, and the continual flowing of blood in expiation of sin, while the object of the offering was foreign from the mind. The principles of love and true goodness of heart appeared to him of more value in the sight of God than all these rites. The heart of Jesus went out in pity to the honest scribe who dared to face the frowns of the priests and threats of the rulers, and speak the honest convictions of his heart. "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."

What the scribe needed was the touch of divine enlightenment which would enable him to feel the need of repentance for sin and faith in the Saviour; that no man can be saved through the law but through repentance and faith toward Christ, the sinner's Advocate with the Father. The scribe was near to the kingdom of God, in that he recognized deeds of righteousness to be more acceptable to God than burnt offerings and sacrifices. Yet he still needed to acknowledge Jesus as the Son of God. All the religious service of the Jews was of no value whatever unless connected with living faith in Christ Jesus, who was the substance of which that service was the shadow. Christ had repeatedly shown that his Father's law contained something deeper than mere authoritative commands. The moral law contains the gospel in principle.

The Pharisees had gathered close about Jesus as he answered the questions of the scribe. He now turned to them and put them a question: "What think ye of Christ? Whose son is he?" Jesus was evidently testing the faith of the Pharisees in his divinity, whether they regarded him simply as a man, or the divine Son of God. A chorus of voices answered simultaneously, "The son of David." This was the title which prophecy had given to the Messiah. When Jesus had revealed his divinity by his mighty miracles, when the sick were healed and the dead restored to life, the people had marveled and inquired among themselves, "Is not this the son of David?" The Syrophenician woman, blind Bartimeus, and many others had cried aloud to him for help, "Thou son of David have mercy on me!" Only a few hours before, while riding into Jerusalem, he had been hailed with joyful "Hosannas to the son of David."

In reply to the answer of the people, that Christ was the son of David, Jesus says: "David in Spirit [the Spirit of inspiration from God], called him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then called him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

Antinomian Self-Violation.

It has been truly said that no virgin ever voluntarily became a prostitute, without a sense of violating her own feelings. So we may safely say that no person ever took the broad position that the ten commandments have been abolished, without violating his own reason, and blinding by sophistry his natural sense and conscientious convictions.

Such a position is never taken at once; but by a gradual process. Step after step in the downward direction changes the virtuous woman to the unblushing prostitute; and so by degrees the person who once had some reverence for God, comes to the bold position that the code which embodies the eternal principles of his government has been abolished. And it is safe to say that but for the conflicting claims of the two days to the title of the Lord's day, or Sabbath, no Christian would ever have come to the position that the whole code of ten commandments has been done away.

In the first place, men find themselves observing the first day of the week as the Sabbath of the fourth commandment. But when compelled to give up this position, from the stern fact that the commandment requires the observance of the seventh, and not the first, day of the week, instead of yielding to the plain truth as clearly expressed, they take the position that the Sabbath of the fourth commandment was a Jewish institution and has been abolished. But how to get this one commandment out of the very midst of the moral law is the next question, and finding no means of doing it, but by the destruction of the whole code with which it stands connected, the step is taken to declare the whole law, "written and engraven on stone," abolished.

A slight step further in this direction would abolish the whole Bible; for when you have taken out of it the only moral code it contains—the sum of every moral principle—there is nothing left worth retaining; the righteous principles of God's government are gone, and in effect, the God of the Bible is abolished.

The ten commandments, leaving out for the present the Sabbath precept, commend themselves to every unperverted mind and conscience, as a rule of right, to regulate our conduct toward God and men. Their righteousness is self-evident; and consequently the presumptive evidence is all in favor of their perpetuity. That mind is certainly perverted that can consent to the abolition of these righteous rules. Enlightened conscience must be violated, whenever the thought of their discontinuance is entertained. No man believes that God has abolished these holy principles. The idea is revolting to every pure and candid mind. How is it then that Christians have come, and are coming, to hold that this law of God has passed away? The only reason that can be given is that the precept enjoining the observance of the seventh day, the day on which God rested from the work of creation, is in the midst of this law; and all attempts to get rid of it having failed and must fail, unless the whole can be set aside.

But how came the Sabbath law to occupy this position in the decalogue? God placed it there with his own finger. But it is claimed that it is a ceremonial law, an ordinance of the Jewish church; or by others, of large discriminating powers, that it is partly moral and partly ceremonial. In either case it should be ousted, as being out of place. The primary law of God should be purely moral. God surely had a reason for placing the Sabbath precept in the midst of it. Only one reason can be assigned by any man; and that is that it is of the same nature and obligation as the other precepts of the same law. Let any one who doubts this assertion give another reason.

Every unperverted, unabused mind will acknowledge that there is no reason why God should write the Sabbath in the midst of these moral precepts, but that it is of the same nature of them, and consequently must be of equal obligation and continuance. That man would be pronounced a fool, who would put a decaying stick of timber into a costly and permanent building, one that he knew must be removed in a few years. Will a man charge God with folly? The presumptive evidence is that the Sabbath was placed by the finger of God in the decalogue, because it was of the same nature, obligation, and perpetuity with the rest of the precepts of that confessedly moral and perpetual law. Therefore the conclusion is inevitable that the reason and conscience must be violated, in order to accept of such conclusions.

Sin, the transgression of this law of the Most High, hardens the heart, perverts the judgment, and smothers the conscience, by

degrees, till one becomes so blinded and scared, that the thoughts and words that would have been shocking to the moral sense at first, are indulged with the utmost complacency. By the violation of ones reason and moral sense, a person soon becomes so callous that the most flagrant crimes and boldest blasphemy seem but a very small thing. And this is the tendency of the doctrine that the ten commandments have been abolished. May the Lord save the reader from abusing the moral sense and reason that God has given, and, in consequence be given over to hardness of heart and a reprobate mind. Those who will honestly try their motives, and yield to the convictions of enlightened conscience, may be saved from such a fate.

R. F. COTTELL.

Jonah's Whale.

SKEPTICS are often troubled about what kind of a fish it was that swallowed Jonah. They say the account in the Bible cannot be true, for a whale's throat is too small to admit a human body. That may be true, and the Bible correct after all. One of the definitions of the words *ketos* (translated whale, in Matt. 12:40) is "a large fish." The *Enphatic Diaglott* renders it a "great fish," which agrees with the Old Testament in *Jonah 1:17*; 2. Jonah was swallowed by a fish. Are there fish large enough to swallow an entire human body? Let those who have made the subject a study, answer:—

"The white shark is seldom seen on our coast, but is abundant in the Mediterranean, an [where Jonah went on his voyage], and is found in great numbers in tropical climates. It is often thirty feet in length, and swims with great swiftness." Cuvier says:—

"The French name of this terrible animal is *Requin*, or *Requiem*, 'the rest or stillness of death,' in allusion to the deadly character of its habits; and when we consider its enormous size and powers, the strength and number of its teeth, the rapidity of its movements, its frequent appearance during all the turmoil and horrors of a tempest, with death and destruction apparently in every blast and every wave, we must admit the propriety of a name expressive of the natural association of ideas which connects this cruel monster of the deep with death."

"It is a well authenticated fact that some of these monsters, at a single bite, have cut a man in two; and an entire human body is said to have been found, on one occasion, in the stomach of one of them." *Willson's Fifth Reader*, pp. 26, 262.

So, then, there are great fish in the sea, and of sufficient size to swallow a man entire. And when the mariners cast Jonah forth into the sea it might have been one of these great monsters of the deep that swallowed the disobedient prophet, who upon repentance was safely brought to land. B. S.

THE above was placed in my hands with the request to examine it. I do not see any necessity for departing from the words of the text in Matthew that "Jonah was in the whale's belly," because it depends only on what kind of whale you are speaking, whether its throat is large enough to swallow a man or not. By examining Chambers' *Encyclopedia*, Vol's ii and x, we find there are two kinds of whales, the bone whale proper, inhabiting the northern seas, and the sperm whale of the southern seas. While the northern whale has a small throat, the sperm whale has a very large throat.

Of the Greenland, or bone whale, Chambers says, "The gullet of whales is very narrow; it is said not to be more than an inch and a half in diameter even in a large whale, so that only very small animals can pass through it." Vol. x, page 151, Article whale. Of the Cacholot, or sperm whale, Chambers says, "It may almost be said to inhabit all seas, although it is most abundant in those of the southern hemisphere. It is not of frequent occurrence on the European shores, although it sometimes enters the Mediterranean, and is occasionally stranded on the coasts of Britain. . . . The Cacholot sometimes reaches the length of seventy or eighty feet. The head is enormously large forming about one-half of the entire bulk of the animal, and occupying more than one-third of the entire length. . . . The mouth is very large and wide; and the throat, unlike that of the Greenland whale, is very wide, sufficiently so to admit the body of a man." Vol. ii, pp. 480, 450. Article Cacholot or Sperm whale.

While in the case of the white shark which is a native of the Mediterranean sea, there was no "preparation" to be made, as it was in its own home with its massive throat all ready to swallow a man, in the case of this sperm whale the preparation would be the causing of one to wander into the Mediterranean, and be at the point in time to take up Jonah.

J. N. L.

LIFE SKETCHES.

CHAPTER V—CONTINUED.

PARENTAGE AND EARLY LIFE.

"It was some months after this conversation before I heard anything farther concerning this doctrine; but during this time, my mind had been much exercised upon the subject. When I heard it preached I believed it to be the truth. From the time that light in regard to the sleep of the dead dawned upon my mind, the mystery that had enshrouded the resurrection vanished, and the great event itself assumed a new and sublime importance. My mind had often been disturbed by its efforts to reconcile the immediate reward or punishment of the dead, with the undoubted fact of a future resurrection and judgment. If the soul, at death, entered upon eternal happiness or misery, where was the need of a resurrection of the poor moldering body?"

