

The Signs of the Times.

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

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The Signs of the Times

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The Test.

MATTHEW 12:27.

LIGHT-HEARTED, youthful, happy one,
Whose heart with joy seems overflowing,
Thoughtless unkindness ever shun,
But joy on all around bestowing.
In all thy speech let wisdom guide;
For thou, my thoughtless, joyous friend,
Shalt by thy words be justified;
And by thy words shalt be condemned.

Hold, hold! young man who takes in vain
The sacred name of thy Creator!
Canst thou his favor hope to gain,
When of his laws a violator?
A heavy doom doth thee betide,
Who hath thy Maker's name blasphemed,
Shalt by thy words be justified;
And by thy words shalt be condemned.

Parent, whose joy the future hath
In child of blest anticipation,
Seek'st thou to lead in virtue's path,
And save from sin and dissipation?
Weigh well thy words; in kindness chide,
Thou who his future steps may'st bend,
Shalt by thy words be justified;
And by thy words shalt be condemned.

Sow by all waters, and fail not,
Thou who the seeds of truth art sowing!
Lift up thy voice, cry, and spare not,
Thou who the trump of truth art blowing!
Great is thy trust, truth to divide;
Thou on whom life and death depend,
Shalt by thy words be justified;
And by thy words shalt be condemned.

Whatever be thy name or state,
Sister or brother, parent, teacher,
Plebeian be, or magistrate,
Judge, legislator, author, preacher;
Each must his future life decide,
Each on the unfailing truth depend,
Must by his words be justified;
And by his words shall be condemned.

—Watts.

General Articles.

TRIAL OF STEPHEN.

BY MRS. E. G. WHITE.

"AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." These Grecians were residents of other countries, where the Greek language was spoken. By far the larger number of converts were Jews who spoke Hebrew; but these had lived in the Roman empire, and spoke only Greek. Murmurings began to rise among them that the Grecian widows were not so liberally supplied as the needy among the Hebrews. Any partiality of this kind would have been grievous to God; and prompt measures were taken to restore peace and harmony to the believers.

The Holy Spirit suggested a method whereby the apostles might be relieved from the task of apportioning to the poor, and similar burdens, so that they could be left free to preach Christ. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

The church accordingly selected seven men full of faith and the wisdom of the Spirit of God, to attend to the business pertaining to

the cause. Stephen was chosen first; he was a Jew by birth and religion, but spoke the Greek language, and was conversant with the customs and manners of the Greeks. He was therefore considered the most proper person to stand at the head, and have supervision of the disbursement of the funds appropriated to the widows, orphans, and the worthy poor. This selection met the minds of all, and the dissatisfaction and murmuring were quieted.

The seven chosen men were solemnly set apart for their duties by prayer and the laying on of hands. Those who were thus ordained, were not thereby excluded from teaching the faith. On the contrary, it is recorded that "Stephen, full of faith and power, did great wonders and miracles among the people." They were fully qualified to instruct in the truth. They were also men of calm judgment and discretion, well calculated to deal with difficult cases of trial, of murmuring, or jealousy.

This choosing of men to transact the business of the church, so that the apostles could be left free for their special work of teaching the truth, was greatly blessed of God. The church advanced in numbers and strength. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the faith."

It is necessary that the same order and system should be maintained in the church now as in the days of the apostles. The prosperity of the cause depends very largely upon its various departments being conducted by men of ability, who are qualified for their positions. Those who are chosen of God to be leaders in the cause of God, having the general oversight of the spiritual interest of the church, should be relieved, as far as possible, from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and study of the Scriptures. Their clear spiritual discernment is dimmed by entering into the lesser details of business, and dealing with the various temperaments of those who meet together in church capacity. It is proper for all matters of a temporal nature to come before the proper officers, and be by them adjusted. But if they are of so difficult a character as to baffle their wisdom, they should be carried into the council of those who have the oversight of the entire church.

Stephen was very active in the cause of God, and declared his faith boldly. "Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." These students of the great rabbi had felt confident that in a public discussion they could obtain a complete victory over Stephen, because of his supposed ignorance. But he not only spoke with the power of the Holy Ghost, but it was plain to all the vast assembly that he was also a student of the prophecies, and learned in all matters of the law. He ably defended the truths he advocated, and utterly defeated his opponents.

The priests and rulers who witnessed the wonderful manifestation of the power that attended the ministration of Stephen, were filled with bitter hatred. Instead of yielding to the weight of evidence he presented, they determined to silence his voice by putting him to death. They had on several occasions bribed the Roman authorities to pass over without comment instances where the Jews had taken the law into their own hands, and tried, condemned, and executed prisoners according to their national custom. The enemies of Stephen did not doubt that they could pursue such a course without danger to themselves. They determined to risk the consequences at all events, and they therefore seized Stephen and brought him before the sanhedrim council for trial.

Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the accused. Saul, who had distinguished himself as a zealous opponent of the doctrine of Christ, and a

persecutor of all who believed on him, was also present. This learned man took a leading part against Stephen. He brought the weight of eloquence and the logic of the rabbi to bear upon the case, and convince the people that Stephen was preaching delusive and dangerous doctrines.

But Saul met in Stephen one as highly educated as himself, and one who had a full understanding of the purpose of God in the spreading of the gospel to other nations. He believed in the God of Abraham, Isaac, and Jacob, and was fully established in regard to the privileges of the Jews; but his faith was broad, and he knew the time had come when the true believers should worship not alone in temples made with hands; but, throughout the world, men might worship God in spirit and in truth. The veil had dropped from the eyes of Stephen, and he discerned to the end of that which was abolished by the death of Christ.

The priests and rulers prevailed nothing against his clear, calm wisdom, though they were vehement in their opposition. They determined to make an example of Stephen, and, while they thus satisfied their revengeful hatred, prevent others, through fear, from adopting his belief. Charges were preferred against him in a most imposing manner. False witnesses were hired to testify that they had heard him speak blasphemous words against the temple and the law. Said they, "For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

As Stephen stood face to face with his judges, to answer to the crime of blasphemy, a holy radiance shone upon his countenance. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Those who exalted Moses might have seen in the face of the prisoner the same holy light which radiated the face of that ancient prophet. The shekinah was a spectacle which they would never again witness in the temple, whose glory had departed forever. Many who beheld the lighted countenance of Stephen trembled and veiled their faces; but stubborn unbelief and prejudice never faltered.

Stephen was questioned as to the truth of the charges against him, and took up his defense in a clear, thrilling voice that rang through the council hall. He proceeded to rehearse the history of the chosen people of God in words that held the assembly spell-bound. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it now made manifest through Christ. He began with Abraham, and traced down through history from generation to generation, going through all the national records of Israel to Solomon, taking up the most impressive points to vindicate his cause.

He showed that God commended the faith of Abraham, which claimed the land of promise, though he owned no foot of land. He dwelt especially upon Moses, who received the law by the dispensation of angels. He repeated the words of Moses which foretold of Christ: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." He presented distinctly before them that the sin of Israel was in not heeding the voice of the angel, who was Christ himself. Said he, "This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers, who received the lively oracles to give unto us."

He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which they trusted for salvation had not been able to preserve Israel from idolatry. He connected Jesus Christ with all the Jewish history. He referred to the building of the temple by Solomon, and to the words of both Solomon and Isaiah: "Howbeit the Most high dwelleth not in temples made with hands." "Heaven is my throne, and earth is my footstool. What house will ye build me? saith the Lord; or what is the place of my rest? Hath not my

hand made all these things?" The place of God's highest worship was in heaven.

When Stephen had reached this point there was a tumult among the people. The prisoner read his fate in the countenances before him. He perceived the resistance that met his words, which were spoken at the dictation of the Holy Ghost. He knew that he was giving his last testimony. Few who read this address of Stephen properly appreciate it. The occasion, the time, and place should be borne in mind to make his words convey their full significance.

The Apocryphal Books of the New Testament.

WHAT about the apocryphal books? Were there not a large number of gospels and epistles claiming to have been written by the apostles, besides those which we now have? Was it not a long time before the church decided which were genuine and which were not? Did not King James decide this question? or, was it not first done by Constantine? And were not some of the books now in the Bible almost rejected, and only voted in by one or two majority?

It makes one indignant to hear infidels promulgating such falsehoods as these, when every scholar of any reading knows better.

King James of England, about two hundred and fifty years ago, selected fifty-four learned Christian men to translate the Holy Scriptures out of the original Hebrew and Greek into English, though translations had several times, and many years before, been made by others. These translators had nothing to do in voting on what books should be received as the genuine books of the Bible, or what should not. No such question came before them. They simply translated the books of the Bible just as they found them in the original, and as they had always stood, and been received since the days of the apostles. Neither did Constantine, his council, nor any other council, vote on the books of the Bible, receiving this book, rejecting that book, and disputing over another. Unscrupulous infidels have started these theories and kept them going. But they are utterly false.

The facts in the case are simply these:—
1. "Besides our gospels and the Acts of the Apostles, no Christian history claiming to be written by an apostle or apostolical man is quoted within three hundred years after the birth of Christ, by any writer now extant or known; or if quoted, is quoted with marks of censure and rejection." *Paley's Evidences, p. 124.*

"The four gospels which we have, and these only, have always been acknowledged and quoted by Christians and heretics, Jews and pagans, as authoritative books of the Christian church. . . . It has never been pretended that the Christian church has acknowledged any other gospels as canonical." *Stowe's Hist. of the Books of the Bible.*

2. There is no evidence that any spurious or apocryphal books whatever existed in the first century of the Christian era, in which century all our historical books are proved to have been extant. There are no quotations from any such books by the apostolical fathers for the first one hundred years.

3. In after generations, when these apocryphal books began to appear, they were never read in the Christian churches, as the books of the New Testament were always read.

4. They were never admitted into the volume with those which we now have.

5. They never appear in the catalogues given by early writers, with the books of the true Scriptures. Indeed, when the catalogues of the true books are given, these spurious ones are frequently mentioned as existing, but as being spurious. Thus Eusebius, in his Ecclesiastical History, written A. D. 315, after giving the genuine books, says: "Among the spurious must be numbered both the books called the Acts of Paul and that called Pastor and the Revelation of Peter, besides those books called the Epistle of Barnabas." Eusebius' Eccl. Hist. chap. XXV. p. 110, etc. This is only a sample of how carefully the distinction was always made.

"This species of evidence comes later than the rest, as it was not natural that catalogues

of any particular class of books should be put forth, until Christian writings became numerous, or until some writings showed themselves, claiming titles which did not belong to them, and thereby rendering it necessary to separate books of authority from others. But when it does appear, it is extremely satisfactory; the catalogues, though numerous, and made in countries at a wide distance from one another, differing very little, differing in nothing which is material, and all containing the four gospels. To this last article there is no exception.

"I. In the writings of Origen which remain, and in some extracts preserved by Eusebius, from works of his which are now lost, there are enumerations of the books of Scripture, in which the four gospels and the Acts of the Apostles are distinctly and honorably specified, and in which no books appear besides what are now received. The reader, by this time, will easily recollect that the date of Origen's work is A. D. 230.

"II. Athanasius, about a century afterward, delivered a catalogue of the books of the New Testament in form, containing our Scriptures and no others; of which he says, 'In these alone the doctrine of religion is taught; let no man add to them, or take anything from them.'

"III. About twenty years after Athanasius, Cyril, bishop of Jerusalem, set forth a catalogue of the books of Scripture publicly read at that time.

"IV. And, fifteen years after Cyril, the Council of Laodicea delivered an authoritative catalogue of canonical Scripture, like Cyril's.

"V. Catalogues now become frequent. Within thirty years from the last date, that is, from the year 363 to near the conclusion of the fourth century, we have catalogues by Epiphanius, by Gregory Nazianzen, by Philaster, bishop of Brescia in Italy, by Amphilochius, bishop of Iconium, all, as they are sometimes called, clean catalogues (that is, they admit no books into the number besides what we now receive), and all, for every purpose of historic evidence, the same as ours.

"VI. Within the same period, Jerome, the most learned Christian writer of his age, delivered a catalogue of the books of the New Testament, recognizing every book now received, with the intimation of a doubt concerning the epistle to the Hebrews alone, and taking not the least notice of any book which is not now received."

"VII. Contemporary with Jerome, who lived in Palestine, was St. Augustine in Africa, who published likewise a catalogue, without joining to the Scriptures, as books of authority, any other ecclesiastical writing whatever, and without omitting one which we at this day acknowledge.

"VIII. And with these concurs another contemporary writer, Rusin, a presbyter of Aquileia, whose catalogue, like theirs, is perfect and unmixed, and concludes with these remarkable words: 'These are the volumes which the fathers have included in the canon, and out of which they would have us prove the doctrine of our faith.'" *Paley's Evidences*, pp. 123, 124.

As the book of Revelation has been particularly assailed, we deem it proper to say a few words about it. We often hear it asserted that it was never known till long after the time of the apostles, and that it was finally admitted into the Bible, after a great struggle, by a vote of one majority. This story has been repeated so confidently that uninformed persons have really come to believe it; but it is all a wicked falsehood.

On this subject a learned writer truthfully remarks: "The testimony of the early and contemporary witnesses is unanimous and uncontradicted in favor of the book. Though well known and extensively used in the churches, not a breath of suspicion was ever blown upon its reputation, until nearly one hundred and fifty years after the death of the apostle to whom it is ascribed; and then not confidently, but doubtingly; not on any critical grounds alleged or pretended, but solely on account of the supposed difficulty of its interpretation, the bad use which has been made of it, and a dislike to the doctrines which it was imagined to contain." *Stowe's Hist. of the Books of the Bible*, p. 470.

The occasion on which the genuineness of this book was first questioned was the following: About A. D. 230, Nepos, a certain bishop from Egypt, began to advocate the notion of a thousand years' personal reign of Christ upon the earth. He was very zealous in propagating this false theory. He drew his argument principally from the book of Revelation. At first, a large number in Africa fell into the heresy. But a few years afterward, Dionysius, bishop of Alexandria, so thoroughly refuted this theory that it was quite generally abandoned. This occurred A. D. 255. As the Apocalypse was the source from which the heretics had drawn

their false doctrine, the bishop began to question that book itself, though he could bring nothing against it. He acknowledged that he could not understand the book, yet would not on that account reject it. He allowed that it was written by a man named John, who was a holy and inspired man. He did not attempt to bring any evidence against the genuineness or authenticity of the book itself.

This was the first open attack ever made on the genuineness of the Apocalypse, and it is plain, from the bishop's own evidence, that he could bring no respectable authority against it. It is also plain that he had no historical ground for his conjectures; but that the testimony of history was all against him; that he himself was not at all confident about the doubtfulness of the book; and that his wish to get rid of its authority arose entirely from his apprehension of its obscurity, and its influence on the millennial controversy. This controversy continued to prevail through several centuries; and during that time its opposers felt an anxiety to rid themselves of the authority of the Apocalypse, and their efforts in this direction only served to keep up the dispute. All who were induced to reject the book, did so, not on historical testimony against it, nor for a want of such testimony in its favor, but simply on doctrinal grounds. But the absurdity and false doctrines ascribed to this book belong to the interpreters, and not to the book itself.

That this book was unanimously received by the entire Christian church, immediately after the death of St. John, is abundantly shown by Dr. Stowe in his able work, *History of the Books of the Bible*, chapter twelve. Here the reader will find a list of more than a score of the most noted Christian writers of the first three centuries, beginning with the immediate successors of St. John,—persons who were personally acquainted with him,—and extending down through a period of over two hundred years, all indorsing the book of Revelation as holy Scripture, written by St. John. Who could ask better testimony than this? It was included in the catalogues of the New Testament books composed at that time by different fathers. No book of the New Testament stands better authenticated than this book.

6. The apocryphal writings were never noticed by the adversaries of the Christians, were never quoted or referred to by them, while they frequently quoted books of the New Testament.

7. They were never alleged by the different parties in theological controversies. This shows that they were considered of no authority. But every book of the New Testament was frequently thus quoted.

8. No commentaries were ever written on these apocryphal books. They were never translated into other languages. In short, little or no notice is taken of them in any age, at least until we come down into the Dark Ages, after the canon of the New-Testament Scriptures had been fairly and unanimously settled. Finally, besides the silence of two centuries, they were with one consent universally repudiated by Christian writers of succeeding ages.

One thing is noticeable in all these apocryphal writings, viz., that they proceed upon the same fundamental history of Christ and his apostles as that which is set forth in the New Testament. The bare events and relations of the gospels are confirmed in these writings. They neither deny nor contradict any of them. They simply claim to give additional facts. But these writings are of no authority, and were never received as Scripture by the church in any age.

The difference between a genuine and a spurious book is easily proved. A book may be regarded as presumably spurious, 1. When doubts have been entertained from the first that it was the work of the reputed author; 2. When his intimate friends have denied that it was his work; 3. When a great number of years has elapsed since the death of the reputed author, during which time the book was entirely unknown or unheard of; 4. When the style is very different from that of the author whom it claims; 5. When events are recorded in it which are known to have occurred since the death of the pretended author; 6. When doctrines are taught which are contrary to the teachings of the pretended author.

Now every one of these evidences of the spuriousness of a work is true of these apocryphal books, while they are not true in a single case with regard to any other books of the New Testament. Whoever will take the trouble to read the apocryphal books, and to compare them with the New Testament, will have his mind set at rest immediately. The last observation shows them to be entirely dissimilar. They are in every way inferior,

gross, low, and silly. A late critical author truly says of them:—

"The impugnors of the New-Testament gospels appeal to the fact, that there are gospels acknowledged to be apocryphal, as a proof of their theory that our recognized gospels are also myths or forgeries. Any one who candidly examines these spurious gospels, and compares them with the New Testament, will find in them, not a refutation of our sacred writers, but a most convincing testimony to their intelligence, honesty, and supernatural inspiration. So totally diverse are they from the genuine gospels, in conception, in spirit, in execution, in their whole impression, in all respects so entirely unlike, so immeasurably inferior, that the New Testament only shines the brighter by the contrast. They have scarcely so much resemblance to the genuine gospels as the monkey has to a man." *Stowe's Hist. of the Books of the Bible*, p. 203.

Here, then, we stand with the blessed New Testament in our hands, feeling perfectly certain that it is the genuine uncorrupted writings of the apostles and their companions. Thank God that the evidence is so clear and so abundant!

D. M. CANRIGHT.

November 8, 1878.

The Seventh Part of Time.

(Continued.)

TEXT: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:10.

GOD never stultifies himself by introducing into the same law conflicting provisions. He never enjoins in one clause a duty in which is implied the right of choice as to the time and manner of its fulfillment, and in the next prevents you, either from enjoying this franchise yourself, or requires at your hands, that which would render it impossible for others to do so. In other words, applying the principle to the case in hand, God either meant to confer upon all the right of deciding for themselves which day they would keep, or else he intended to withhold it from them altogether. If the latter be true, it was done for good and sufficient cause; if the former, then he was moved to this course by considerations equally weighty. There is no half-way ground in this matter. The right of choice in this thing is either a positive good or a positive evil. If the latter, then he has, unquestionably, guarded against it in every reasonable manner; if the former then he has, doubtless, shielded it with the most scrupulous care, in order that the greatest good might be accomplished, by leaving to the old and the young, the rich and the poor, the master and the servant, the right as against every other man, of saying, not only that they would keep the Sabbath, but that which was equally God-given, of determining when they would do so.

But this is just what our friends argue that he intended to do in the decalogue. If they are right we shall, undoubtedly, find it constructed upon this principle throughout. Let us test the matter. Perhaps the best method of doing this would be that of allowing some one of their number to attempt, practically, to carry out his conception of this doctrine.

(1.) Let him be a man of family, say a farmer, a portion of whose children are grown up, and who is surrounded by much hired help; also, a man who is not only conscientious in his notions, as doubtless many of that faith are, but a somewhat ardent advocate of them; and one who would spurn the idea of depriving others of that which he believed to be their rightful prerogative.

Having kept Sunday for the whole of his life thus far, he concludes that a sentiment which can never be enjoyed is hardly worth the holding, and decides to deviate from the practice of years, so far as to substitute Wednesday for it in the future. His wife consenting, they gather the household about them, and make known their intentions. While he invites all, as far as they can consistently do so, to unite with him and wife in this thing, he nevertheless gives them to understand that he shall by no means attempt to coerce compliance, since that would be an infringement on their undoubted freedom to consult their own wishes in such matters. However, it would be exceedingly gratifying if all would make the change with them. The young people, seeing that such a step would be very inconvenient, and many times in the way of their enjoying society as they otherwise would, decide not to take it. The hired help, also, for one cause or another, determine not to depart from the custom of their fathers.

Wednesday arrives at last, and with it the appointed rest. Our venerable friend, true to his convictions of duty, having previously assigned, to all who thus desire, the field of

their labor during his Sabbath, in order that his mind might not be turned away from its devotions by the intrusion of matters of a secular nature, withdrawing, in company with his wife, to a retired portion of the house and congratulating himself upon the liberality of sentiments which, instead of holding all to the same inflexible rule, furnishes so much scope to the gratification of personal tastes and the consulting of individual interests, enters upon this rest. In this mood, the Bible is taken from the shelf, and opened to the 20th chapter of Exodus. The gray-haired man reads: "Remember the Sabbath day to keep it holy." Yes, Lord, he replies, we are endeavoring thus to do. "Six days shalt thou labor, and do all thy work." This, he responds, we have already done. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Once more he ejaculates, This has reference to one day in seven, and means that it should be celebrated as we are celebrating this. He begins back a little: "In it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." He pauses. A new idea strikes his mind. He again reads the passage. He is not mistaken. In the light of those words he is a Sabbath-breaker. For, waiving all questions in regard to time, he is guilty in respect to the manner of keeping the Sabbath; as, by every rule of fair construction, these words clearly imply that his sons, his daughters, his man-servant, his maid-servant, his cattle, and even the stranger that is within his gates, are to abstain from labor on the same hours on which he does; and yet, by his own direction, his daughters and his maid-servants are hard at work in the kitchen; his sons are employed in like manner in one field, while, in another, his oxen, under the goad of a hired man, are pressing their weary shoulders against the yoke, in order that in due time their master may reap in a rich harvest of golden grain—the reward of their Sabbath toil.

Do you say that we are begging the question in saying that the words in controversy, when rightly understood, teach what we claim? We reply, The verdict of all ages and races is in our favor in this matter. From Sinai to the present time it has been the practice of both Jews and Gentiles to hold church members responsible, under the principle enunciated in this language, for the conduct of those under their roof on the Sabbath day. So general, and so deep seated, is the conviction that this practice is in every way commendable, we venture the prediction that should a conscientious Sabbatarian in search of labor among equally sincere Sunday-keepers, who needed his services ever so much, propose the idea of working for them on the latter and resting on the former day, his proposition would be spurned with contempt by nine out of ten, on the ground that they could not grant it without sin.

(2.) The understanding of the clause which you suggest involves absurdities too great to be entertained for a moment. Take for example, the first two classes mentioned, *i. e.*, sons and daughters. In the majority of cases, they would include children of immature years. Does it seem probable that God would subject a father to the humiliating necessity of consulting the whims and caprices of boys and girls, as to when they should observe the Sabbath on his premises and under his roof? Yet he has done so unless the language in question confers upon him the power of compelling them to rest at a time either fixed by the Almighty, or to be fixed by himself.

(3.) The third class produces an illustration of the folly of such a sentiment, as clearly marked as does that of the second. For it cannot, with any show of reason, be urged that the servant should be made superior to the master by conferring upon him the privilege of deciding in reference to the day upon which he will rest, and at the same time, the latter be held responsible for the manner in which he passes it.