"But this new and beautiful faith taught me the reason that inspired writers had dwelt so much upon the resurrection of the body, it was because the entire being was slumbering in the grave. I could now clearly perceive the fallacy of our former position on this question. The confusion and uselessness of a final judgment, after the souls of the departed had already been judged once and appointed to their lot, was very apparent to me now. I saw that the hope of the bereaved was in looking forward to the glorious day when the Life-giver shall break the fetters of the tomb, and the righteous dead shall arise and leave their prison-house, to be clothed with glorious immortal life.

"Our family were all interested in the doctrine of the Lord's soon coming. My father had long been considered one of the pillars of the Methodist church where he lived, and the whole family had been active members, but we made no secret of our new belief, although we did not urge it upon others on inappropriate occasions, or manifest any antagonism toward our church. However, the Methodist minister made us a special visit, and took the occasion to inform us that our faith and Methodism could not agree. He did not inquire our reasons for believing as we did, nor make any reference to the Bible in order to convince us of our error; but he stated that we had adopted a new and strange belief that the Methodist church could not accept.

"My father replied that he must be mistaken in calling this a new and strange doctrine, that Christ himself had preached his second advent to his disciples. He had said, 'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.'

"When he was taken up to heaven before their eyes and a cloud received him out of their sight, as his faithful followers stood gazing after their vanishing Lord, 'Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'

"And," said my father, warming with his subject, 'the inspired Paul wrote a letter to encourage his brethren in Thessalonica, saying, 'And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.' 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.'

"This is high authority for our faith. Jesus and his apostles dwell upon the event of the second advent with joy and triumph; and the holy angels proclaim that Christ who has ascended up into heaven shall come again. This is our offense, believing the word of Jesus and his disciples. This is a very old doctrine, and bears no taint of heresy.'

"The minister did not attempt to refer to a single text that would prove us in error, but excused himself on the plea of a want of time. He advised us to quietly withdraw from the church and avoid the publicity of a trial. We were aware that others of our brethren were meeting with similar treatment, for a like cause, and we did not wish it understood that we were ashamed to acknowledge our faith, or were unable to sustain it by Scripture; so my parents insisted that they should be acquainted with the reasons for this request.

"The only answer to this was an evasive declaration that we had walked contrary to the rules of

the church, and the best course would be to voluntarily withdraw from it to save a trial. We answered that we preferred a regular trial, and demanded to know what sin was charged to us, as we were conscious of no wrong in looking for and loving the appearing of the Saviour.

"Not long after, we were notified to be present at a meeting to be held in the vestry of the church. There were but few present. The influence of my father and his family was such that our 'opposers' had no desire to present our cases before a larger number of the congregation. The single charge preferred was that we had walked contrary to their rules. Upon our asking what rules we had violated, it was stated, after a little hesitation, that we had attended other meetings and had neglected to meet regularly with our class. We stated that a portion of the family had been in the country for some time past, that none who remained in the city had been absent from class-meeting more than a few weeks, and they were morally compelled to remain away because the testimonies they bore met with such marked disapprobation. If the hope of their Saviour's soon coming was mentioned, a feeling of displeasure was manifested against them, and they were conscious of arousing a bitter spirit of antagonism. We also reminded them that certain persons who had not attended class-meeting for a year were yet held in good standing.

"It was asked if we would confess that we had departed from their rules, and if we would also agree to conform to them in future. We answered that we dare not yield our faith nor deny the sacred truth of God; that we could not forego the hope of the soon coming of our Redeemer; that after the manner which they called heresy we must continue to worship the Lord. My father in his defense received the blessing of God, and we all left the vestry with free spirits and happy in the consciousness of right and the approving smile of Jesus. We felt the assurance that God was on our side, and he was stronger than all that were against us.

"The next Sunday, at the commencement of love-feast, the presiding elder read off our names, seven in number, as discontinued from the church. He stated that we were not expelled on account of any wrong or immoral conduct, that we were of unblemished character and enviable reputation; but we had been guilty of walking contrary to the rules of the Methodist church. He also declared that a door was now open and all who were guilty of a similar breach of the rules, would be dealt with in like manner.

"There were many in the church who waited for the appearing of the Saviour, and this implied threat was made for the purpose of frightening them into subjection. In some cases this policy brought about the desired result, and the favor of God was sold for a place in the Methodist church. Many believed, but dared not confess their faith lest they should be turned out of the synagogue. But some left soon afterward and joined the company of those who were looking for the Saviour.

"At this time the words of the prophet were exceedingly precious: 'Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.'

"For six months not a cloud intervened between me and my Saviour. Whenever there was a proper opportunity I bore my testimony, and was greatly blessed. At times the Spirit of the Lord rested upon me with such power that my strength was taken from me. This was a trial to some who had come out from the formal churches, and remarks were often made that grieved me much. Many could not believe that one could be so overpowered by the Spirit of God as to lose all strength. My position was exceedingly painful. I began to reason with myself whether I was not justified in withholding my testimony in meeting, and thus restrain my feelings when there was such an opposition in the hearts of some who were older in years and experience than myself.

"I adopted this plan of silence for a time, trying to convince myself that to repress my testimony would not hinder me from faithfully living out my religion. I often felt strongly impressed that it was my duty to speak in meeting, but refrained from doing so, and was sensible of having thereby grieved the Spirit of God. I even remained away from meetings sometimes because they were to be attended by those whom my testimony annoyed. I shrank from offending my brethren, and in this allowed the fear of man to break up that uninterrupted communion with God which had blessed my heart for so many months.

"We had appointed evening prayer-meetings in different localities of the city to accommodate all who wished to attend them. The family who had been most forward in opposing me attended one of these. Upon this occasion, while those assembled were engaged in prayer, the Spirit of the Lord came upon the meeting, and one of the members of this family was powerfully wrought upon.

"This was believed by the family to be a demon-

stration of the Spirit of God, but did not convince them that it was the same divine power that had rested upon me at times, robbing me of my natural strength, and filling my soul with the unbounded peace and love of Jesus. They were free to say that not a doubt could be entertained of my sincerity and perfect honesty, but they considered me self-deceived in taking that for the power of the Lord which was only the result of my own over-wrought feelings.

"My mind was in great perplexity, in consequence of this opposition, and, as the time drew near for our regular meeting, I was in doubt whether or not it was best for me to attend it. For some days previous I had been in great distress on account of the feeling manifested towards me. Finally I decided not to go, and thus escape the criticism of my brethren. In trying to pray, I repeated these words again and again, 'Lord what wilt thou have me to do?' The answer that came to my heart seemed to bid me trust in my heavenly Father and wait patiently to know his will. I yielded myself to the Lord with the simple trust of a little child, remembering he had promised that those who follow him shall not walk in darkness.

"My duty impelled me to go to the meeting, and I went with the full assurance in my mind that all would be well. While we were bowed before the Lord, my heart was drawn out in prayer, and filled with a peace that only Christ can give. My soul rejoiced in the love of the Saviour, and physical strength left me. With child-like faith I could only say, 'Heaven is my home, and Christ my Redeemer.'

"One of the family before mentioned, as being opposed to the manifestations of the power of God upon me, on this occasion, stated his belief that I was under an excitement which he thought it my duty to resist, but instead of doing so he thought I encouraged it, as a mark of God's favor. His doubts and opposition did not affect me at this time, for I seemed shut in with the Lord, and lifted above all outward influence. But he had scarcely stopped speaking when a strong man, a devoted and humble Christian, was struck down before his eyes, by the power of God, and the room was filled with the Holy Spirit.

"Upon sufficiently recovering, I was very happy in bearing my testimony for Jesus, and in telling of his love for me. I confessed my lack of faith in the promises of God, and my error in checking the promptings of his Spirit from fear of men, but that, notwithstanding my distrust, he had bestowed upon me unlooked for evidence of his love and sustaining grace. The brother who had opposed me then rose, and with many tears confessed that his feelings in regard to me had been all wrong. He humbly asked my forgiveness, and said, 'Sister Ellen, I will never again lay a straw in your way. God has shown me the coldness and stubbornness of my heart, which he has broken by the evidence of his power. I have been very wrong.' Then, turning to the people, he said, 'When sister Ellen seemed so happy I would think, Why don't I feel like that? Why don't Brother R. receive some such evidence? for I was convinced that he was a devoted Christian, yet no such power had fallen upon him. I offered a silent prayer that, if this was the holy influence of God, Brother R. might experience it this evening.'

"Almost as the desire went up from my heart, Brother R. fell, prostrated by the power of God, crying, 'Let the Lord work! My heart is convinced that I have been warring against the Holy Spirit, but I will grieve it no more by stubborn unbelief. Welcome, light! Welcome, Jesus! I have been backslidden and hardened, feeling offended if any one praised God and manifested a fullness of joy in his love; but now my feelings are changed, my opposition is at an end, Jesus has opened my eyes, and I may yet shout his praises myself. I have said bitter and cutting things of Sister Ellen, that I sorrow over now, and pray for her forgiveness as well as that of all who are present.'

"Brother R. then bore his testimony. His face was lighted with the glory of heaven, as he praised the Lord for the wonders he had wrought that night. Said he, 'This place is awfully solemn because of the presence of the Most High. Sister Ellen, in future you will have our help and sustaining sympathies, instead of the cruel opposition that has been shown you. We have been blind to the manifestations of God's Holy Spirit.'