And, besides, is it not manifest that the workings of such a system would be disastrous in the extreme, and that the efforts, of every family conducted upon this principle would inevitably be marked by confusion and failure? Surely, nothing is more indispensable to success than the presence of the leading mind at the time when the subordinate ones are to carry out the plans of operation which he has formed. But this, in the case under consideration, would be rendered impossible for at least one day in every week. Not only so, but the sentiment in question, in the hands of skillful shirks, especially where the service, as among the Jews, was many times for life, would prove the never-failing source of vexation and trial; for a change of Sabbath would ever afford a plaus-

ible pretext for absence, whenever extraordinary or unpleasant labor was to be performed.

(4.) Again, the fact that cattle are mentioned in this connection in common with sons, daughters, men-servants, maid-servants, and strangers, throws light upon the intention of the Lawgiver; for, as it is said of them, in common with the others, that they shall do no work in it (*i. e.*, the seventh day), it becomes too plain to admit of argument that the words "in it," as here read and applied to them in common with the other classes, does not refer to the day of their choice, since cattle cannot exercise volition—but must be understood as alluding to the one in which the master himself refrains from labor.

Thus we think we have established that which we at first assumed to be true, namely, that the head of a family does not wholly comply with the law by simply resting on the Sabbath day. He must do more than this. He must compel those about him to follow his example.

The bearing of this fact upon the general issue is too plain to require comment; for you will remember that the "Seventh-part-of-time theory" is but the enunciation of the principle, that God has clothed every man with authority to decide for himself when he will hallow the Sabbath; and yet we discover that, by a decree of the same God, three-fourths of the race, or at least all embraced in the various orders of children abiding at home, men-servants, maid-servants, and strangers, are most effectually debarred from the benefits of this provision. One of two things, therefore, is true: Either the Lord has, in the details of his law, defeated its general purpose and plan, or else this theory does not accord with his original intention. The reader will not be slow to decide which of the hypotheses he will adopt.

Fourthly, the providence of God is against this exposition.

Having found that the internal evidence of the law is overwhelmingly against our opponents, we might rest here in the confident conviction that our case is fairly made out. But, remembering that men who are called upon to change opinions of long standing, desire, if they do not require, all the light which can be given, we pause before submitting it to them to pass upon, that we may present testimony drawn from the providence of God, showing that his dealings with his people, during the forty years in which he walked and talked with them in the wilderness, were such as to render it utterly impossible for them to keep any day but the last of the week.

If we shall succeed in doing this, as there is in Him "neither variableness nor shadow of turning," as he never does anything the effect of which he does not previously comprehend, and, as the rule of action is precisely the same now as then, we shall be condemned for attempting, now, that which the Hebrew then found it impossible to accomplish. Or, to state the proposition in another form, as there can never be any shade of conflict between God's revealed will and his secret purpose, as his words and his acts always tend to the same end, if the former were designed to vindicate the idea of a variable Sabbath, the latter would have been equally decided in its favor. We will for the sake of brevity, suppose that some one of the mighty hosts of Israelites had been seized with this modern notion. He has conformed to the usage of the multitude a long time; but finally he grows restless, and makes it manifest by intimating that Moses takes too much upon himself, in that he teaches the people that all are to keep the Sabbath simultaneously, since this, to his mind, was by no means a part of the original plan. Weary, at last, with simple remonstrance, he takes a step further, determined either to become a martyr to his own faith, or revolutionize that of the camp.

Sunday affords a convenient opportunity for carrying his plan into operation. As with the Hebrews, that day began with the setting of the sun on what is now Saturday evening, he assembles his family in his tent at that period, they having been previously notified of, and having acquiesced in, his intention. As the shades of evening draw on, they retire to rest, wooed by the almost holy stillness of the night into the impression that they are keeping an acceptable Sabbath unto the Lord. Morning dawns at last; and as the rising sun throws for the first time his golden pencils of light across the landscape, they awaken to the consciousness that it is holy time. The first inclination is to break a fast which has been of so long duration that nature is somewhat importunate in her demand for food. This is especially true of the children, and they clamor for bread. But their appeals are unheeded; there is not a morsel of food in the tent.

It is true that the fields without are white with that most delicious substance, whose taste was said to be "like unto wafers mingled with honey;" but they remembered that the Lord had said that the people must not go out to gather it upon the Sabbath day. Ex. 16:29. The dilemma is an unpleasant one. The father appreciates the awkwardness of the situation, and, stung to the quick at the prospect that his first attempt at innovation must prove abortive, since it would be folly to persist in it under the circumstances and anxious to shift the responsibility of failure to the shoulders of another, reprovingly inquires of his wife why she did not foresee this upon the previous day, and guard against it by furnishing a double portion of manna, according to the usual custom. She gently reminds him that it was impossible; for, that being the seventh day, no manna had fallen, else the word of the Lord would have been broken. Ex. 16:26. Mortified, but not corrected, and failing to comprehend to its full extent the moral which this lesson ought to have taught, he attributes his first failure to the unfortunate selection of a day that had been preceded by one upon which there was no fall of manna, and decides to make one more effort. Monday furnishes the first opportunity for this purpose, and is therefore fixed upon; and Sunday, the very one which had witnessed his disappointment, becomes the preparation day for the second experimental Sabbath. There is no lack either of the material to prepare, or of a disposition to put it in a state of readiness for the morrow. When the seething and baking of a sufficient quantity is completed, it is viewed with evident satisfaction, since it is supposed to furnish a complete guaranty against a failure similar to the one which had occurred in the past. The sun goes down, and holy time is once more fairly entered upon, the night is passed in unbroken silence, and the first dawn is hailed as the arrival of the auspicious moment which is to witness the triumphant vindication of a theory, the enemies of which, through the merest accident, have been enabled to ridicule for a period.

Again, the family circle is complete. As they gather around to partake of the morning meal, the urn, in which is deposited that which is at one and the same time the precious food of angels and that of God's wandering people, is brought forth and its cover removed, in order that each one may receive his portion of its most delicious contents. How perfect the revulsion of feeling and how great the chagrin, when they find in the place of that for which their souls longed, a living mass of loathsome worms. The words of Moses, that they should not keep any of that which was gathered on any day but the sixth until the morning, are brought to mind; and they perceive, at last, that they have but repeated the experiment of those who had formerly disregarded this injunction and found that "it bred worms, and stank." Ex. 16:20. But folly had not yet run her perfect round. Reason seemed to have been dethroned until Tuesday, Wednesday, Thursday, and Friday are tried with like success.

Upon the first day of the week, that which many are now solemnizing in supposed obedience to the commandment, there was found no food at all, while upon the remaining five, it was in such a condition as to forbid the entertaining, for a moment, the thought of its being appropriated as food by mortal man.

Thus terminates the first attempt to confound the sacred with the profane. Its victim, thoroughly humbled and profoundly penitent, returns to the old way, a wiser and a better man, resolving in the future, to atone, as far as possible, for the past, by a faithful observance of the Lord's Sabbath. Making Friday the preparation day, he once more enters upon its solemn hours. How different the experience now! No hunger here, nor sight of nauseating food! The creature is in harmony with the Creator. The latter, to make up for the lack of manna on the seventh day, gives a double portion on the sixth; and to obviate the difficulty which would arise from the fact that the manna which ordinarily fell would become corrupt within twenty-four hours, by an exercise of divine power, he makes this of a nature to last forty-eight.

Thus did the Lord distinctly teach his ancient people that his Sabbath was a particular, definite day of the week. If you would feel the force with which this conviction must have rested down upon their minds, you have but to remember that there were in each week, three distinct acts of God, or, if you please, miracles, all tending to confirm them in it; viz., the falling of the manna on the six days, the giving of a double portion on the last of them, the preservation of this over the seventh, and the absence of any, whatever, on this. Also, that, as there are in the year fifty-two weeks, they must have witnessed in each year one hundred and fifty-six

of these occurrences (there being three each week), and, in the forty years of their wanderings in the wilderness, the enormous aggregate of six thousand two hundred and forty.

W. H. LITTLEJOHN.

(To be Continued.)

Troublesome Church Members.

A PASTOR was pleasantly situated—had charge of an affectionate and active church—and his ministrations were crowned with ordinary success; but there was one cause of discouragement and trouble. Brother John Johnson, a wealthy and respected member was dissatisfied. He was hard to please. Nothing exactly suited him. The preaching was not sufficiently doctrinal, the discipline was altogether too lenient, and the singing was without life and fervor. He opposed new measures because they were new, and wished old ones changed because they were old. He had a natural affinity for the minority; and would probably have changed his opinion if he had found himself in the majority. He was not wanting in liberality, and the church was in no small degree, dependent on his contributions for support; but he was a thorn in the side of his pastor. He watched him with an eagle's eye, and improved every opportunity of finding fault with him.

The pastor resolved to endure the tormenting censures of Brother Johnson no longer; and much to the sorrow of his church, sent in his resignation. He soon took charge of another church, where he found many brethren and sisters warm in their attachment to him, and ready to aid him in all his efforts to do good; but to his dismay, he discovered that there was in that church too, another John Johnson. The pastor changed his field but did not escape his trials. He removed several times; but could never get clear of John Johnson; and came finally to the conclusion that every church has its John Johnson. So much for the story.

We have been long acquainted with the same John Johnson. Few churches are free from his croakings. In some churches there are several, sometimes as many as half a dozen John Johnsons. It is perhaps an advantage to have more than one in a church. They are sure to be on the opposite sides of every debatable question, and they neutralize one another's influence and divert their batteries from less pugnacious members.

What should the church do with Brother John Johnson? He should not be expelled. He is a good man and does some good in his way. He must be borne with. He has been raised up to exercise the patience, temper, and forbearance of the brotherhood. He is a thorn in the flesh of the pastor; but it will preserve him from being exalted above measure, and he will find the grace of Christ sufficient for him. Time may exert a mellowing influence on the spirit of Brother Johnson; or, if he should grow more querulous and troublesome as he grows older, he will not live always, and his son, though he inherits the disposition of his father, will have less influence and be less able to cause trouble.

Pray for Brother Johnson; be not fretted at his complaints and contrariness; strengthen the hands of the pastor in his work; and be sure not to fall into the spirit and copy the example of the old man; and let the pastor retain his place, trust in God, perform his labors, and leave John Johnson to do the croaking.—*Religious Herald.*

THE WORLD UNFRIENDLY TO THE CHRISTIAN.—We mistake the matter, if we think that the offence of the cross has yet ceased from the land. We mistake it if we think that the persecution of contempt, a species of persecution more appalling to some minds than even direct and personal violence, is not still the appointed trial of all who would live godly, and of those who expound zealously and honestly the doctrine of Christ Jesus our Lord.

We utterly mistake it if we think that the reproach cast upon Paul that he was mad, because he was an intrepid follower of Christ, is not still ready to be preferred against every faithful teacher, and every consistent disciple of the faith; and that under the terms fanaticism, dogmatism, and mysticism, there is not ready to be discharged upon them from the thousand batteries of a hostile and unbelieving world, as abundant a shower of invective and contumely as in the first ages.—*Sel.*

GOD loves to have us pray with earnest simplicity. Better in God's sight are the broken and heartfelt lispsings of a child than the high-flown utterances of some who think themselves wonderful in prayer.

Of all joyful experiences, there are none like those which spring from true religion.

A Country Thanksgiving Sermon.

AY, goodman, close the great barn door;
The yellow harvest time is o'er;
The earth has given her treasures meet
Of golden corn and bearded wheat.

You and your neighbors well have wrought,
And of the summer's bounty caught;

Won from her smiles and from her tears
Much goods, perhaps, for many years.

You come a tribute now to pay—
The bells proclaim Thanksgiving Day.

Well have you sown, well have you reaped;
And of the riches you have heaped.

You think perhaps that you will give
A part, that others, too, may live.

But if such argument you use,
Your niggard bounty I refuse.

No gifts you on the altar lay,
In any sense are given away.

Lo! rings from heaven a voice abroad;
"Who helps God's poor doth lend the Lord."

What is your wealth? He'd have you know
To hold it, you must let it go.

Think you the hand by heaven struck cold
Will yet have power to clutch its gold?

Shrouds have no pockets, do they say?
Behold, I show you then the way:

Wait not till death shall shut the door,
But send your cargoes on before.

Lo! he that giveth of his hoard
To help God's poor doth lend the Lord.