"There had never been a question as to my perfect sincerity, but many had thought me young and impressible, and that it was my duty to restrain my feelings, which they regarded as the effect of excitement. But all the opposers were now brought to see their mistake and to confess that the work was indeed of the Lord. In a prayer-meeting soon after, the brother who had confessed that he was wrong in his opposition, experienced the power of God in so great a degree that his countenance shown with a heavenly light, and he fell helpless to the floor. When his strength returned, he again acknowledged that he had been ignorantly warring against the Spirit of the Lord in cherishing the feeling he had against me." J. W.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, APRIL 25, 1878.

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

The Second Advent.

Now we hear the peace-and-safety cry from the pulpit, and all the way along down to the grog-shop. "Where is the promise of his coming?" is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say, Peace and safety, then sudden destruction cometh upon them." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humble, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

That will be a day of mourning and lamentation, and famine for hearing the words of the Lord. "I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:10-12.

Now, the word of the Lord may be heard; but sinners in and out of the churches, with few exceptions, do not prize it. Then it will not be heard; for the watchmen, set to watch and sound the alarm of danger, will be called down from their high stations. Now the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or may be he drives the humble servant of Christ from his door. But then will he go in search for it. "They shall wander from sea to sea, and from the north even to the east," but they cannot hear it. "They shall run to and fro to seek the word of the Lord, but shall not find it." From city to city, from State to State, from one country to another, will they go to find a man commissioned of high Heaven to speak the word of the Lord; but such an one is not to be found. All such will then have finished their high commission. The word of the Lord! The word of the Lord! Where can we hear it? It is heard in every land. One general wail—the word of the Lord! goes up to Heaven, but the heavens are brass. Then will the people turn and rend the false shepherds who deceived them with the cry of "peace and safety." Children will reproach parents for keeping them back from walking in the truth, and parents will reproach their children.

The miser now loves his money and holds it with an iron grasp. But it will be said in that day, "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3. Now silver and gold may be used to God's glory, for the advancement of his cause. But in that day "they shall cast their silver into the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. 7:19.

Now, the ministers of truth have a message to the people and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard as steel, hoping that a few may be reached, gathered into the truth, and saved. But then, they will have no message. Now their prayers and strong cries go up to Heaven in behalf of sinners. Then they will have no spirit of prayer for them. Now the church says to the sinner, Come; and Jesus stands ready to plead his blood in his behalf that he may be washed from

his sins, and live. But then, salvation's hour will be passed, and the sinner will be shut up in darkness and black despair.

The last plagues, in which is filled up the wrath of God, now bottled up in heaven, waiting for mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy! Not one! Jesus will lay off his priestly attire, leave the mercy seat, and put on the garments of vengeance, nevermore to offer his blood to wash the sinner from his sins. The angels will wipe the last fear shed over sinners, while the mandate resounds through all heaven. Let them alone. The groaning, weeping, praying church on earth, who in the last message employs every power to sound everywhere the last note of warning, lest the blood of souls be found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22:11, 12.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet will sound and the just will come forth from the grave immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his soon return to bestow immortality upon the dead and living righteous is fraught with unspeakable blessedness. This event with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it as "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hasting unto the coming of the day of God." 2 Pet. 3:12. And Paul again, after speaking of the descent of the Lord from heaven, the resurrection of the dead in Christ, and their ascent with the living righteous to meet the Lord in the air, says, "Wherefore comfort one another with these words."

The present is the waiting, watching time. It is the period designated by the emphatic words, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. In definite time we would find relief from the suspense to which our present position subjects us. The Lord appeals to us thus: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, 'Watch.'" Mark 13:35-37. J. W.

Questions Answered.

WILL Elder White or Smith please explain what is meant by sinning against the Holy Ghost, and what the Holy Ghost is? E. S.

ANS. The sin against the Holy Ghost in the days of the first advent of Christ was to attribute the power of God manifested in the miracles of Christ to the work of Satan. At one time they charged our Lord with casting out devils through Beelzebub, the prince of devils. Matt. 9:34; Mark 3:22; Luke 11:15. Those who now attribute the work of the Holy Spirit manifested in the gifts of the church to the power of Satan, commit the sin which has no forgiveness. This sin has been committed by those restless spirits, who have gone out from us declaring that the gift of prophecy, which has been graciously manifested to our people, to be the work of Satan. The work of these is to tear down. They cannot rest unless they are accusing the remnant, that keep the commandments of God under the third message.

The Father is a person, the Son is a person; but the Holy Ghost is the same as the Holy Spirit. It is a divine influence emanating from the Father and the Son, and probably is never manifested to the children of men only in connection with the ministration of holy angels, when these come forth from the world of glory to minister unto the children of men, these are enveloped with the light and glory

which surrounds the throne of God. When these are brought in connection with God's people they partake of that light and glory, which gives them peace and joy. This accounts for those happier emotions enjoyed by the assembly of the saints. The attending angels of each one of them is present. Also seasons of darkness of the people of God are occasioned by the presence of fallen angels, permitted to come forth from Satan and the realms of darkness, to try the faith of the people of God. J. W.

Our Work in Europe.

I HAVE need to ask pardon that so long a time has elapsed since my last report; but in my own behalf I will say that it is almost impossible for me to find time to write reports, or even briefly to answer important letters. Before the arrival of our friends from America, I had thought that it might be duty to suspend our publishing work for a time. This would have cut off the greater part of our expense, and would have enabled me to give my time to other labor. But the coming of helpers from America changed all this. Instead of suspending our paper, it was evidently our duty, in the providence of God, to establish an office of our own, and to do our own work except that of the press. This we have proceeded to do. We have taken one of the rooms on the first floor of our hired house for our compositors, and we have thus fitted up our office without additional expense for rent. We added something to our stock of French type, and have bought a quantity of German type, sufficient for the printing of tracts in that language. We are now getting our tracts in German and Italian, in addition to our work in French. Brother Ribton says that the proof-sheets are freer from errors than if they came from an office in Naples. He says that the compositors deserve great credit. I am much encouraged by this, because it shows that with proper care we can get our Italian publications.

As we have now a good assortment of French tracts, we shall probably cease to print others for the present, and confine our French printing to the paper alone. We shall continue to print German tracts till we have a tolerable assortment of those most necessary. We think to do the same with respect to the Italian. We are making some progress in our work, though it may seem to our friends to be very slow. But the labor necessary in order to get under way in these languages, so that we can print them with tolerable correctness, is immense. It is the more difficult in that it must be performed in the midst of many perplexing cares. But persevering effort will, with the blessing of God, overcome all obstacles in every work the Lord assigns us to do. When we can use the press with facility in these three languages, we have a powerful agency by which to move the people of Europe.

Some time since, Brother Ribton sent me the name of a minister at Bari, on the east coast of Italy, requesting that our paper should be sent to him. This request was complied with, and now Brother R. writes, that this man has embraced the Sabbath. So God is at work upon the hearts of many by means of the publications. A few weeks since a man who lives in the department of the "High Alps," France, wrote, saying that he had by accident obtained one number of our paper, and that he had read it with much interest. He was especially interested in what it contained concerning the prophecies, and on the subject of baptism. He wished to obtain the back numbers, and that it should be sent to him regularly hereafter. We hope the light will shine among these mountains.

I have received a letter from the pastor of the French church at Brighton, in England, who has received *Les Signes* from the commencement. He wishes some copies to distribute among his congregation, saying, "If this is really the work of God, it must be that some of my congregation will respond to it." The pastor is himself convinced concerning the Sabbath and baptism, but lacks courage to obey. Perhaps some in his congregation may receive the truth from the numbers we send, and may obey it.

I have again heard something from the Sabbath-keepers in Russia. One of our Swiss subscribers stated to Brother Albert Vuilleumier recently that he lived among these persons in former years. He says that they are a good people, but that they regard some portions of the ceremonial law. This is all that I have from this source. Brother Bertoli, of Naples, has learned that there are Sabbath-keepers at Corinth, in Greece. Brother B. is now preach-

ing the Sabbath and the advent of the Lord to the people in Northern Egypt. We send our paper to quite a number in Egypt, and to several on the island of Malta.

Our friends from America have rendered very important help. Brother Ings has made the stands for the cases of type, and done all the work for which we should have needed a carpenter in fitting up our office, and he has done very much to aid in many ways. Sister Ings has set our German tracts, and also the greater part of what has been set in Italian. Sister Sisley has acted as the foreman of our office. We have been getting our work so arranged that I need not be here for the future only occasionally. I have used all diligence to get our affairs in such condition that I can do my part of the work while out in the field. We have almost accomplished this. I have not forgotten the counsel of the General Conference Committee with regard to other labor besides that of publishing; but providential circumstances have compelled me hitherto to give my principal attention to the publishing work. I believe that it is now possible for me to make an immediate change, and I have a very great desire to do so.

Brother Ertzenberger has given much time to the careful revision of our tracts that have been printed in German. These revised tracts we are now printing for him as rapidly as we can do the work. We shall soon have a sufficient assortment to meet his most urgent wants, and then we shall cease to print German tracts for the present. Brother Ertzenberger will immediately enter a new field of labor at some distance from our friends where he now is. Under his faithful labors these friends have made much progress in Christian experience, and are well established in the truth. They can now do well without his labors, and he will hereafter only be with them after considerable intervals. The friends in Germany sustain Brother Ertzenberger wholly, and they have sent 250 francs to aid in the printing of the German tracts.