To-day, my brethren—do not wait;
Just yonder stands dame Kelly's gate;

And would you build a mansion fair
In heaven, send your lumber there!

Each stick that on her wood-pile lies
May raise a dome beyond the skies;

You stop the rents within her walls,
And yonder rise your marble halls;

For every pane that stops the wind
There shineth one with jasper lined.

Your wealth is gone, your form lies cold,
But in the city paved with gold

Your hoard is held in hands Divine;
It bears a name that marks it thine.

Behold the bargain ye have made,
With usury the debt is paid.

No moth doth eat, no thieves do steal,
No suffering heart doth envy feel.

Ring out the words, who of his hoard
Doth help God's poor doth lend the Lord!

Go get your cargoes under way;
The bells ring out Thanksgiving Day!

—*Pacific Rural Press.*

Come unto Me.

"COME unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. 11:28.

There are sad, weary, aching hearts everywhere, vainly seeking rest. They know not where to find it. They are groping in darkness, amid the baubles of earth. They do not heed the voice of Jesus, pityingly calling them unto him. They do not know that in him is balm for all their woes.

Some gather with the giddy throng in pleasure's haunts, hoping there to still the throb of anguish in their breasts. But they find no alleviation of sorrow there. Others seek for satisfaction in struggling after wealth; but gold does not yield them the peace they desire. Still they rush heedlessly on, little realizing that the brittle thread of life may break at any moment, and their opportunity for securing the eternal treasures of heaven be lost forever.

How sad the scene to the true child of God! Those who have drunk deeply of Jesus' love will be in earnest to bring these poor, deceived ones to the true light. They will not rest while it is in their power to save any who are perishing. Their prayers will continually ascend to the throne of God that Jesus will open the eyes of these poor, blinded ones. They will not seek ease and comfort for themselves chiefly; but the aim and object of their lives will be to win souls to Christ, by persuasion, love, and meekness. The work of salvation will absorb every energy. All the powers of the mind will be brought to bear upon this all-important subject.

Oh! that every one among us who professes to be a follower of Jesus, might be imbued with power from on high, and go forth bearing the image of Jesus, clothed with his divine love and Spirit, and raise a voice so earnest and thrilling, that it should rouse the careless from their slumber, while yet a door of mercy is open for them, and cause them to see their terrible danger. Let us hasten to prepare for the solemn work before us. The moments of probation are rapidly passing away. We have no time to tarry.—*A. S. Nason.*

The Signs of the Times

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

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

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

J. H. WAGGONER - - - - - RESIDENT EDITOR.

Sherman City Camp-Meeting.

FOUR camp-meetings have now been held in the State of Kansas the present season. One in May, at Neosho; and three others in the months of October and November. The annual conference was held at the first meeting in the spring, at a central point. The three autumn meetings at three points in the State from North to South. The last, the Sherman City camp-meeting, has been held in a community cursed by the blighting influence of opposition to the health reform, and the testimony of Jesus, which is the spirit of prophecy.

This meeting appeared small when compared with our camp-meetings in older States, yet it was large when compared with the attendance at the Methodist camp-meeting held on the same ground two months ago. The country is new, and the meeting was located at a great distance from villages of importance, where there is but here and there a humble dwelling.

The Sherman meeting commenced October 31. There were ten family tents and a large number of covered wagons on the ground, besides two congregational tents. One of the large tents was used as a chapel for conference and prayer meetings; and the other was divided into apartments for families. There were not far from one hundred brethren and sisters upon the ground. It seemed to be a general gathering of the scattered ones. They were gathered from southeast Kansas, from Arkansas, Kentucky, Missouri, Nebraska, Tennessee, and some from Iowa and Michigan. Mrs. W. attended the Richland meeting near Topeka, which was much larger than the Sherman meeting, and was on the ground at this last meeting one day in advance of us. When Elder Bourdeau and the writer reached the ground, sixth day, November 1, Elder Haskell was preaching to a good audience. Mrs. W. preached in the afternoon. Few here had ever heard her, and the deepest interest was felt in what she had to say. The brethren continued to come in until the sun went down, reminding us that the holy Sabbath was at hand.

A general gathering of the entire camp was called as the sacred hours of the Sabbath drew nigh. At this meeting we took the stand and made remarks appropriate to the occasion; then we enjoyed a season of prayer. It was evident to all that the presence of the Lord of the Sabbath was with us. This interesting meeting was more than one hour in length. After a brief intermission, Elder Bourdeau gave a discourse on the subject of redemption, and was followed by remarks from the writer until the time to retire had come.

Elder Haskell was on the ground in advance of us, and had erected a comfortable tent, furnished with a board floor, covered with a plain carpet. In this tent was a good bed, a table, a stove, chairs, and other things necessary for a week's sojourn in camp. Here we were made comfortable, and found rest in sleep such as we ever enjoy in tent life. The weather has been dry and very mild, excepting the slight chill of evening and morning. While we write, it is as mild as a Michigan September morning.

Sabbath morning we spoke for nearly two hours to a tent full of eager listeners, on the words: "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. Elder Haskell spoke in the afternoon on the subject of sacrifice.

As the sun was sinking in the west, and the close of the Sabbath drew nigh, the camp was assembled under the large tent to take leave of our dear friend, the blessed Sabbath. At this meeting we spoke quite fully of the proper manner of observing the Sabbath, and especially of guarding both ends of it. We stated that while it is yet light on sixth day, complete readiness should be made for the Sabbath, embracing chores, bathing, and change of clothing; the family should be assembled in the best room in the house, and one or two chapters should be read from the blessed Bible by the light of day, and the entire family should be bowed in prayer, waiting for the coming of the Sabbath. And the best definition of family prayer is, a brief prayer from each one of the family.

When an earthly friend is expected, prepara-

tions are made with care. How much more should we prepare for the Lord of the Sabbath to come into our homes and hearts at the very introduction of holy time. Be in season. If there is a period from thirty to eighty minutes between the full light of day and the darkness of night, it is much safer to give the Lord's Sabbath the benefit of the entire period of doubt as to the beginning of the day. Let the hour of prayer cover the ground, that the first end of the Sabbath be not marred. The close of the Sabbath should also be guarded. The season of prayer should cover all ground of doubt as to the close of the day, and upon our knees we should part with the Sabbath as with a very dear friend.

At seven in the evening, Mrs. W. spoke to a crowded tent on the subject of Christ's triumphant ride into Jerusalem. It was very evident that the interest of the meeting was deepening.

First day morning there were probably five hundred persons on the ground. In the forenoon we spoke for nearly two hours, giving the reasons of our faith and hope, and Mrs. W. spoke on the subject of Christian temperance in the afternoon. Her appeals to slaves of intoxicating drinks and tobacco were pointed and forcible. One gentleman remarked that he could listen to that woman on the important subject of temperance twelve hours, and not get tired on his rough board seat. Elder Haskell preached in the evening.

Monday was a day of labor. The morning meeting in the large tent continued five hours, from nine till two, and during nearly all this long meeting Mrs. W. occupied the stand, excepting the season of prayer for those who had come forward to seek the Lord. This meeting closed victoriously. Strong cries for mercy and grace to endure, and also shouts of victory, were heard. In the afternoon we spoke on the subject of baptism, after which six were buried by Elder Cook in the creek near by.

In the evening Mrs. W. spoke to a tent crowded with eager listeners, upon the subject of Bible sanctification. This was a clear, powerful, and timely discourse, in which the bogus sanctification of our time was shown up in its true character.

Early Tuesday morning the camp was called up to appear in the large tent for a morning meeting. Our beloved Brother Santee was to be set apart to the work of the gospel ministry by the laying on of hands. We gave a short discourse appropriate to the occasion, and after the congregation had given a unanimous vote of approval, prayer was made by Elder Haskell in connection with laying on of hands by Elders Haskell, Cook, and White. Charge by the writer. This was followed by breakfast, and the usual hurry and noise of axes and hammers taking down our cotton city. And away drove those hardy Kansas farmers with their families to their rural homes. That which everybody says, is supposed to be true. The united testimony of all our people on the ground this morning is that this meeting, from commencement to close, has been the very best they ever attended. And the outside attendance has been good and orderly. The general compliment has been that this has been the most orderly and most neat and cleanly and respectable camp-meeting they ever attended.

Kansas is a good field of labor. Kansas is increasing her population faster than any other State in the Union. The people are generally poor, but intelligent and ready to read and hear, and investigate the reasons of our faith and hope. But there is a great want of laborers in this extensive gospel field. God pity the people of Kansas, and send help to those who are perishing for the bread and water of life. It is now expected that their general camp-meeting and annual conference for 1879 will be held at a central point about the tenth of May. And we are under promise, if the Lord will, to be at that meeting on our way from Texas to Colorado.

Tuesday afternoon, Elder Haskell, Mrs. W., our daughter Mrs. J. E. White, and the writer, took the train at Oswego, Kansas, for Dallas, Texas. At Muscogee, Indian Territory, we found a good hotel where, to our happy disappointment, we found the best accommodations. Wednesday we reached Dallas, dusty and weary, but glad that our journey of about one thousand miles from Battle Creek, Mich., to Dallas, Texas, was at an end. We tarried for the night at the home of Brother Cole and family, and Thursday, came to the good and comfortable home of Brother McDearmon. Here our daughter met her parents, brother and sister, who have all been brought near the door of death by the fever which has prevailed in this State during the past season. Our coming to them is

timely. They have a large house and warm hearts, but as they move about they look more like walking corpses than living men and women. We remain here until Wednesday, the 13th, when we go to the Plano camp-meeting.

At present, we can only say of Texas, that the weather is mild and dry. We already suffer with the heat. Our postoffice address at present will be Denison, Texas, where we may spend the winter. Elder Bourdeau remains awhile in Kansas, then he will visit his French brethren in Illinois. After the Plano camp-meeting, Elder Haskell will return to Battle Creek, and labor in New York, New England, and elsewhere. As we write a gentle rain is falling, which betokens more clear, cool, and healthful weather. J. W.

The Coming of the Lord.

THE following remarks we copy from the *Sabbath Memorial* of July, 1878. Brother Jones is doubtless right. "There is too much silence on this great theme." According to the "sure word of prophecy" this doctrine will be both preached and opposed in the last days. As he says, it used to be dwelt upon by the ministry much more than it is at present. We rejoice with thanksgiving that so many are now joining their pens and voices to break the silence on this important subject, and are especially pleased that so faithful an advocate of truth for the last days as Brother Jones is awake to the importance of the theme.

"At an early age we listened to a sermon on the coming of Christ and the resurrection of the saints. The text was Psalm 17:15, and the occasion was our dear mother's funeral. Our tender years were made familiar with this glorious doctrine, for ministers were accustomed, fifty and sixty years ago, to dwell upon it for the warning of sinners and the comforting of believers. We have often lifted up the voice on this subject. Shall the pen be silent? Alas, we fear there is too much silence on this great theme. The pulpit and the press are too much given to speak of an improved state of things, and a continuation of the same without ever reaching on to the time when shall be heard the voice of the archangel, the shout of the Lord himself, and the blast of the 'trump' of God (1 Thess. 4:16). We believe in improvement, especially in the behaviour of Christians. Knowledge is spreading and great efforts are being made, not without success, to increase temperance, virtue, honesty, and peace; yet the increase of immorality is so apparent that we should feel disheartened were it not for faith in the power of the gospel. But faith and the gospel cannot avert the certain on-coming flood of perdition to the ungodly. Let, therefore, the pen, as well as living voice sound the alarm: 'Flee from the wrath to come,' 'Prepare to meet thy God,' 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"The Lord will come. He came once, and gave himself for us. He will come again. He said to the disciples, 'I will come again, and receive you unto myself.' The prophets clearly intimate the great event: 'His feet shall stand in that day on the Mount of Olives.' On that mountain overlooking Bethany and Jerusalem the angels said, 'This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' 'He will come to be glorified in His saints, and to be admired in all them that believe.' Contemporary with his coming, will be the punishing with everlasting destruction, them who obey not the gospel. It is written, 'The Lord shall be king over all the earth; in that day there shall be one Lord and His name one,' and 'His people shall be all righteous.' The prophets, Christ, and the apostles speak of His coming in positive terms. James says, 'Behold the Judge standeth at the door;' and both Peter and Paul agree with James, that 'the coming of the Lord draweth nigh.' Let us note well that His coming must be very much nearer now than it was then. While this fact is a warning to all to prepare to meet Him, it is also an incentive to all believers to fulfill the Master's injunction: 'Occupy till I come!' How much there is to be done, and how little time to do it. The brevity of life admonishes us that there is no time to idle away. Countries hitherto quite inaccessible are now open to the gospel. Their bars of iron have been drawn, and their gates of brass lifted. China, Arabia, Armenia, Abyssinia, the heart of Africa, and other fields, are white unto harvest. Brethren in the Lord! with the increase of opportunities our responsibility increases. Let us preach faithfully what the Master re-

quires as the fruit of faith in Him, namely, the obedience of the heart and life to the Father's commandments."