Brother Ribton is laboring very energetically in Naples. In almost every letter he speaks of additions to the number in that city. Yet his situation is very trying. He has to sustain himself against a very violent opposition from nearly all the Protestant ministers of Naples. He is also exposed to danger from violent men in the streets. One of the recent meetings in his hall of worship was broken up by fire works, which were thrown in and exploded among his hearers. But his labors are unremitting, and God blesses them to the conversion of some. Several of those who have received the truth from him are capable of becoming helpers in the work. The people of Italy seem willing to receive the truth. There are some things which are calculated to make the Sabbath truth easier to be understood by Italians than by most other nations. Thus the *only* name for the seventh day in Italian is *Il Sabato*, the Sabbath. With them the day begins and ends at sunset. At that moment the bells ring to mark the commencement of the new day, and then every Catholic lifts his hat, not in honor of God, but of the Virgin Mary.

The severe and dangerous sickness of Sister Bourdeau during the entire winter has greatly crippled the labors of Brother B., and has considerably hindered my own work. Several times it has been supposed that she was dying. I made three long visits at Morges during this time of distress. God has been pleased to hear prayer, and there is now a good prospect that her life will be spared. Brother B. has made great efforts to preach the truth at Morges, but he has had to labor under serious disadvantages. Probably there will be ten or twelve to obey the truth.

Brother Gabert, of Valence, France, has been making some efforts to preach the truth, and has had some success. He has to meet great opposition from the Protestant ministers, and is extremely embarrassed by the laws of France. The laws would permit us freely to preach the Sabbath or the Advent faith, if we could go into the temples of any denomination. Otherwise we are forbidden, except to a few persons who may be invited to a private house. This law gives the existing denomination the power to be very ungenerous and oppressive toward those who would present the law of God, and they gladly take advantage of it.

To show how oppressive are these laws, I will say that when Brother B. and I were in Paris last spring, we called at the office of the American minister to consult him as to what could be done to obtain the privilege of preaching in France. The secretary of Legation stated that

recently a Congregationalist minister who was his personal friend desired, during the period of his sojourn in Paris, to establish prayer-meetings at his own house.

We hope soon to print the first number of an Italian paper. This will probably be published at first as a quarterly; after a time, if God shall prosper our effort, it will be printed monthly.

A German paper must also be commenced. Probably it will be necessary to adopt the same plan as that proposed for the Italian.

Bâle, Suisse, March 28, 1878.

The Sonship of Christ.

(Continued.)

JESUS CHRIST WHO CAME DOWN FROM HEAVEN ACTUALLY DIED, AND WAS BURIED.

THAT the Lord Jesus Christ, the Lord of glory, the Son of God, did die upon the cross, for the sins of the world, and that he was buried in the grave is positively asserted many times from Matthew to Revelation.

Let us see now. Did the godhead die upon the cross? Oh! no, say they, it was only the body, the humanity that died.

Now we are happy to say that their creed is right upon this question, that the divine Lord, Christ, was inseparably united with humanity, and that he did truly suffer, did actually die,

and was buried in the grave and that he remained under the power of death three days.

As we have already shown, the apostle declares, John 1:1-14, that the word of God which was in the beginning with God, and by which all things were made, that this word was made flesh.

Peter bears testimony that his soul was buried, and was taken out of the grave by his resurrection. Thus he says: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

State Quarterly Meeting.

THE third quarterly meeting of the California State Tract and Missionary Society of Seventh-day Adventists, for the year, convened at Oakland, according to appointment, April 21, 1878.

After the usual opening exercises and the reading of the minutes of the previous meeting, which were approved, the secretary's report was called for and read, showing the following results:—

Table with 10 columns and 15 rows of financial and membership data. Rows include: Annuals distributed, Other periodicals distributed, Signs distributed, New subscribers for other periodicals, New subscribers for Signs, No. pp. Tracts, etc., loaned, No. pp. Tracts, etc., given away, Widows and Orphans, Book sales, Donations, New Members, Letters written, Ships visited, Families visited, No. of Reports, Memberships, District.

The whole amount of money received is \$374.50. The number of pages of tracts and pamphlets loaned and given away is 135,410.

In view of the good work being accomplished by the Vigilant Missionary Society of Oakland, it was:—

Voted, That the directors urge the organization of these societies in the various churches in the State. It was also

Voted, That the Oakland V. M. Society be requested to take 50 copies more of the SIGNS, making a club of 150 instead of 100, and that the 50 copies be paid for from the T. and M. one-third.

It was recommended that the V. M. Society of Oakland, take, in addition to the number given the Society by individuals, 10 copies of the French paper, Les Signes des Temps.

Voted, That 1,000 copies of the next issue of the supplement published at Battle Creek, Mich., devoted to the missionary work, be forwarded to the SIGNS OF THE TIMES as soon as issued.

Adjourned to call of the chair.

J. N. LOUGHBOROUGH, Pres. MRS. A. M. LOUGHBOROUGH, Sec.

Reports from the Field.

(Condensed from Review and Herald.)

Rhode Island.

NIANTIC AND GREEN HILL.—Elder Sanborn writes: "We have just visited Niantic, by special request, and held seven meetings in the Seventh-day Baptist church.

Maine.

NEW SWEDEN.—Brother J. Sawyer writes: "Yesterday, April 6, was an important day to us here in New Sweden. The Sabbath-keepers from different parts of the colony assembled at a central place, where remarks were made from Luke 15.

REPORT OF LABOR.—Elder Goodrich reports profitable meetings by Elder Hiskell's recent visit to the State. He also writes: "I met with the church on Crotch Island, March 23.

AROOSTOOK COUNTY.—Brother S. J. Hersum writes: "Commenced meetings on Silver Ridge plantation, Aroostook county, February 25, and continued them until March 23.

New Hampshire.

WASHINGTON.—In a report from Brother Mead he states that April 6 was a good day for the church in Washington. In the forenoon each one present responded to his name, briefly relating his experience for the past few months, and telling his determinations for the future.

Vermont.

JAMAICA.—Elder Sanborn met with the

church at this place April 5, and notwithstanding the inclemency of the weather, a goodly number were present. Gratitude to God and to the Conference is expressed for sending them help.

New York.

WELLSVILLE.—Brother Knapp writes: "Our quarterly meeting yesterday and to-day was very interesting. The Niles Hill church met with us, and we were encouraged to be faithful, trusting in his holy name, doing his will in keeping all the commandments of God and the faith of Jesus.

Pennsylvania.

COVINGTON.—Elder S. B. Whitney writes: "We can still report progress here. Our Sabbath meetings continue to grow better. There are about twenty-five good substantial persons now keeping the Sabbath, quite a share of whom were either backsliders or had never made a profession of religion.

Kentucky.

ELIZABETHTOWN.—Elder S. Osborn writes: "Our quarterly meetings held near this place was considered one of the best we have ever had here. Truly God is moving upon the hearts of the people.

Georgia.

HOUSTON AND BIBB COUNTIES.—Elder C. O. Taylor writes: "I have recently visited these counties, spoke in the court-house in Perry five times. Sometimes the audiences were quite large, and at all times they were very attentive. Brother Killen has labored faithfully to call the attention of the people to the truth.

Illinois.

EFFINGHAM COUNTY.—Brethren Shonk and Morrison report: "We held meetings in a district a few miles from Watson, and as a result, six are keeping the Sabbath. Commenced meetings at Ellettstown. The congregations range from fifty to one hundred and fifty."

Iowa.

WEST UNION.—Elder Canright reports: "The meeting at West Union was held April 4-7. There are very few of our brethren in this place. About a year ago they built a small meeting-house which would seat about seventy-five persons.

LOGAN.—Brother J. Bartlett writes, April 1: "The meeting at this place closed on Sunday night. The Lord was with us, and we had a good meeting. Six were added to the Logan church. This church is growing in the knowledge of the truth."

My Hands Shall Not Be Idle.

My hands shall not hang idly down,
When there is so much work to do ;
When so much seed is to be sown,
And laborers are still so few.

Why should I sit with folded palms,
Why study my own wants and ease ;
When to my ears there comes for help,
A call on every passing breeze.

Rouse slothful heart go sow the seed,
God gives with willing hand, broadcast ;
Fear not the heat of noontide's sun,
Nor yet the evening's chilly blast.

'Tis thine to sow, nor question if
Thine eyes shall see the golden grain ;
God watches o'er the buried seed,
Thy labor shall not be in vain.

Mrs. M. J. SMITH.

THE HOME CIRCLE.**Over the Crossing.**

"PLEASE, sir, take me over the crossing," said a little faint voice, as I was leisurely taking my morning walk.

The strange request roused me from my reverie; and looking imploringly in my face stood a thinly-clad, shivering little girl, who carried a small bundle, which she held in her hand with a singular tenacity. I gave a searching look into the child's face, while she imploringly repeated:—

"Will you take me over the crossing quick, I'm in such a hurry."

Tossing her in my arms I bounded over the muddy pathway; and just as I set down my little charge, the bundle slipped from her grasp, or rather its contents, leaving the empty paper in her hands, and an embroidered vest on the sidewalk. I picked up the vest, and in doing so unrolled the same, when lining, sewing-silk and padding were all disengaged, so that the nimble fingers of the poor child picked up, and brushed, and packed them together again with scrupulous care; and tying them firmly, she gave me a sweet smile and bounded along. She would soon have passed from my sight had I not again called after her, and interrogated her why she made such haste.

"O sir," she replied, "because my mother must have expected me an hour ago. I have been waiting for the young gentleman at the tailor's shop to decide which color he preferred, and then the tailor told me to stop while he cut it, and then he gave me such a beautiful pattern for my mother to embroider it by—but it's a sight of work to do it, sir, and I'm afraid she will set up all the long nights to sew, while I am sleeping, for the man said he must have it completed by next Thursday; the young gentleman is to be married then, and will want it—and if it isn't done, may be he would never give mother another stitch of work, and then what would become of us?"

And as the child hurried on I caught the same hurried footsteps, and followed on until we came to another crossing, when again came the beseeching tone:—

"Will you take me over this crossing too, sir?"