The "Slime Pits" of New York.

MR. TALMAGE of the Brooklyn Tabernacle has taken an unusual method of gaining and imparting knowledge of the sins and dangers of New York.

With two of his elders and a police escort he descended to the lowest haunts of vice for observation. He gives the result, preaching from the text, "And the vale of Siddim was full of slime pits."

The description which he gives of some of these dens of pollution is simply horrible; it is not our intention to re-produce the picture; but some of his remarks, and his conclusion, are worthy of general consideration.

In those places where dancing and dissipation are carried on through all the night, he saw none of the laboring classes. "Hard work," he said, "is the friend of good morals." The young men whose parents are able to keep them without work and furnish them money to spend, are almost certain to go to ruin in the cities. Said Mr. T.: "Give a young man plenty of wine, and plenty of cigars, and plenty of fine horses, and Satan has no anxiety about that man's coming out at his place. He ceases to watch him, only giving direction about his reception when he shall arrive at the end of his journey."

And yet many parents make slaves of themselves, and deny their children the privileges and education which they need to become useful in the world, for the sole purpose of laying up money for their children to spend after they are dead.

Mr. Talmage confidently denies the assertion, constantly made, that the authorities cannot break up these haunts of vice. They have 2,500 policemen in New York city; he says, "Swear me in special policemen, and give me 200 police for two nights, and I will break up all the leading haunts of iniquity in New York. These abominations are to be charged either to police cowardice or police complicity." That both cowardice and complicity have much to do with the toleration or even shielding of crime in our large cities, there can be no doubt; but that such haunts could be so broken up as not to be revived in some quarters, we fear is not true. Satan's emissaries are too devoted and too persistent to be easily foiled.

Again, Mr. Talmage says that vice is on the increase. "Decent people," he remarks, "have no idea of what is going on. The foundations of New York and Brooklyn are struck through with rottenness. If iniquity advances in the next hundred years, as in the past, there will not be a vestige of moral and religious influence left."

It is of some interest to notice how these statements and warnings are received. It is generally understood, even by those who cannot give a well defined reason for the belief, that such is the real condition of things in these cities. But ministers in their pulpits, and some of the editors of religious papers, are denouncing Mr. Talmage for arraying these things before the public. They seem to choose to be blinded to the real condition of the world, and continue to tell their hearers and readers that "the world is growing better." True, they do not look so confidently for the millennium to come soon as they did a few years ago, but they are not willing entirely to yield their delusive hope of a "good time coming."

The reader who wishes to know what the Lord has revealed of the future, even of the last days, will find it briefly expressed in the following Scriptures:—

Answering a question concerning the time of his coming, Jesus said, "Because iniquity shall abound, the love of many shall wax cold." And unfaithful servants shall join with the world in folly, and say, "My Lord delayeth his coming." Matt. 24:13, 48-51.

Paul said, "In the last days perilous times shall come." Of men he speaks, "Having a form of godliness, but denying the power thereof." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 5, 13.

Again, speaking of the time of the coming of the Lord, he said, "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 2:2, 3.

Peter says, "There shall come in the last days scoffers, walking after their own lusts, and

saying, Where is the promise of his coming." 2 Peter 3:3, 4.

There is no need that any be blinded in regard to these things. Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief"; and, "Unto them that look for him shall he appear the second time without sin unto salvation." 1 Thess. 5:4; Heb. 9:28.

Jesus said at that day it will be as it was in the time of Noah; they "knew not until the flood came, and took them all away; so also shall the coming of the Son of man be." Matt. 24:39. *But Noah knew*; and they might have known, but they would not heed the warning sent to them. "Even so shall it be."

May the Lord help us to "discern the signs of the times;" to heed the warning, and "escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Holiday Presents.

THE holidays are approaching. In view of this fact, it will be well to consider how much money is expended yearly in making presents to those who have no need of them. The habits of custom are so strong that to withhold gifts from our friends on these occasions would seem to us almost a neglect of them. But let us remember that our kind heavenly Benefactor has claims upon us far superior to those of any earthly friend. Shall we not, during the coming holidays, present our offerings to God? Even the children may participate in this work. Clothing and other useful articles may be given to the worthy poor, and thus a work may be done for the Master.

Let us remember that Christmas is celebrated in commemoration of the birth of the world's Redeemer. This day is generally spent in feasting and gluttony. Large sums of money are spent in needless self-indulgence. The appetite and sensual pleasures are indulged at the expense of the physical, mental, and moral power. Yet this has become a habit. Pride, fashion, and gratification of the palate, have swallowed up immense sums of money that have really benefitted no one, but have encouraged a prodigality of means which is displeasing to God. These days are spent in glorifying self rather than God. Health has been sacrificed, money worse than thrown away, many have lost their lives by overeating or through demoralizing dissipation, and souls have been lost by this means.

God would be glorified by his children should they enjoy a plain, simple diet, and use the means intrusted to them in bringing to his treasury offerings, small and great, to be used in sending the light of truth to souls that are in the darkness of error. The hearts of the widow and fatherless may be made to rejoice because of gifts which will add to their comfort and satisfy their hunger.

Let all who profess to believe the present truth calculate how much they spend yearly, and especially upon the recurrence of the annual holidays, for the gratification of selfish and unholy desires, how much in the indulgence of appetite, and how much to compete with others in unchristian display. Sum up the means thus spent all needlessly, and then estimate how much might be saved as consecrated gifts to God's cause without injury to soul or body. Mites and more liberal gifts may be brought in, according to the ability of the giver, to aid in lifting debts from churches which have been dedicated to God. Then there are missionaries to be sent into new fields, and others to be supported in their respective fields of labor. These missionaries have to practice the strictest economy, even denying themselves the very things you enjoy daily, and which you consider the necessities of life. They enjoy few luxuries.

If after prayerful consideration of this matter, you are not moved to prompt and zealous action, we shall know that you have forgotten your first love, that you have lost sight of the sacrifice Jesus has made for you that you might be blessed with the gift of eternal life. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." Self-denial is a mark of Christianity. To offer to God gifts that have cost us something, a sacrifice that we shall ask him to use to advance his cause in the earth, will be pleasing to him. The Saviour will accept the free-will offerings of every one, from the oldest to the youngest. Even small children may participate in this work, and enjoy the privilege of bringing their little offerings. While we have been mindful of our earthly friends from year to year, have we not neglected our heavenly Friend? In bestowing our gifts liberally

upon our friends, have we not forgotten God and passed him by?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Heavy debts are upon several of our churches. Let us consider from this time how we may economize in expending our means, and help to remove these incumbrances. As Christians, we should follow the directions of the inspired apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves."

The apostle Paul gave directions to Timothy similar to the instructions given by Peter: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

It would be well pleasing to God if extra ornaments, twice so explicitly forbidden in the word of God, were laid off. Now is a favorable opportunity to present these as offerings to God. They may be sold for something, and the money thus received may be used to advance the precious cause of truth. Let the wearing of useless trimmings and adornments be discarded. Extravagance should never be indulged in to gratify our pride. Our dress may be of good quality, made up with plainness and simplicity, for durability rather than for display. Our appetites must also be brought into subjection, and not gratified to our injury. The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; and now should not the bands of selfishness be broken and removed from us, and the just claims of God and humanity be met?

Missionaries are planting the standard of truth in foreign lands. Publications must be multiplied, and scattered like the leaves of autumn. These silent messengers are enlightening and molding the minds of thousands in every country and in every clime. As a people, we come far short of moving forward as fast as the providence of God opens the way. He gives the command, "Go forward." Thousands are thirsting for living truth. The Macedonian cry is coming to us from every direction, "Come over and help us." We look about us and inquire, "Who will go?" One and another may respond, "Send me. I long to do something for my Master." But to do this requires money.

Time and again I have had presented before me a vision of people, across the broad ocean, standing in perplexity, and pale with anxiety, and earnestly inquiring, "What is truth?" Say they, "We want the bread of life. Our churches are backslidden from God. We want to find the old paths. We want to come back to the simplicity of gospel religion." Our tears will flow as we see this picture, like a reality, rising vividly before us. The voice from Heaven pleads, "Go ye therefore into all the world, and preach the gospel to every creature." While so great a work remains to be done, shall not we, as Christ's followers, arouse to a sense of our God-given responsibilities, and be active in doing our part?

The lands that have never heard the truth are yet to hear it. They are to become vocal with the praise of God, and to lift their voices in proclaiming the last note of warning. If the church of Christ will now use all her talents of means and of influence according to God's order, the great work may be carried forward gloriously. We need men who are adapted to the work. Money is also needed to carry it forward. Let the church show that she is in earnest. A steady flow of means from each member will keep the treasury supplied with funds. "Bring ye," says God, "all the tithes into the storehouse, that there may be meat in mine house." If all the sin-offerings and peace-offerings and thank-offerings are brought into the treasury, we shall see that souls will not be

so dark and backslidden from God. They will show by their works that they have a lively interest in the success of the truth, and the advancement of the glory of God in the earth. That which costs little, we have no special interest in; but that in which we have invested our means, claims our interest and attention, and we will labor to make it a success.

We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances, and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing. Such an example makes an impression upon the minds of youth. They notice that lotteries and fairs and games are sanctioned by the church, and they think there is something fascinating in this way of obtaining means. A youth is surrounded by temptations. He enters the bowling alley, the gaming saloon, to see the sport. He sees the money taken by the one who wins. This looks enticing. It seems an easier way of obtaining money than by earnest work which requires persevering energy and strict economy. He imagines there can be no harm in this; for similar games have been resorted to in order to obtain means for the benefit of the church. Then why should he not help himself in this way? He has a little means, which he ventures to invest, thinking it may bring in quite a sum.

Whether he gains or loses, he is in the downward road to ruin. But it was the example of the church that led him into the false path.

Let us stand clear of all these church corruptions, dissipations, and festivals, which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. They are the price of souls. The pulpit may defend festivals, dancing, lotteries, fairs, and luxurious feasts, to obtain means for church purposes; but let us participate in none of these things; for if we do, God's displeasure will be upon us. We do not propose to appeal to the lusts of appetite or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has intrusted to them. If they do not give willingly for the love of Christ, the offering will in no case be acceptable to God.

Death, clad in the livery of Heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands who, but for them, might have remained upright and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger, nor of the fearful influences exerted. Many young men and women have lost their souls through these corrupting influences.

While God in his providence has laden the earth with his bounties and filled its storehouses with the luxuries of life, there is no excuse whatever for allowing the treasury of God to remain empty. Christians are not excusable for permitting the widow's cries and the orphan's prayers to ascend to Heaven because of their suffering want, while a liberal Providence has placed in the hands of these Christians abundance to supply their need. Let not the cries of the widow and fatherless call down the vengeance of Heaven upon us as a people. In the professed Christian world, there is enough expended in extravagant display, for jewels and ornaments, to supply the wants of all the hungry and clothe the naked in our towns and cities; and yet these professed followers of the meek and lowly Jesus need not deprive themselves of suitable food or comfortable clothing. What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows and fatherless, who have known pinching want for the meager necessities of life, while there was expended by these professed followers of Christ, for superfluous clothing and needless ornaments expressly forbidden in the word of God, enough to supply all their wants?