It was done in a trice, and my interest in the child increased as her prattle continued:—

"Mamma is to have a dollar for this work, and she means to buy me a new frock with part of the money, and then we shall have a great loaf of bread and cup of milk, and mother will find time to eat with me—if there is any money left, she says I shall have a little open-work straw bonnet, and go to Sabbath-school with Susy Niles."

And her little feet scarcely touched the walk, so light and fairy-like was her tread.

"And does your mother work for one man all the time, little girl?" I inquired.

"Oh, no, sir; it is only now and then she gets such a nice job. Most of the time she has to sew for shops where she earns but about twenty-five cents a day, and then she has hardly enough to pay her rent, and it isn't all the time we get enough to eat—but then mother always gives me the big slice when there is one big and one little one; sometimes she cries and don't eat her's at all."

A coach was passing—the child looked toward it and remarked:—

"I know the lady in that pretty carriage; she is the very one that is going to marry the young gentleman who is to wear this embroidered vest. She came to my home yesterday to get my mother to spangle the wreath round her white satin dress; and it's just the same pattern that is to be put on this vest; but she could not do it, 'cause her eyesight is so poor, and the spangles shined so."

My tongue was silent. Could it be that these were to be the very articles that were to be worn at my Ella's wedding? For did I not pay for spangles yesterday, and what was it that vexed Ellen but because she could not find anybody to sew them on when she returned? She said Mrs. Taggard was almost blind.

"My little girl," said I, "Is your name Taggard?"

"Yes, sir—Gusta Taggard, and we live down in Sullivan court. Are you going home with me?"

It was a sensible conjecture; for why else should I follow on?

"I am going to see you safely at the door, and to help you over all the crossings."

"There's only one more, sir, and here it is: we live down there at No. 3, on the third floor back."

The child looked kindly, and as she sweetly bade me "good by, sir," I thrust my hand in my pocket and drew from it all the change it contained, which was a bright fifty cent piece, and placed it in her little palm. 'Gusta Taggard gave me her heartfelt thanks, and was soon out of my sight.

An hour before, I had started from my home an invalid. I had long deliberated whether an exposure to a chilly east wind would not injure rather than improve me. I was melancholy, too; my only daughter was about to be married—there was confusion all over the house—the event was to be celebrated in fashionable style. Ellen's dress had cost what would have been a fortune to this poor seamstress, and I moralized. But I had forgotten myself; the cough which had troubled me was no longer oppressive. I breathed quite freely, and yet I had walked more briskly than I had done for months, without so much fatigue as slow motion caused, so that when I returned, my wife rallied me upon looking ten years younger than when I left her in the morning; and when I told her the specific lay in my walk with a little prattler, and the satisfaction of having left her happier than I found her, she took the occasion to press the purchase of a diamond brooch for Ellen, affirming if the gift of half a dollar made me so much happier, and that, too, to a little errand street girl, what would fifty times that amount confer upon one's only daughter, upon the eve before her marriage?

I gave the diamond brooch—I paid the most extravagant bills to upholster's, dry goods establishments, confectioners and musicians, with which to enliven the great occasion, and yet I found more real satisfaction in providing for the real wants of little 'Gusta Taggard and her mother than in all the splendid outlay of the wedding ceremony; and it was not that it cost less which made the satisfaction, but it was that all extravagant outlays, in the very nature of things, are unsatisfactory, while ministering to the necessities of the truly needy and industrious confers its own reward.

I had seen the glittering spangled dress—but it was made ready by some poor, emaciated sufferer, who toiled on in patient trust, and the embroidered vest as finished by the strained vision and aching head of another, who was emphatically one of "God's poor," upon whom blight or disgrace had not fallen, save by His appointment; and the diamond brooch was borne off by admiring throngs but to be envied and coveted, while the simple coin bestowed upon my little street acquaintance had introduced me to a new species of enjoyment, which never cloy in the retrospect

or causes uneasiness in the prospective. I had learned to do good in small ways—my morning walks have now an object and aim. I pass by splendid palaces to hasten to Sullivan court, and thence on to yet other sources of enjoyment, so that my invalidism is fast leaving me by the new direction which is given to my thoughts.

I am free to acknowledge that while I cheerfully pay for flannel robes, and silver-ware, and servants, and all the requirements which fashion imposes, I derive far less pleasure from surveying them, than in sitting beside some worthy recipient of charity, who tells me that "the little sum you gave me saved me from despair and self destruction, and enabled me to become helpful, so that no other assistance is now necessary." Such a confession fills a void which administering to a luxury never can; and all the satisfaction originated in first helping a little child over the crossing.—*Sel.*

A Change of Place.

ALFRED ROGERS was a skillful young mechanic in the city of Hartford more than thirty years ago, but like many a young man of that day and this, he had fallen into evil habits. Not all the endearments of a loving home circle could win him from the enchantment of the occasional glass and when the first was taken another and another were sure to follow, until a week was very likely lost in a "drunken spree."

An old writer used to give us a very good reason for not drinking, that it consumed too much time. It took "one day of sinning, one of suffering and one of repenting," every time he indulged in his cups.

Alfred had an excellent friend in a lady who had received him into her family when a boy and had always taken the deepest interest in his welfare. Not long after his marriage she had interceded with a gentleman who employed many workmen to take him into his establishment, feeling that his welfare for time and eternity might depend upon that decision.

That man had many scruples, fearing the influence of one who was intemperate upon his young apprentices. But Alfred consented to sign the pledge to abstain from "ardent spirits," which, with the little light then existing was considered all that could be reasonably asked of a man. I do not fully understand the nice distinctions made about the kinds of liquors, but there seems to have been various sorts of intoxicating drinks that were not counted as "ardent spirits." These the young man felt his pledge did not require him to abstain from.

For a while all went smoothly. Alfred was valued as a superior workman. He was respected everywhere, and his family were handsomely supported. But in an evil day a glass of something not called "ardent spirits," set on fire the old smouldering embers of a depraved taste. A second and a third glass fanned the blaze until it fired every drop of blood in his veins. The result was, not "one day of sinning, another of sorrowing and another of repenting," but two whole weeks of drunken insanity. Knowing that his wife had some money, he gave her no peace by day or by night until she gave it up to him. Then he set out for New York, where he spent it all in wild carousals, pawning a part of his clothing, and coming home at last a miserable, despicable object. "Who hath woe?" Surely there can hardly be a woe more terrible on earth than that of the drunkard and his family.

But yet he was not wholly lost, for when he came to himself he was overwhelmed with despair and self-reproach. Days of repenting were long and many, yet he shunned the path which led to his old employers. How could he hope to be received again, after all that had transpired. But he hears that the Spirit of the Great Master goes out after the lost sheep and seeks diligently for them among the dark mountains of sin; perchance he may save them from being dashed to pieces upon the fearful rocks.

"Why do you not come back to the shop Alfred?" he asked kindly.

With a look of anguish and despair in his bloodshot eyes, he said: "I never can come into your shop again; I have abused your confidence, treated you with the basest ingratitude, and destroyed my last hope of reformation."

A few strong, earnest, cheering words were like oil on the troubled waters of his heart. He clutched like a drowning man at a straw, to hope that he might be a man again. He came to the shop and worked more faithfully than ever to prove his gratitude to the hand so kindly held out to him in his time of need.

Three bright months and then a terrible fall again. Ah, what a tyrant is a depraved appetite! stronger than a man's love of respectability, or happiness of the wife and child, stronger than his fear of eternal retribution!

At every successive fall Alfred sunk deeper into the mire. This time he grew so violent that he was obliged to be put under arrest.

Another season of suffering and repenting, and then another trial in the service of an employer who had learned the lesson of forgiving until "seventy times seven."

The intervals of sobriety also became shorter and shorter, and the days of drunken debauch longer and more terrible, as the tyrant got the young man more and more into his clutches.

At last one bright May morning he was gone, no one knew whither; his presence would seem to have been a relief in the home, where he was so often a terror and a curse. But oh, who can measure the depths of a woman's love for even the most worthless son or husband. How the poor bruised heart goes out in all their wanderings, yearning over them and praying for them in all the years of neglect and unkindness.

So Mary Rogers watched and prayed for the return of her worthless husband. When at last in mid-summer a letter came, stating where he was, and that he had got steady work, and begging her to come to him, with many promises of reformation, the poor trusting heart believed them all, and taking her little child she went to him. There were enough to sneer at her faith in such promises, to call her a fool for trusting to them after her past experience, but she heeded them not.

Two years and a half rolled away when a respectable, well-dressed man walked into the door of the old workshop and advanced with a manly, ringing step to meet the proprietor. Could it be Alfred Rogers changed? All that haggard, downcast look was gone. The face had the glow of health and cheerfulness, the bearing that of the steady and prosperous man.

You may be sure there was a warm grasp of the hand for him and a cordial greeting. In answer to his inquiries Alfred replied emphatically.

"I am well, well in more senses than one. It is over two years since I have tasted a drop of anything that can intoxicate. That was the only thing for me; I began abstaining from ardent spirits alone—but that was not enough—I could not reform that way. Now I have shut down on everything that can intoxicate, and you see the result."

After various kinds of inquiries after the welfare of his family, to all of which he would give most pleasing answers, Alfred went on to say:—

"I have come now to tell you why I left you. I saw clearly that I should die if I did not leave off drinking, and that I never could leave off in Hartford. I could not turn a corner of the street without passing a grog-shop. I could not go to my meals without meeting some associate who asked me to take a glass. The dealers themselves would use every art to entice me to drink, well knowing that I would not stop after the first glass until they had a good bill against me. My only hope was in going where liquor was not to be had."

He remained away from the city some

five years, and returned to his old business thoroughly reformed, and became an active, earnest worker in the church and Sabbath-school.

He could pass the old haunts now with only a feeling of loathing and repulsion.

What was the secret of this man's reformation?

It was in entire abstinence from everything that would intoxicate, and to succeed in this he went where liquor was not to be had. Otherwise he would have soon lain down in a drunkard's grave.—*Sel.*

Music.

Music is one of the most ancient of the fine arts. The Scriptures are full of canticles of praise and mourning, and songs of thanksgiving and joy. Since the "morning stars sang together" the world has marched to music. It has been said, that, "the universe is an instrument, and God is the player"; and it is true, that all nature tends to music. The birds sing beautiful songs in the wildwood. The brooks murmur tender solos over the pebbles. The winds play a louder treble among the tree-tops, and the great ocean dashes its waves over the bare rocks on the sea shore, with a deep base melody. The tiny raindrops beat a *diminuendo* and *crescendo* over the roofs and against the panes, while, ever and anon, mingling with the gentler music, comes the hoarse, deep-toned peals of thunder, forming a chorus, grand and sublime.

Music speaks to the soul. It touches the hidden strings of the heart, and whatever is pure and noble in man is often awakened by hearing again the sweet strains of some simple long-forgotten melody.

Human life may be called a song. Tenderness and love are the keynotes of that mysterious harmony and if these are omitted discord is the result.

The songs of earth are but the prelude of the song to come. Rich and full will be the symphonies of heaven, when the saints are crowned with "songs and everlasting joy," and the celestial arches echo and re-echo with the "song of Moses and the Lamb." In that glad day the jars of this discordant universe will all be blended into "eternity's grand anthem." ELIZA H. MORTON.

Allen's Corners, Me.

GOOD HEALTH.

Colds May Be Avoided.

We will not say that colds can invariably be prevented, but we do say that in the great majority of cases this is not only possible, but entirely practicable. Persons whose stomachs are not deranged by improper food, nor by irregularity in eating between meals, and whose skin is kept clean and properly toned by judicious use of water of a proper temperature, and whose clothing does not impede the circulation, but gives to every part of the system reasonable protection from the weather especially keeping the feet dry and warm, and allowing the head to be cool, such persons are in that condition which will not readily take on a cold, but will enable them to resist its attack. With discreet management they may, under all ordinary circumstances, wholly avoid colds. The writer speaks not simply as a theorist, but as one who has had an experience that has been valuable and instructive to himself. He knows very well that circumstances do arise which compel even the strictest and most careful persons to expose themselves to the danger of colds. And he has learned also that if this be at a time of great exhaustion from over-labor, it is then nearly impossible to resist such attacks. And while he would not recommend to any that they bring themselves to this condition, for it is certainly not the principles of health, which justify and even constrain us to this state of extreme weariness. Unavoidable exposure when we are thus exhausted is one of those things which make colds nearly impossible to be resisted. But the most of the colds which prevail are quite unnecessary and with proper care in regard to the laws of health may be wholly avoided. If chilly, and you feel the need of protection, put on extra clothing. Do not make a great change; but a moderate one, and you will at once be relieved. When you find yourself in a draft of air, get out of it. No matter how refreshing a cool breeze may be to you, do not sit down in it for a moment. I mean when you are in the house; for under proper circumstances this may be done with impunity in the open air. If you are in a place of assembly and are thus exposed, put on your hat and overcoat or shawl, or better yet, move out of the draft. If your clothes are even slightly wet when you come in to sit down,

change them for dry ones. If you have no dry ones, keep walking till those you have on are dried. Be determined that you will not take cold. Getting wet is not dangerous if we change our clothes as soon as we cease our active exercise.

Use good common-sense. Learn how to live without colds. Learn how easy under ordinary circumstances it is to resist their approach or even to repel them when they have gained some advantage over you. These things are worthy of your thoughtful observation. Set up your will that you will not come under the power of this unpleasant evil, and maintain that determination with a wise use of simple common-sense means.

J. N. A.

Importance of Learning to Cook.

THAT health is in a large measure dependent upon the quality of the material which we select for our daily food, none will deny. But however excellent the material selected, it may be rendered unhealthful and indigestible by the manner in which it is prepared. It thus becomes unfit to nourish the system; hence great care should be taken in cooking and preparing food for the table. Much suffering, physical and mental, is the result of unhealthful cooking.

We know that our blood is formed from the food we eat, and unless our food is such that it can be converted into pure blood, it will not meet the demands of the system. Ill-cooked food cannot be converted into pure blood. It disturbs the digestive organs, causing fretfulness, gloomy and disagreeable feelings, and benumbs the moral sensibilities. Since health and happiness are so closely connected with the art of cooking, it becomes of the utmost importance to learn to cook healthfully. To be a skillful, hygienic cook is a rare and valuable accomplishment, and should be deemed an essential branch of household education.

Very many, especially young ladies, seem to think it degrading to perform household labor. To learn the art of cooking seems beneath them. We think there is some reason for this prejudice, from the fact that so many families who employ girls to do housework look upon them simply as servants. But why should it be thought a menial service to be a good cook? Life cannot be sustained without food, much of which requires cooking, and health demands that it should be properly cooked. Life and health are very precious, and it cannot be a menial service to aid in their preservation: By preserving the health of the body, we aid in securing a healthy action of the moral powers; hence it becomes the Christian duty of those who cook to learn to prepare simple, healthful, and inviting food. "To cook well, and present healthful food upon the table in an inviting manner requires intelligence and experience. The one who prepares food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dress-maker, or music-teacher, cannot equal in importance that of the cook."

We should seek simplicity in cooking, while we may have a suitable variety. Food should be agreeable to the taste, not only because it adds to our enjoyment, but it promotes digestion. The delicate sense of taste was designed as a detective to guide us in the selection of food, but it has been so abused and perverted by the use of injurious and highly seasoned food, and other wrong habits, that it is not safe to follow its guidance without the aid of reason and judgment. Taste and appetite are greatly modified by habit. Indulgence in stimulants, etc., lessens the sensibility of the nerves of taste and destroys the natural relish for food, so that what might otherwise be delicious seems insipid. The taste should be cultivated so as to relish plain, healthful, well-cooked food.

Mothers should deem it a Christian duty to understand the art of cooking according to the laws of health, and to educate their daughters very young in this important branch of household labor. It will be much easier for them to learn thus early in life, under the loving, patient, skillful guidance of a mother, than in after years, when compelled by necessity, and obliged to bear the responsibility alone. Mothers who understand their duty, and have true love for their daughters, will take them into the kitchen when young and carefully instruct them in its duties. They may make mistakes, but these should be corrected with patience, and they should be encouraged by a word and smile of approval in all their efforts to do well. Thus they will be fitted to be useful; very many temptations will be avoided, and mothers will reap a reward in their dutiful, well-trained daughters. NELLIE F. HEALD.

RELIGIOUS NEWS AND NOTES.

—A hundred Chinese have professed faith in Christ, at a recent revival at Pekin, China.

—Mr. Spurgeon's church has now 5,055 members, having had a net increase of 100 the past year.

—A Sandwich Islander recently died, leaving \$4,000 to be divided among various missionary societies.

—There are in London 1,030 charitable institutions, of which the total income for last year was \$23,255,660.

—It will take three years to finish the revision of the Bible which is now being made by the American and British committee.

—The Baptists in Texas are seeking to combine their educational institutions, and to have one central university for the State.

—There are ninety-four church edifices in Washington county, N. Y., valued at \$925,450. The aggregate membership is 14,065.

—In seven years the students of Talladega College alone have organized Sunday-schools in which have been taught over 20,000 scholars.

—The Presbyterian Board of Home Missions has commissioned ten missionary teachers for women in Utah, and two for Alaska, besides having six in New Mexico. There is room for more.

—The Hindoos have a strange religious prejudice which forbids them to kill snakes, and yet according to statistics, 17,000 human lives were sacrificed in India last year, to the bite of poisonous snakes.

—The applications for admission to the ministry of the Methodist Episcopal church being now more numerous than can be entertained, it is proposed to raise the standard of qualifications required of candidates.

—The receipts of the Reformed (Dutch) Foreign Mission Board have been greater during this than the preceding fiscal year. Still, the sum needed for outstanding obligations and to close the year without debt is \$40,000.

—Two Seventh-day Baptists were recently fined four dollars each in a town in central Pennsylvania for working on Sunday. They refused to pay, and were sent to jail for four days. They claim that the State law of 1794 is unconstitutional, and that it is opposed to any Sabbath at all, since it abolishes the Sabbath of Scriptures and ordains a new one, which is really no Sabbath.

—An exchange says: "The Catholic schools in St. Louis, which have heretofore accommodated 15,000 pupils, are to be closed and the pupils placed in the public schools. This is the result of mutual arrangement between the Public School Department and the Catholic authorities. The Department dispenses with reading the Bible and morning services, and also eliminate objectionable selections from the readers. All sects agree to relegate religious teaching and training to the home circle, the Sunday-school and the church."

—The activity of the Romanists among the negroes in the South, and the success of their work is seen from the statement of President Tanney, that "the Romish church spends \$600,000 a year upon the freedmen, and counts 150,000 of them in her schools. It has nearly 10,000 young men in its higher schools and seminaries; with 750 professors, chiefly Jesuits. There are 500,000 scholars in its schools of lower grade. There are seven religious orders of men, and thirty-six of women, to whom this work is committed."