We see ladies professing godliness wear elegant gold chains, necklaces, rings, and other jewelry, with a profusion of feathers and ribbons and expensive trimmings, while want stalks in the streets, and the suffering and destitute are on every side. These do not interest them, nor awaken their sympathy; but they will weep over the imaginary sufferers depicted in the last novel. They have no ears for the

cries of the needy, no eyes to behold the cold and almost naked forms of women and children around them. They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease. To such, Christ will say, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

But on the other hand Christ says to the righteous: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:35-40. Thus Christ identifies his interest with that of suffering humanity. Deeds of love and charity done to the suffering are as though done to himself.

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." There will be feasting and merriment, sorrow and want and anguish, until the end comes. Then the wicked shall reap that which they have sown—corruption.

MRS. E. G. WHITE.

Reports from the Field.

(Condensed from Review and Herald.)

Missouri.

SEDALIA.—Elder G. I. Butler reports interesting meetings after two months' absence from the newly-formed church there. Several more have commenced to keep the Sabbath. He says, "It was a pleasant sight to me Sabbath morning to see forty Sabbath-keepers assembled for their meeting where a few months before there was not one."

Ohio.

BOWLING GREEN.—Elder Canright reports a good work. Four heads of families embraced the truth, and about twenty-five youth commenced to serve the Lord. Fifteen were baptized. Meetings were held day and night; backsliders were reclaimed, and some who had continued the use of tobacco renounced it. About a dozen joined the tract and missionary society. After a sermon on the tithing system, with only one exception, all signed a covenant to give the Lord one-tenth of their income for the coming year.

Wisconsin.

CLAY BANKS, DOOR CO.—Elder O. A. Olsen reports a series of meetings with a tent. Over thirty have commenced the observance of the Sabbath, and twenty-six were baptized. Only one of the number was making any profession of religion before these meetings were held.

A portion of N. W. Wisconsin belongs to the Minnesota Conference. John Olive reports that about fifty have embraced the truth in that section during the past year.

Michigan.

JEFFERSON, HILLSDALE CO.—Brother M. B. Miller reports six baptized.

BROOKFIELD, EATON CO.—Frank Starr reports a good interest. Three commenced to keep the Sabbath, though the truth on that subject had been but partially presented.

MONTBREY.—Elder H. M. Kenyon reports eight baptized at this place and five at Gaines, with a growing interest in the Sabbath-school work.

Massachusetts.

MIDDLETON.—Elder G. F. Haines reports labor through the month of October. Eight decided to keep the Sabbath, and others are investigating.

Iowa.

OLIN.—Twenty are reported as having signed the covenant, and others deeply interested.

WINTERSSET.—Elder J. H. Morrison reports, November 12, that eight had decided to obey the truth, six were baptized, and fourteen were added to the church.

Minnesota.

GENOA.—Geo. M. Dimmick reports ten have begun to keep the Sabbath, and others interested.

Kansas.

BENNINGTON, OTTAWA CO.—M. Enoch reports five have signed the covenant.

A Prayer.

O THAT mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived within my breast;
That by each deed and word and thought,
Glory may to my God be brought;
But what are wishes; Lord, mine eye
On thee is fixed—to thee I cry.
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it too,
For that is more than I can do.

—By Thomas Ellwood.

Important Correspondence.

THE following letter from Dr. Ribton and the accompanying letters from Egypt are worthy of special attention, and will deeply interest every reader. They show how the Lord is at work, and should encourage faith and the spirit of real consecration to the cause of Christ.

J. N. A.

LETTER FROM ITALY.

We are aware that our brethren in America are now engaged in one of the most important conferences that they have held since they first began to proclaim the commandments of God; and we have directed earnest prayers to the throne of grace that the Divine Wisdom may guide you abundantly in all your decisions, and furnish you with all that is necessary for the prosecution of the great work that is now opening out in every part of the globe.

A short time since, I wrote to you saying that in the Mediterranean work I felt myself in a great strait between the two countries, Italy and Egypt, in both of which I am needed; and asking you to ask the Lord to guide me to a decision; for I have great faith in the testimonies of his will which he gives to the brethren who form his church of the latter days. I fully believe that spiritual gifts have always accompanied, and will always accompany, his true servants, and recognize clearly why they were removed from the church. And I ask the Lord to give me clear evidence to guide me in this matter.

I have just received very important correspondence from Alexandria, which I inclose, (translated). As I mentioned in my last report from Egypt, the brethren there asked earnestly for help that they might take a hall, being excluded from the Scotch church, where they used to meet, on account of the Sabbath. I replied that I could not make a promise in the name of the brethren without first receiving their reply, but that if they found it necessary to take a hall to save their church from being scattered, we would do without ours in order that they might have one, until I could confer with Brother Andrews as to what can be done. They have been obliged to do so, and having no means of their own, this dear brother, whom I think God has given us to carry the Sabbath into many places, has defrayed the expenses with some money which must be refunded in the month of December, and in order that no increased expense may be incurred thereby for the present, we shall do without our hall here until Brother Andrews tells me what can be done.

It was in the month of March that Brother Bertola left Naples for Alexandria. Great and unexpected obstacles were raised to his departure, and had it not been for a sum of money raised by the sisters and kindly sent to my wife, he could not have gone. These dear sisters did not know what a work they would set going when they raised that money. You see the fruits now. May God bless them, and all the brethren who are making such sacrifices for the sealing of the hundred and forty-four thousand.

There is great need of my presence in Alexandria now. Seven have been baptized, and many others are inclined to listen to our teaching. But next month, Brother Bertola, who is a man of years, will have to go, and two ministers are coming, with all the influence and prestige which their standing gives them, to preach against the Sabbath and baptism, denouncing us as innovators, and warning all, at the peril of their soul, not to listen to these doctrines (just as they do here); and the only one to stand against them will be Brother Rupp, who is no minister nor doctor, but only a young employé at the courts. It is true God enabled David to kill Goliath, and this young brother is very full of the Spirit; but these two great men will do their best to crush him and frighten the weak ones. It is very important that I should confer with Brother Andrews about affairs here as soon as he returns.

From the turn that affairs are taking now, I think I am needed in Egypt more than I

am here, and that the brethren here could stand without me; but I have asked you to ask the Lord for me. If he indicates Egypt, I should go there to work permanently, as the work does not tell if it is not followed up for a considerable time. With much Christian love from my wife and from the brethren here, believe me yours in the hope of the kingdom.

H. P. RIBTON.

Naples, October 8, 1878.

LETTERS FROM EGYPT.

DEAR BROTHER RIBTON: I do not now take up my pen to reply to your last valued letter, but to give you some details of the work of the Lord that is now being accomplished in Alexandria. On Wednesday evening, September 25, we had our usual meeting at the house of Brother Bertola, who gave a discourse on the subject of baptism, after which eight persons offered themselves for that rite, among them myself. After a conversation on spiritual subjects we separated, each of us filled with devout impressions.

On Thursday evening we met again in the room lent by the Scotch church for holding services in Italian. About twenty persons were present. Brother Bertola was to speak on the subject of present truth, and was about to commence, when we were all surprised by the appearance of Sig. Cerioni, elder of the Italian church. You may imagine how our dear Bertola felt when he saw before him this man who is so hostile to the sacred truths that we preach. For a moment he was on the point of giving up speaking, but with all the frankness that marks a true Christian, he spoke the truth boldly, and truly did honor to the work we have undertaken. I rejoiced. I felt that it was not Bertola that was speaking, but the Spirit of God that dwells in him. All present, with the exception of Sig. Cerioni and his satellites, were greatly edified.

Sunday morning, September 29, was set for the day of baptism. We first went to the service held by Sig. Cerioni; and as he knew that we were about to be baptized, he gave a discourse recommending us to unity, saying that divisions bring paralysis upon the work of God. He concluded by saying that it was our duty not to follow these importers of new doctrines, who are trying to separate us from Christ. His discourse, however, had the effect of giving us new courage, and as the clock struck twelve, eleven persons seated themselves in an omnibus that was starting for the Nile. After about an hour's ride we reached an open place traversed by the river, where we pitched our tent. We read the sixth chapter of Romans; we spoke at length on baptism; we sang hymns joyfully to the God of Israel; and then descended into the river, where our dear Brother Bertola baptized us in the name of the Father, the Son, and the Holy Ghost. Oh! sublime inheritance of faith! We seemed to see heaven open and Jesus prepared to receive us! It was in this river that, thirty-six centuries ago, the son of Levi was miraculously saved to become the conductor of the people of God; in this river also we were buried, to live no longer to ourselves, but to Him in whose name we were baptized. Blessed be our God, whom alone we wish to obey. Amen!

After we had come up out of the water, we sang a hymn, and as it was now three o'clock P. M., and we had not yet taken any food, we sat down upon the grass, and partook of a meal together. On the evening of that day so solemnly to be remembered by us, we met in Brother Bertola's house to commemorate the death of our Lord Jesus. The course which we have taken, although it has separated us from many who were formerly our friends, has been the means of arousing others. Four other persons, among whom are my loved father and my brother, are almost ready to follow our example, and there are others also who will soon do likewise.

But if on the one side we are spiritually prospering, on the other we are in great distress, finding ourselves without a hall and without means to procure one. (Brother Bertola is making great sacrifices to help us in this.) The warfare has commenced, and already calumnies and insults are flowing from the mouths of our enemies; but if God is for us, who can be against us? We ask your prayers, dear Brother Ribton, and those of all the brethren with you, that God may give us freedom of speech, and that we may be always ready to defend our faith; pray also for the conversion of our enemies, and do all you can to help us. Send me tracts as quickly as possible.

May grace and peace be with you and your family, and all the brethren in Naples, and all those who are awaiting the coming of our Redeemer.

GIUSEPPE RUPP.

Alexandria, Sept. 30, 1878.

FROM BROTHER BERTOLA.

VERY DEAR BROTHER RIBTON: I did not reply to your welcome letters of the 25th of August and of the 1st inst. because I was waiting to be able to send you an account of important events, which I can now relate. My departure for Constantinople is still deferred on their account. I feel in the greatest embarrassment; because on the one hand I see a band of believers, increasing every day, and growing in the life-giving influence of the Spirit of God, with a marked evidence of gifts among the brethren that have been converted; and, on the other, much necessary expense that must be incurred, and no one here that can help me.

On the eve of the return of Dr. Yule, president and director of the Scotch Mission, in whose rooms we used to hold our meetings, on the eve of the arrival of Sig. Pietro Monnet, both of whom are on their way back from the Waldensian Valleys where they went to attend the synod of that church, we are in open rupture with Sig. Cerioni, the Waldensian minister here; for having heard of our baptism yesterday, in the evening he mounted the pulpit, and said publicly that, not being able to accept our new baptism nor the Sabbath, he resigned his post and intended to retire into private life.

It is quite certain that as soon as Dr. Yule hears these scandals (as Sig. Cerioni and his friends call them), he will no longer permit us to use the meeting room which he has hitherto lent us gratis, especially as we have not a recognized minister among us, nor any regularly authorized person who can assume the conduct of our newly formed church. Thus we find ourselves upon the street, and our only trust is in our Heavenly Father, who has called us forth from this perverse generation to serve him, and who is powerful to open for us a way.

I shall be obliged to remain here all the month of October, though at a great sacrifice in my business, in order to set everything in order and confirm these dear brethren in their Christian duties; for there are others who have begun to attend our meetings, have accepted the word, and have already asked to be baptized. But after November 1st, it will be absolutely impossible for me to remain any longer; for I have a heavy contract with a house in Milan, which must be executed, under a threat of losing 12,000 francs (\$2,400) if I do not fulfill my engagement; but after that I shall be free.