—Persecution is not at an end yet in Mexico, as the missionaries have daily cause to know. A gentleman connected with the American Board in the state of Jalisco describes some of the outrages committed on converts. Recently one of them was assassinated on the streets. Many lose their employment, are driven from their houses, and are looked upon as the filth of the world by their own families. In the Pueblos one had his house burned down because he spoke of Jesus, instead of Mary; another was stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third was followed with the cry of "Death to the Protestant," because he read the Bible to his family and others who would listen to him. Four persons, because they possessed a Bible, had to leave their homes at midnight, under cover of darkness, to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst, and tolerating the persons who had them. It is this church that has undertaken, for us,

to educate and religiously instruct the Freedmen of the South in the United States.—*Ex.*

—A lively discussion has been in progress for some time between a certain class of spiritualistic scientists and Dr. Carpenter, one of the leading physiologists of the present day. Dr. Carpenter repudiates the claims of mesmerists, clairvoyants, animal magnetizers, etc., and demands of them more satisfactory evidence of the genuineness of their claims than they have yet given. Among other interesting facts developed in this discussion is the following: In 1837, Mr. Burdin, a member of the French Academy of Science, put the claims of clairvoyance to a very simple and seemingly decisive test. He placed the sum of 3,000 francs, equal to \$600, in the hands of a notary, subject to the order of the Academy, to be paid to any person who could read writing placed in an opaque box carefully sealed. Three years' time was given to the mediums of the world to read the writing, but all utterly failed; and in many instances in which the attempt was made, the manner of the fraud was discovered. It was not long ago that Dr. Lankester, one of England's foremost scientists, thoroughly exposed the renowned letter-reader, Slade, and even secured his arrest and prosecution as a vagrant.—*Health Reformer.*

SECULAR NEWS.

—There is a scarcity of water in the city of Mexico.

—The public debt was reduced \$2,313,614 in March.

—Peru and Chile have joined the International Postal Union.

—Germany published in 1876, 13,356 new works, and in 1877, 13,925.

—Rich and extensive gold placers have been discovered in Durango, Mexico.

—Cabbages in the Island of Jersey, English Channel, grow on stems to the height of ten feet and more.

—April 21, a fire broke out in Macon, Ga. The loss of the property destroyed is estimated at \$100,000.

—Eight thousand utterly destitute Thessalonians from burned villages in Thessaly have taken refuge in Greece.

—The government is paying rent for buildings as follows: In San Francisco, \$67,000; Denver, \$22,000; New York, \$164,000, and Chicago, \$74,000.

—One of the hottest regions of the earth is along the Persian Gulf, where little or no rain falls. At Bahrin the arid shore has no fresh water, yet a comparatively numerous population live there.

—A destructive fire occurred recently at Clarksville, Tenn. The loss is estimated at \$500,000. The burnt district covers fifteen acres. Between fifty and seventy-five of the principal houses were destroyed.

—April 18, a driving rain storm commenced at an early hour in the evening, in Deadwood, D. T., and by noon on the day following the creeks had swollen over their banks, overflowing many of the lower floors in the city. Much damage was done.

—The United States Postal Commissioner who left Philadelphia about January 1st, to endeavor to induce South American governments to adopt the provisions of the Berne Postal Union, announces by cable that the Governments of Peru and Chile have decreed their adherence to the Berne treaty.

—The Swedish school system is perhaps equal to any in the world. Of the children of school age, 97 per cent attend school. Eight months is the length of the school term. Sweden has seven normal schools. The teachers are required to have normal training. Pensions are given to disabled and superannuated teachers. Only one case of corporal punishment reported since 1866.

—An exchange says: "An examination of the Japanese criminal statistics does not impress one with the belief that they merit the praise which has been given them by some enthusiastic Americans who have visited that island kingdom. The official statistics extend back to 1874, in which year there was a total of 184,543 convictions. Of these 750 were decapitated. The total population that year was 33,625,683. Of the criminals about 8,000 were women. The prevalent crimes were: Burglaries, 90,458; armed robberies, 3,201; incendiaries, 3,201. Murders were frequent. Since that year crime has decreased, but the showing is still very much against the Japanese as a law-abiding race."

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, APRIL 25, 1878.

North Pacific Mission.

We are gratified in receiving from Elder Van Horn an appointment for a camp-meeting to be held in this mission. Elder Loughborough will be at this camp-meeting. May the Lord bless his dear people who shall attend. J. W.

The Signs Office.

We have now spent nearly four weeks in Oakland. We came to be present at the annual meeting of our Publishing Association. Have done but very little more than to seek improvement of health. Brother A. Brorsen has been giving us treatment with success. We have in this time gained eleven pounds in weight. The greatest difficulty at present is in hands and feet, which are some swollen, and troubled with heat and rheumatism, and want of muscular strength. These difficulties we hope to have removed by further treatment and more active life at our Healdsburg home. We expect to spend the summer months in Colorado, and to attend the General Conference. As we leave this place for the present we wish to state that our dear son, James E. White, is filling important positions in the Signs Office, and in the church. We trust the way may soon open that he may give himself to the work of the ministry. Our brethren should give him confidence and moral support. J. W.

Returned.

We reached home from the Rome, N. Y., Biblical Institute, April 10. During the three weeks of its continuance quite an amount of work was done. Thirty-five lectures were delivered in the regular Biblical course. Of these we gave thirty-one, besides speaking to the church six times and attending thirteen meetings devoted to literary and miscellaneous exercises.

Brother Haskell, during the few days he was with us, gave four of the Biblical lectures, and spoke six times besides, mostly on such practical themes as the genius of the missionary work, the spirit in which it must be performed, the best methods of labor, and such course of action as offer the best assurance of success—subjects which it is of such vital importance for all to understand, and which he is so well prepared to present.

The interest continued to the close, the members seeming all the while to increase in strength of purpose to make their connection with, and labors in, this glorious cause a complete success. We have faith in the most of these that they will do this. Another resident of Rome decided to cast in his lot with this people. He will assist, the present summer, in publicly presenting the truth. Others are almost persuaded, for whom there are strong grounds to hope.

As we arrived in Battle Creek, Michigan, Wednesday P. M., we found the new building of the Health Institute, or Sanitarium, in the process of dedication. We took occasion to briefly look over the noble structure now finished, and exchange greetings with some of the old friends who were among the cheerful guests. A full account of the occasion will appear in the next Reformer, and we need not speak further of it here. We find all hands busy, and all hearts full of courage and good cheer, drinking into the inspiration of the marvelous advancement of this work, hopeful for the on-coming future, and determined to meet faithfully and fully all its demands upon them.

We are drawing near the grand finale of the work of the Lord upon the earth. A faith will be found with the little flock like that of apostolic times. Truth will be found sacredly cherished by them, gleaming like a pure, untarnished gem amidst the rubbish of the earth. Some jewels will be gathered for the heavenly casket. The final triumph of the overcomer will be glorious. Happy he who shall be found ready to have a part therein! U. S.

Tent No. 1, San Francisco.

The tent-meetings in San Francisco are awakening considerable interest. They are well attended. Last Sunday evening Sister White addressed a tent full on the subject of Christian Temperance. The audience gave the best of attention. The Lord blessed, and the clear burning truths spoken made their way to hearts.

We have now held, in all, thirteen meetings, and although at the first of the meetings it was

cold and sometimes rainy, still the congregation and interest has increased from the first. We hope to see some good results from the effort put forth; and for this we labor, hoping for the prayers of all who desire the advancement of truth.

J. N. LOUGHBOROUGH,
W. M. HEALEY.

Red Bluff, Tent No. 3.

We have held six meetings to date with an increasing interest to hear. The tent was blown down last Friday in heavy storm. The daily paper of the town, People's Cause, kindly publishes short reports of our meetings. "Pray for us, that the word of the Lord may have free course, and be glorified." M. C. ISRAEL,
April 21, 1878. B. A. STEPHENS.

Locust Grove, Cal.

Closed our meetings in this place last evening. Have given thirty-nine discourses altogether. The Lord has blessed our labor here, and ten have covenanted with us to keep "the Commandments of God and the Faith of Jesus." Others are keeping the Sabbath, and still others are investigating. May the Lord help them to see the truth. Organized s. b. fund to the amount of \$137.50. J. D. RICE.
April 15, 1878.

North Pacific Camp-Meeting.

The Conference committee have fully decided upon the time when, and the place where, this camp-meeting shall be held. As it is important all our friends should know as soon as possible all the facts concerning this meeting, I write for publication the following statements:—

1. The place selected for the camp-meeting in this Conference this year is a fine grove of fir trees on the land owned by Adam Stephens, about three miles north of the city of Salem, by the side of the railroad. We have the free use of the ground, and friends with willing hands are ready to turn in and clear it up.

2. The time fixed upon is from June 27 to July 2, 1878. This will be a little before harvest commences, and late enough in the season to be quite sure of pleasant weather.

3. I have seen the superintendent of the O. & C. R. R. and obtained the privilege for all who come over their road to the meeting and pay full fare, to return free by obtaining a certificate from the secretary of the Conference. I also obtained the privilege for all regular passenger trains to stop at the ground during the whole time of the meeting.

4. I saw the agent of the O. S. N. Co., and, although I did not perfect arrangements with them for those coming over its line to be returned free, yet I am quite sure such arrangements will be made.

5. We have secured a sufficient quantity of straw for use at the meeting, which, for this time of the year in this wet country, is very fortunate.

6. I have ordered, through Brother Loughborough, one dozen family tents to be on the ground for rent; which will not probably be enough. Those wanting tents to camp on the ground should notify me immediately, that if more than I have ordered should be wanted I could send for them in time. We shall have two large meeting tents on the ground, one of which will be used for brethren to camp in, who come with their blankets.