I come now to speak of the work of yesterday, a solemn and most eventful day for us. We had arranged to have our baptism on Sabbath, but many things prevented it, and we were obliged to choose the falsely so-called Lord's day, which, as it happened, was a great day both for the Arabs and the Jews; for the latter it was the beginning of the new year, and for the former it was the feast of Ramadan. It was in the midst of this great excitement that we, having hired an omnibus at a high price, for on such days no carriages can be obtained, left the city for the banks of the Nile, and followed its course for more than an hour, until we found a place adapted to our purpose. Here we changed our omnibus into a tent for our sisters; and when all were ready we passed under the shade of a great mulberry tree. After prayer and reading the Scriptures, we sang a hymn composed by Brother Rupp expressly for the occasion. We then descended into the water, and I baptized them all, each of them confessing their faith that they died to the world, to walk in Christ in newness of life. After the baptism we sat down under a beautiful palm tree, and partook of a repast, first offering up a fervent prayer. Then, after reading again from the word of God and singing another hymn, we returned to the city. We met in my room to break bread, only those who were baptized partaking of it; for so it seemed to us to be right at that time.

Brother Rupp has just brought me your letter of the 23d inst., and among other things I learn that three of our brethren are about to be baptized. This has encouraged us all here, and we thank the Lord that his Spirit is also working with power among you. May their example and ours encourage many of the timid and weak in faith, and may our brethren remember that when once we give ourselves truly to the Lord we must not look back, but obey without caring what the world may say or think about us, knowing that one day we shall be called to judge the world. Salute them cordially and tell them that for the cause of the Lord we also suffer, but with cheerfulness, knowing that we thus imitate our Saviour, who, the Just one, suffered for the unjust.

We now need many tracts upon the Sabbath and on baptism. Send them to us as quickly as you can. We also want Bibles with references, and copies of the Italian edition of

the New Testament with the Psalms, also a large Bible for the reading desk. You can send all by the steamer that leaves every Thursday.

And now we earnestly solicit your prayers; and we trust that the Lord will come to our help, so that many may honor him by a complete observance of his word.

Your brother in Christ,
ROMUALDO BERTOLA.
Alexandria, Sept. 30, 1878.

FROM BROTHER RUPP.

DEAR BROTHER: I hasten to write you that what we had foreseen has taken place. Yesterday evening, Thursday, we attended the meeting of the "Italian Evangelical church," where we found Dr. Yule and Sig. Monnet, just arrived. They *excommunicated* us, they would not allow us to speak, in addition to which "as Christians" they slandered us, calling us robbers, dissenters, seducers, and deceivers. May the Lord not impute to them their iniquity, but enlighten them by his grace. Meanwhile we invited them to discuss the question with the Bible in their hand; but they would not accept our invitation.

We think ourselves honored in being calumniated for the name of Christ and for his sacred truth. All those who were not on our side have abandoned us; but our dear baptized brethren are strengthened in faith and are prepared to continue the good fight. We have a good prospect of victory along the whole line. Pray, and pray continually for us. Our dear Brother Bertola, in the affair of yesterday evening, laying aside all personality and not rendering insult for insult, did honor to our cause; so also did all our brethren, who conducted themselves at the same time with firmness and humility. May God bless them!

Send us tracts on baptism as quickly as possible, and whatever hymns you can that explain the "present truth." Many thanks for the tracts already received, which I can promise you will all be used to good advantage.

Brother Bertola salutes you in much love.
Your Brother in Christ,
GIUSEPPE RUPP.

Alexandria, Oct. 4.

Ground to Powder.

"I REMEMBER away up in a lonely Highland valley, where, beneath a tall black cliff, all weather-worn and cracked and seamed, there lies at the foot, resting on the green sward that creeps round its base, a huge rock, that has fallen from the face of the precipice.

"A shepherd was passing beneath it; and suddenly, when the finger of God's will touched it, and rent it from its ancient bed in the everlasting rock, it came down, leaping and bounding from pinnacle to pinnacle, and it fell; and the man that was beneath it is there now! 'ground to powder.'

"Ah, my brethren, that is not my illustration; that is Christ's. Therefore I say to you, since all that stand against him shall become 'as the chaff, of the summer threshing-floors,' and be swept utterly away, make him the foundation on which you build; and when the storm sweeps away every 'refuge of lies,' you will be safe and serene, builded upon the Rock of Ages."—*M' Laren.*

HOW TO ACQUIRE A GOOD MEMORY.—We read too much and think too little about what we read; the consequence is, the most of the people we meet know something, in a superficial way, about almost everything. Not a tenth part of what is read is remembered for a month after the book or newspaper is laid aside. Daniel Webster, who had a rich store of information on most every subject of general interest, said that it had been his habit for years to reflect for a short time on whatever he read, and so fix the thoughts and ideas worth remembering in his mind. Any one who does this will be surprised to find how retentive his memory will become, or how long after reading an interesting article, the best portion of it will remain with him.—*Templar's Magazine.*

DR. CHALMERS instructs us to "Live for something. Do good and leave behind you a monument of virtue that the storm of time cannot destroy. Write your name in kindness, love, and mercy, on the hearts of thousands you come in contact with year by year; you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven."

THE wise in heart will receive commandments: but a prating fool shall fall.—*Prov.*

GOOD HEALTH.

Dyspepsia.

No disease affords the regular drug physician so large a revenue as dyspepsia. If he can keep constantly on his roll of patients a few wealthy, chronic dyspeptics, his financial success is secured. The vendors of the multitudinous quack nostrums with which the drug shops are filled, also reap a golden harvest from this class of customers. The same physician will treat a confirmed dyspeptic for many years, always curing him, and finally curing him to death. Drugs never cure dyspepsia. They mitigate symptoms, they stupefy the nerves and so allay pain, they change the seat of local disease, they create new diseases. The fundamental error in the plan of treatment usually followed in treating this disease consists in the fact that the local symptoms, or manifestations of the constitutional disease are treated, instead of the general conditions. As the result of this unphilosophical procedure, the disease is chased about from one part of the body to another until the system no longer possesses power to react against the medicines with which the poor patient is dosed, and nature finally succumbs—the patient dies; but he never dies of dyspepsia! His disease is invariably attributed to the last local difficulty with which he happened to be suffering when the vital machinery ceased to run.

GENERAL PRINCIPLES OF TREATMENT.

As may be judged from the foregoing, no success can be attained in the treatment of the disease under consideration by merely attending to local difficulties and ailments. The patient must be treated and not his disease. Palliative measures may be resorted to as means of mitigating unpleasant or distressing symptoms; but no permanent good can be obtained from any other course of treatment than that which aims at an improvement of the general health.

The most important principle to be borne constantly in mind is that the same measures which will prevent indigestion are in general, the very most efficient means of restoring to health a person suffering from this disease. Then the first thing to be done by the dyspeptic in seeking health is to correct all of his habits which are not in strict accordance with the requirements of hygiene.

As valuable auxiliaries to facilitate recovery, various remedial agents of a special character may be employed in addition to general preventive and curative agents. Some of these are adapted to home use, while others can be well administered only at a properly equipped institution especially devoted to the treatment of disease. Thus, the various and potent resources of hydropathy are among the most available sources of relief to the dyspeptic patient. Swedish movements, electricity, sun-baths, frictions with the dry hand or towel, and such other similar appliances as nature can use in healing work, are of great utility.

WATER TREATMENT.

Since no two sufferers from the diseases of indigestion exhibit precisely the same condition, it is impossible to lay down a fixed plan of treatment which shall be applicable to all cases. We can give only the general indications. The treatment must be adapted to the particular case of each patient. We would advise all who are in doubt with reference to the exact course to pursue, to obtain the assistance of a home prescription from some competent hygienic physician.

As a general thing, dyspeptics need very little bathing. One or two general baths a week to keep the skin in a healthy, vigorous, condition, and to promote cleanliness, is all that can be advantageously administered in most cases. Those who are troubled with habitually cold feet will find a daily alternate hot and cold foot-bath of advantage. Cold bathing should not be practiced.

When great pain in the stomach is felt after eating, arising from the souring of undigested food, a warm water emetic will give relief in case it cannot be otherwise obtained. The water should be lukewarm, and should be drunk in moderate quantities at intervals of a few minutes until from one to three pints have been swallowed. Vomiting may often be induced by tickling the throat with the finger or a feather, if the water is insufficient to occasion it.

Acute stomach pains may often be relieved by hot fomentations over the stomach, followed by a cool compress or hand-rubbing with cool water. The wet-girdle has been much recommended as a remedy in dyspepsia, and it doubtless is an excellent appliance for temporary employment; but the habit of wearing it continually until an ulcerated or inflamed surface is produced cannot be too much condemned.

Occasional sitz-baths, accompanied with

rubbing of the abdomen while in the bath, are excellent for torpid bowels.

Enemas may be occasionally resorted to in cases of obstinate constipation, but their continued employment is productive of much injury, resulting in weakness and consequent increased torpidity of the bowels. Other measures must be made the main reliance to relieve costiveness of long standing.

BATHING.

In bathing it is important to observe the following precautions:—

1. Never bathe when exhausted or within three hours after eating, unless the bath be confined to a very small portion of the body.
2. Never bathe when cooling off after profuse sweating, as reaction will often be deficient.
3. Always wet the head before taking any form of bath to prevent determination of blood to the head.
4. If the bath be a warm one, always conclude it with an application of water which is a few degrees cooler than the bodily temperature.

Effect of Gas Products on Cotton Goods.

THE poisonous character of the products of the combustion of illuminating gas is now coming to be well understood; but new evils arising from this source are constantly coming to light. The latest discovery in this line was made by Dr. Wm. Wallace, Gas Examiner and Public Analyst of Glasgow. Sulphuric acid, he said was found in considerable quantity in the goods after being some time exposed, while the same articles in the fresh condition were quite free from that acid. In some cases the cotton fiber itself was rendered so tender as to be perfectly useless. The same thing had been observed in the warehouses in several large towns in England, such as Leeds, Manchester, etc. The remedy which was recommended by Dr. Wallace was the thorough ventilation of the warehouses, so as to insure that the sulphurous and sulphuric acids generated by the burning of the gas might have a sufficiently free escape into the atmosphere. He exhibited a number of specimens of the goods which he had examined after they had been sent back by the London merchants to the manufacturers as damaged. Both in color and in strength they were seen to have suffered detriment by exposure to gaseous fumes.

Gases so corrosive as to destroy cotton fabrics must certainly be anything but wholesome for the delicate textures of the lungs. The burning of common illuminating gas must be looked upon as one of the greatest causes of consumption in cities. Unless some remedy is found, it would be decidedly better to go back to the old fashioned tallow "dip" than to go on inhaling the sulphurous fumes resulting from the combustion of ordinary gas. The only remedy for this evil with which we are at present acquainted is gasoline gas, manufactured by machines for the purpose. This kind of gas is not only wholly free from deleterious properties, but is much cheaper than coal gas. On account of its healthfulness, it has been introduced into the Sanitarium of this place.—*Health Reformer*, Battle Creek, Mich.

RELIGIOUS NEWS AND NOTES.

—The colored Baptists of Kentucky have decided to establish a normal theological school at Louisville, and an agent has been appointed to raise \$25,000 for that purpose.

—One of the directors of the swindling bank of Glasgow, who is now in prison for falsifying the records and reports, was so very pious that he would not read the Monday morning papers because work was done on them on Sunday!

—The German clergy resolutely oppose any concession being made by the Pope to Germany. They await, says the Rome correspondent of the *Pall Mall Gazette*, an explanation of the German Government's ecclesiastical policy before pledging themselves to accord the slightest concession.

—The Lord Bishop of Tuam, Ireland, in a recent address to his clergy, declared that Ritualism in that diocese was known only to them by report. The clergy of the province being in constant conflict with the genuine article, are not likely to be caught by the attractions of counterfeit popery.

—Dissenters in Russia number over 15,000,000. The Stundists, who have the same relation to the Greek Church that the Methodists do to the Church of England, are increasing so rapidly that the Minister of Public Worship has dispatched a commission to Odessa to inquire into the circumstances at-

tending the growth of that and other heterodox sects.

—In 1780, when Continental money was in circulation, a pastor in the village of Long Meadow, Mass., had a salary of \$22,500 a year, while the sexton got \$2,000.

—Jewish religious papers have been publishing reports of cruelties perpetrated by Bulgarian peasants, some of which are almost too much for belief. One story is that the president of the synagogue in Kasanlyk having been killed, his blood was caught in a bowl and mixed with the blood of a number of dogs. This liquor the Jews of the town, who were driven together with thrusts and blows, were forced to drink; and it is said that only the arrival of a body of Russian troops saved them from death.

—Maynooth College, at Maynooth, about fifteen miles north-west of Dublin, was almost entirely destroyed by fire on the 1st instant. All the valuable books were saved. The college was founded during the ministry of Mr. Pitt, in 1795, by an act of the Irish Parliament, in order, it is stated, that Irish priests might be educated at home, and saved from the revolutionary influences which then pervaded Western Europe. It received an annual grant from Parliament until 1870, when it was liberated from State control by the payment of the lump sum of about \$1,800,000. There were usually 500 students and 20 senior scholars at the college.

—Though Roman Catholicism is the State religion of Brazil, all other faiths are tolerated, yet in building their places of worship the "heretics" must not give them "the exterior form of temples." Religious persecution is expressly forbidden, still the clergy exercise an enormous influence throughout the empire. Their pay is poor, and their dependence on the State so abject, that the sacred office does not attract to it the highest talent, or even morals. The priests are for the most part very ignorant, and consider religion and morals best advanced by parading through the streets tawdry dressed images of saints, followed by a straggling procession of devotees, lay and ecclesiastical.

—The *Pacific Methodist* confesses itself "humiliated" by "such ugly-looking statistics" as those of the Methodist churches in California for the ecclesiastical year 1877-8, according to which there is "a seeming decrease of membership all around," and asks, "What can account for this poverty of results? There have been some revivals," it says. "The ministry as a body have labored with their customary zeal and diligence, there has been no plague or pestilence to decimate our population, no exodus to foreign lands, and yet the late California Conference of the M. E. Church reported a net loss of 792 probationers with an addition to the members in full standing of 75. . . . A tremendous waste of money and effort, and the Lord's work languishing."

SECULAR NEWS.

—Labor riots are threatened in Glasgow.

—There was an earthquake shock at Little Rock, Arkansas, November 18.

—A valuable underground water channel has been discovered in Tulare county, which is thought to be of inestimable value.

—Very cold weather throughout Great Britain, with heavy snow, hail, and rain, has seriously delayed agricultural operations.

—A dispatch from Berlin says: Russia is making great efforts to obtain an extension of the term of occupation of Turkey, but all the powers oppose it.

—The annual losses by fire in the United States aggregate \$100,000,000, and the opinion has been expressed that they add materially to the hard times.

—The committee on suffrage in the California constitutional convention have decided to report a section authorizing the legislature to pass a law allowing women to vote.

—The Post Master General has discontinued the post office in Spring Garden, Alabama, because the citizens made threats against a special agent for having the post-master arrested for fraud.

—The San Francisco stock market has suffered one of the greatest collapses which was ever known. The rich bonanzas of Nevada have gone down to very low figures. Of course many fortunes have vanished in a day.

—Dr. Cuyler has been traveling, and now he says there are over 8,000 drinking saloons in full blast in San Francisco, with its population of 302,000. Two thousand more than

New York has within its population of over 1,000,000.

—The field army of the Ameer of Afghanistan is believed to number 50,000 infantry, 12,000 cavalry, and 200 guns, including a battery of Armstrong guns.

—A telegram from Berlin reports a belief current there that a plot exists for the assassination of all sovereigns. The Prussian judges when examining Nobiling's case were led to believe in the existence of a central organization for this purpose, and investigations are still going on.

—Several letters from members of the International Society have been found at Passavante's abode. And more Internationalists have consequently been arrested. The king of Italy had, previous to the attempt on his life, received two letters intimating that it would be made.

—The great silver mines of Nevada are reported as being unproductive. It is not positively known whether they are failing in paying rock, or whether it is another run on the stock market. There has been more money made (and lost) by manipulators of the stocks than was ever made from the mines.

—Appalling distress and destitution exist among the mechanics and laborers of Sheffield, in consequence of business depression. Hundreds exist in tenements without clothing or furniture, all being sold or pawned to procure food. They are without fuel and dependent upon the charity of neighbors. The mayor has called a public meeting to devise measures of relief.

—It is reported from Los Angeles, November 19, that an immense tidal wave, six feet beyond the ordinary tide movement, has swept the whole coast of Southern California, badly damaging the wharves at Cayucos, Point Sal, and Avila, and destroying much property exposed for shipment. So far but one life is reported lost. A great earthquake has probably occurred in South America or in the South Pacific ocean.

—November 18, Norwich, England, was inundated by a freshet in the river Wensum, the consequence of a fortnight's steady rain. The two most densely populated districts were several feet under water. The basements of all factories, warehouses, granaries and dwellings along the river were flooded. One or two deaths by drowning are reported. Four or five miles of streets were submerged and from 3,000 to 4,000 dwellings made uninhabitable. The authorities are maintaining the homeless poor.

—One of the happiest effects of the re-funding of the national debt at a lower rate of interest, is that the bonds are becoming widely distributed among the masses of the people. In 1862, in each \$10,000,000 of bonds issued, there were only 7,930 bonds in \$50s and \$100s. In 1865 the number was 7,880. In 1878 the number is 24,930, or more than three times the former ratio. It is estimated that in a short time over 2,000,000 of persons or families will be owners of the United States bonds. This grows chiefly out of the insecurity of savings banks and other institutions. The small depositors of the former have become owners of "governments" of the smaller denominations. Official figures also show that the average holding of shares in the national banks is very small—in many cases being less than twenty shares, and running down to five and less. In some of them, one-third to one-half of the stock-holders are women, dependent for subsistence upon their earnings.

—The new Anti-Socialism Bill introduced into the German Reichstag will, if it becomes a law, convert Germany into a despotism pure and simple. Printers, booksellers, and hotel-keepers may be prevented from carrying on their respective trades; and the central authorities may, it also appears, with the sanction of the Federal Council, issue orders to the effect that, for the space of a year, meetings shall only be held with an authorization from the police. This is a mere sample of what the bill provides. It may safely be predicted that Socialism, instead of being suppressed by these rigorous measures, will only take deeper root. The great source of socialism is the misery of the mass of the people; and in Germany that misery has been intensified by the huge incubus of a military government, which not only impoverishes the State but crushes the individual workman. Until Germany reduces its military establishment, she will never get rid of socialism. During the Franco-German war the sympathies of the country went out mainly toward Germany; but there is very little in such despotic measures to awaken the sympathy of this country, but everything to arouse pronounced antagonism and indignation.

The Signs of the Times

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

THE Postoffice address of Elder James White and Mrs. Ellen G. White, is Denison, Texas. Box P.

Holidays.

THE winter holidays are approaching. These are generally looked upon as seasons devoted to pleasure, but the Christian should ever look for pleasure through the door of duty.

WE call the attention of the patrons of the SIGNS on this coast to the fact that the volume is very near its close, and it is time to consider our duty in regard to the next volume.

THE Country Thanksgiving Sermon on the third page of this paper will be found good reading for this date. We take it from the Pacific Rural Press, published in San Francisco.

The Press is the agricultural paper of the Pacific coast.

Science at Fault.

THE late president of the American Association for the advancement of science went far out of his way in asserting that "science leaves no room or ground for the influence of a will upon the sequence of mundane events."

The Angel Peter.

SAID a Spiritual lecturer recently: "The modern word angel is from the Greek aggelos and only signifies a news-carrier. It means one who has been a human being, not one created higher than man."

Says Paul, "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

That at death man becomes an angel and beholds the face of God is far from truth. Man will never become an angel, but at the resurrection will be equal unto the angels.

the children of the resurrection." Luke 20: 38. The word angel indeed means a messenger. Judges 2: 1, margin. But this does not militate against the fact that the term refers and is applied to intelligences created higher than man and possessing different natures.

That they are such is plain from several passages of scripture. "What is man that thou art mindful of him? and the son of man that thou visitest him? Thou madest him a little lower than the angels." Ps. 8: 4, 5.

These angels are not dead people for they existed before people were created. At earth's creation, "the sons (Septuagint, angels) of God shouted for joy." Job. 38: 7.

What a privilege to have one of these mighty intelligences sent down from heaven to minister unto us, and to realize that "the angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

Another much abused text is Rev. 22: 9. This lecturer misquoted it, as others have before, "I am one of thy brethren the prophets." It reads, "I am thy fellowservant, and of thy brethren the prophets."

When will men cease to pervert the word of the Lord, and become candid in their search for truth? Certainly never, as long as they seek unto familiar spirits, not of the dead, but of devils, the chief of these fallen angels being the father of lies.

A CHICAGO writer tells of a woman who would not call the minister of her church to her death-bed. "Every time during her illness that he who was her pastor entered the room to bring the consolations of the blessed Gospel of love, peace, and purity, there came also with him the strong and unmistakable fumes of tobacco."

A PERUSAL of the most noted Bible Dictionaries, Concordances, and Commentaries, if used in due subordination, are extremely useful to obtain an acquaintance with the truths of the Bible.

The Brink of War.

ENGLAND, by ordering the advance of her Indian troops upon the Afghan frontier yesterday, practically declared war upon that nation. The Ameer's contemptuous treatment of the formal demands of England for an explanation of recent occurrences is the immediate cause of the movement.

Our dispatches this morning indicate a sense of uneasiness on the part of the British. Their tenor indicates that the war is not one of England's seeking, but that it is forced upon her by the consciousness that a betrayal of weakness at this juncture might prove fatal to her Eastern aspirations and probably lay the foundation for destroying her supremacy in India.

Russia has long betrayed a disposition to dis-

pute with England the acquisition of Asiatic territory. The two nations have helped themselves liberally in that region, gobbling up every square mile of land that had not a ruler with the ability or strength to take care of it.

One of the conspicuous features of the trouble is the fact that Beaconsfield, who but a few weeks ago was celebrated throughout England as the most remarkable of modern diplomats, is likely to have his laurels torn off.

A Terrible Tropical Storm.

A MEXICAN exchange gives an account of a fearful storm which swept over the rancho of Jesus Maria and vicinity, State of Coahuilla, on the 10th of last month. About five o'clock in the afternoon the clouds commenced to lower and soon the heavens became black as night.

Eugene City, Oregon.

FROM October 19th to November 18th, I spent in Eugene, doing all I could to strengthen the work. Have held thirty meetings, given twenty-eight discourses. Three more substantial persons have taken their stand on the truth of the third angel's message.

Appointments.

I WILL meet with the church at San Jose, Friday evening, November 29, at 7 o'clock, and Sabbath following, at 10:30 A. M., and with the church at Gilroy, on Sunday, at 1:30 P. M.

No preventing providence, I will meet with the church at Lafayette, Sabbath, November 30, at 11 o'clock, A. M., and with the church in Pacheco, on Sunday, December 1, at 11 o'clock A. M.

BUSINESS DEPARTMENT.

\$2.00 EACH. A F Brown 5-18, Mrs A J Hutchins 5-23, Mrs L A Raymond 5-45, Anna Winkler 5-45, Wilkinson and Trask 5-45 Mrs Soph a Sharp 5-45, J J Ralph 5-1, Mrs C V Talmadge 5-45, Mrs Wm Holtweg 5-45, Geo E Dye 5-45, B M Osgood 6-1, Geo Van Repes 5-31, D B Moore 6-1, Thomas Jessen 5-32.

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Wisconsin T and M Society \$116.00, Maine T and M Society 18.00, Ohio T and M Society 45, Cal T and M Society 27.45.

Cal. Publishing Fund. James Cramer \$10.00, Hannah Cramer 10.00, Mrs F King 5.00, Jare C Colidge 50.00, Luvisa Vaughn 10.00

California Conference Fund. Healdsburg church \$9.35.

British Mission. Jamie Coolidge \$10.00, Scott Harmon 2.50.

European Mission. Two Sisters \$21.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post-paid. Dictionary of the Bible. \$1.75, post-paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-School and Praise service. 160 pp. 60c. Progressive Bible Lessons. 50 cts. " " " for Little Ones. 15 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. The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25. Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts. Thoughts on the Revelation. U. Smith. \$1.00. Life of William Miller, with likeness. \$1.00. The Biblical Institute. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts. 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