Thus the way is opening before us to have our first camp-meeting in this Conference. I can see only one thing now that would hinder it from being a complete success. If our brethren and sisters do not feel the importance of attending this meeting and leave us to have it alone, it will be a failure. But this must not be.

This, our first camp-meeting in this Conference will be an important one. The second session of the Conference will be held at this time and delegates should be present from every church, and company of Sabbath-keepers in Oregon and Washington Territory. Thus it is in the power of our friends to make this a successful meeting. Sacrifices of time and means must be made, and where this is cheerfully done, the Lord will return a blessing that will more than compensate for all the sacrifices we make.

Dear brethren and sisters, begin now to get ready to attend the meeting. Do not let anything hinder you. If you manifest the same interest and zeal in coming to the meeting that we have and shall in making arrangements for it, we shall see it a complete success. Let all the scattered friends of the cause come to the meeting or report by letter. To one and all we say, Get ready and come to our camp-meeting. I. D. VAN HORN, President.

Salem, Oregon.

Our New Tent.

THE Conference Committee of the N. P. Conference have, according to the power given them at the Conference held in Walla Walla last fall, ordered a new 50-ft. tent. It will be here in time to be pitched on the camp-ground at the time of our camp-meeting. The funds to pay for it are to be raised by an assessment on each one according to the ratio of their s. n. pledges.

Now if there are some friends of the cause in this Conference who are not connected with any of the churches, and who are not paying s. b., would esteem it a privilege to help pay for this tent, they can do so by sending the money, whatever amount they may feel free to give, to the Conference treasurer, Alonzo T. Jones, Salem, Oregon. I. D. VAN HORN.

Hymns of Praise.

We have just issued a 64 page collection of hymns and tunes adapted to use in religious lectures, camp and tent-meetings, in social meetings and in the home circle. The hymns are all accompanied by music.

The first part of the book is devoted to standard hymns and tunes. The remainder is filled up with new, stirring, sacred songs, some of which appear for the first time in this book, and any one of which is worth more than the price of the book. Price 10 cents.

Address, SIGNS OF THE TIMES,
Oakland, Cal.

APPOINTMENTS.

I WILL speak at the church in San Francisco, Sabbath, April 27, at 11 A. M., and in Oakland, Sunday evening, April 28.

J. N. LOUGHBOROUGH.

I WILL speak in Oakland, Sabbath, April 27, at 10:30 A. M., and at the tent in San Francisco, Sunday evening, April 28. W. M. HEALEY.

SPECIAL meetings will be held with the churches in Minnesota, as follows:—Ellsworth, May 4, 5; Rock Elm, 8; Eau Galle, 11, 12; Maiden Rock, 18, 19; Lake City, 25, 26.

THE Kansas Camp-meeting will be held at Neosho Falls, Woodson county, May 22 to 27, 1878. This place is seventy miles south of Topeka, on the Missouri, Kansas and Texas railroad. Also the Third Annual Session of the Kansas Conference, and Tract and Missionary Society will be held in connection with the Camp-meeting.

THE camp-meeting of the North Pacific Conference of S. D. Adventists will be held from June 27, to July 2, 1878. The place of meeting will be on the land of Adam Stephens, three miles North of Salem, on the line of the O. & C. R. R. The superintendent of the said road has given permission for all regular trains to stop at the camp-ground during the meeting. All preparations for a good and profitable meeting for the cause will be made.

The second annual session of the North Pacific Conference will be held in connection with the camp-meeting. The proper number of delegates should be chosen by each organized and partially organized church, to represent them at the meeting. Ministerial help from the California Conference may be expected.

I. D. VAN HORN,
S. MAXON,
THOS. STARBUCK. } Conf. Com.

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. Delia McDonald 5-7, D. W. C. McNett 5-16, Sarah A. Balch 4-48, Elmira Cole 6-1, Emma Millikin 6-1, J. Q. A. Haughy 5-1, Wm. Shannon 5-7, Wm. L. Raymond 5-16, O. F. Metcalf 4-18, Mrs. A. Campbell 5-18, Isaac W. Cook 5-20, John Marshall 5-16, Leslie Hobart 5-9, Levi Clinger 5-22.

\$1.50 EACH. Mrs. Isabella Gray 5-16, D. McAlpine 5-16, Wm. Gaffer 5-16, Ezra Warren 5-16, C. G. Campbell 5-16, Louisa Straphen 5-16, C. W. Sanford 5-16, E. P. Sanford 5-16, Joel H. Sanford 5-16, Elias Sanford 5-16, Wm. McGrady 5-16, Mrs. Irena Aldrich 5-13, Sidney Linscott 5-16, Mary A. Hammond 5-16, A. T. Could Sylvia 5-16, Thomas Armistead 5-16, W. B. Nicholson 5-16, J. H. McCluskey 5-16, Alonzo Irish 5-16, James Irish 5-16, Stephen Pierce 5-16, B. L. Bailey 5-16, Weitha Sanford 5-16, Mary L. Smith 5-16, Helen Smith 5-15, Lydia R. Allen 5-16, S. L. Hide 5-16, Martha McCane 5-16, Mrs. Henrietta Bartlett 5-16, L. H. Andre 5-16, Andrew Andre 5-16, Addie Bowen (6 copies) 4-8.

\$1.00 EACH. Mary A. Dunlap 4-48, J. G. Starbuck (8 copies) 4-15, E. B. Potts 4-35, H. C. Mitchell (7 copies) 4-9, Mrs. E. J. Eaton 4-40, H. C. Miller 4-35, V. A. Poor 5-4.

MISCELLANEOUS. Christopher Turnipseed (10 copies) \$15.00 5-16, Geo. W. Sampson (2 copies) 9 00 5-16, R. S. Warner (2 copies) 3 00 5-16, Geo. L. Weaver (4 copies) 6 00 5-16, Noah Hodges (20 copies) 5 50 4-15, Medford Gorham 4 00 5-47, Albert Frost (3 copies) 1 13 4-23, Eugene Packard 88c 4-28, N. Orcutt (8 copies) 3 00 4-28, Levi Girard 50c 4-32, J. McKee 35c 4-26, L. Osborn (20 copies) 20 80 4-48, Mrs. Mary Harpham (3 copies) 4 50 5-16, A. C. Woolberry (6 copies) 9 00 5-15, N. G. B. Zollinger (2 copies) 3 00 5-15, Oakland V. M. Society (50 copies) 37.50 4-39, Mrs. E. Wright 4.00 5-16.

Received on Account.

A Papworth \$3.80, Millard Church 8.00, Geo. R. Drew 10.00, Ohio T and M Society \$3.00 Cal T and M Society 125.88.

California Conference Fund. Healdsburg \$58.50, Santa Rosa 56.25, Napa 5.75, St. Helena 50.43, Woodland 83.50, Lafayette 13.00.

European Mission.

C. Buck \$100.00, M. L. Byington 5.00, Helen Edgar 2.50, F. Kittle 2.00, D. Spooner 2.00, Andrew Olsen and wife 50.00, George Buckle 1.00, P. Skerverson 25c, Mary E. Palmer 20c, Annie M. Olsen 5 00, Albert J. Olsen 2.00, John P. Rathbun 5.00, C. S. Anderson 10.00, Holly (Mich) church 9.00, A. Friend 1.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.
- Dictionary of Bible. \$1.75, post-paid.
- Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
- Progressive Bible Lessons. 50 cts.
- " " for Children. 25 cts.
- The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
- The 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. 628 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 Revolution. U. Smith. \$1.00.
- Life of William Miller, with likeness. \$1.00.
- The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.
- Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, \$1.25.
- The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00.
- The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.
- Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00.
- Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00.
- Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00.
- Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:—
 - No. 1. His First Advent and Ministry. 10 cts.
 - No. 2. His Temptation in the Wilderness. 10 cts.
 - No. 3. His Teachings and Parables. 15 cts.
 - No. 4. His Mighty Miracles. 15 cts.
 - No. 5. His Sufferings and Crucifixion. 10 cts.
 - 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. (FORM.) 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. O. 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. O. 15 cts.
- The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts.
- The Two Laws. D. M. Canright. 15 cts.
- The Seven Trumpets of Rev. 8 and 9. 10 cts.
- Redeemer and Redeemed. James White. 10 cts.
- Christ in the Old Testament and the Sabbath in the New. James White. 10 cts.
- The Saints' Inheritance, or the Earth made New. J. N. Loughborough. 10 cts.
- Sunday Seventh-day. A Refutation of Medical Jennings, Akers and Fuller. J. N. A. 10 cts.
- The Truth Found. J. H. W. 10 cts.
- The Two Covenants. J. N. Andrews. 10 cts.
- The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts.
- Review of Gilfillan on the Sabbath. 10 cts.
- Vindication of the Sabbath. Morton. 10 cts.
- The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts.
- Matthew Twenty-four. James White. 10 cts.
- Review of Baird's Two Sermons on the Sabbath and Law. J. H. W.
- The Ancient Sabbath. Forty-four Objections Considered. 10 cts.
- Milton on the State of the Dead. 5 cts.
- Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel at the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventists.
- Three-cent Tracts: Much in Little—The Lost Time Question—Argument on Sabbath—Infidel Catechism Considered—The End of the Wicked—Scripture References—Who Changed the Sabbath?—The First Message of Rev. 14—The Second Message of Rev. 14.
- Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Sabbath Day—Seven Reasons for Sunday Keeping Examined—Elijah on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks to Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial.
- One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nabum's Chariots—The Defection of the Ten Commandments—Coming of the Law—Without Excuse—Which Day do You keep and Why?—Geology and the Bible—The Sleep of the Dead—The Emperor's Fate—Can We know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality.

Address, THE SIGNS OF THE TIMES,
OAKLAND, CAL.