

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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"I Know That My Redeemer Lives."

Rejoice my soul! Thy Saviour lives,
And shout for joy ye sons of men.
Arise and sing, despondent soul,
Thy Saviour lives! He lives again!
Oh, precious hope! Oh, glorious thought!
With joy, and peace, and comfort fraught.

Thy Saviour lives! and when thy heart,
Is racked by sorrow, grief and pain,
When life's rough surging waters roll,
And toss thee on the billowy main,
When fading earth no comfort gives,
Rejoice, for thy Redeemer lives.

Ah, yes! He lives, who once was slain,
For guilty man he intercedes,
Before the Father's throne on high,
The merits of his blood he pleads.
Thy sins and follies he forgives,
Rejoice! for thy Redeemer lives.

L. D. A. STUTTLE.

General Articles.

JESUS AT EMMAUS.

BY MRS. E. G. WHITE.

ON this same day Jesus met several of his disciples, and greeted them with "All hail," upon which they approached him and held him by the feet and worshiped him. He permitted this homage, for he had then ascended to his Father, and had received his approval, and the worship of the holy angels. Late in the afternoon of the same day, two of the disciples were on their way to Emmaus, eight miles from Jerusalem. They had come to the city to keep the passover, and the news of the morning in regard to the removal of the body of Jesus from the sepulcher had greatly perplexed them. This perplexity had been increased by the reports of the women concerning the heavenly messengers, and by the appearance of Jesus himself. They were now returning to their home to meditate and pray, in hope of gaining some light in reference to these matters which so confused their understanding.

These two disciples had not held a prominent position beside Jesus in his ministry, but they were earnest believers in him. Soon after they began their journey, they observed a stranger coming up behind them, who presently joined their company; but they were so busy with perplexing thoughts, which they were communicating to each other, that they scarcely noticed that they were not alone. Those strong men were so burdened with grief that they wept as they traveled on. Christ's pitying heart of love saw here a sorrow which he could relieve. The disciples were reasoning with each other concerning the events of the past few days, and marveling how the fact of Jesus yielding himself up to a shameful death could be reconciled with his claims as the Son of God.

One maintained that he could be no pretender, but had himself been deceived in regard to his mission and future glory. They both feared that what his enemies had flung in his teeth was too true—"He saved others; himself he cannot save." Yet they wondered how he could be so mistaken in himself, when he had given them such repeated evidence that he could read the hearts of others. And the strange reports of the women threw them into still greater uncertainty.

Long might these disciples have perplexed themselves over the mysteries of the past few days, if they had not received enlightenment from Jesus. He, disguised as a stranger,

entered into conversation with them. "But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people."

They then recounted to him the facts of the trial and crucifixion of their Master, together with the testimony of the women in regard to the removal of his body, the vision of angels which they had seen, the news of the resurrection, and the report of those disciples who had gone to the sepulcher. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

The disciples were silent from amazement and delight. They did not venture to ask the stranger who he was. They listened to him intently, charmed by his intelligence, and drawn toward him by his gracious words and manner, as he opened the Scriptures to their understanding, showing them from prophecy how Christ must suffer, and after suffering enter into his glory.

Jesus began with the first book written by Moses, and traced down through all the prophets the inspired proof in regard to his life, his mission, his suffering, death, and resurrection. He did not deem it necessary to work a miracle to evidence that he was the risen Redeemer of the world; but he went back to the prophecies, and gave a full and clear explanation of them to settle the question of his identity, and the fact that all which had occurred to him was foretold by the inspired writers. Jesus ever carried the minds of the hearers back to the precious mine of truth found in the Old-Testament Scriptures. The esteem in which he held those sacred records is exemplified in the parable of the rich man and Lazarus, where he says, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The apostles also all testify to the importance of the Old-Testament Scriptures. Peter says: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Luke thus speaks of the prophets who predicted the coming of Christ: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began."

It is the voice of Christ that speaks through the prophets and patriarchs, from the days of Adam even down to the closing scenes of time. This truth was not discerned by the Jews who rejected Jesus, and it is not discerned by many professing Christians to-day. A beautiful harmony runs through the Old and New Testaments; passages which may seem dark at a first reading, present clear interpretations when diligently studied, and compared with other scripture referring to the same subject. A careful search of the prophecies would have so enlightened the understanding of the Jews that they would have recognized Jesus as the predicted Messiah. But they had interpreted those predictions to meet their own perverted ideas and ambitious aspirations.

The disciples had been confused by the interpretations and traditions of the priests, and hence their darkness and unbelief in regard to the trial, death, and resurrection of their Master. These misinterpreted prophecies were now made plain to the understanding of the two disciples, by Him who, through his Holy Spirit, inspired men to write them. Jesus showed his disciples that every specification of prophecy regarding the Messiah had found an exact fulfillment in the life and death

of their Master. He addressed them as a stranger, and as one who was astonished that they had not interpreted the Scriptures correctly, which would have relieved them from all their difficulties.

Although Jesus had previously taught them in regard to the prophecies, yet they had been unable to entirely relinquish the idea of the temporal kingdom of Christ at his first coming. Their preconceived views led them to look upon his crucifixion as the final destruction of all their hopes. But when, in the midst of their discouragement, they were shown that the very things which had caused them to despair formed the climax of proof that their belief had been correct, their faith returned with increased strength. They now comprehended many things which their Master had said before his trial, and which they could not at that time understand. Everything was clear and plain to their minds. In the life and death of Jesus they saw the fulfillment of prophecy, and their hearts burned with love for their Saviour.

Many professed Christians throw aside the Old Testament, and shut themselves up to the New. The cry now is, "Away with the law and the prophets, and give us the gospel of Christ." If the life of Christ and the teachings of the New-Testament Scriptures were all that was necessary to establish belief, why did not Jesus upon this occasion merely refer to the doctrines he had taught, the wisdom and parity of his character, and the miracles he had performed, as sufficient evidence of his Messiahship?

The history of the life, death, and resurrection of Jesus, as that of the Son of God, cannot be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New. The one testifies of a Saviour to come, while the other testifies of a Saviour that has come in the manner predicted by the prophets. In order to appreciate the plan of redemption, the Scripture of the Old Testament must be thoroughly understood. It is the glorified light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Jesus are a proof of his divinity; but the strongest proofs that he is the world's Redeemer are found in the prophecies of the Old Testament compared with the history of the New. Jesus said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." At that time there was no other scripture in existence save that of the Old Testament; so the injunction of the Saviour is plain.

As the disciples walked on with Jesus, listening intently to his gracious words, nothing in his bearing suggested to them that they were listening to other than a casual pilgrim, returning from the feast, but one who thoroughly understood the prophecies. He walked as carefully as they over the rough stones, halting with them for a little rest after climbing some unusually steep place. Thus the two disciples made their way along the mountainous road in company with the divine Saviour, who could say, "All power is given unto me in Heaven and on earth."

This mighty conqueror of death, who had reached to the very depths of human misery to rescue a lost world, assumed the humble task of walking with the two disciples to Emmaus, to teach and comfort them. Thus he ever identifies himself with his suffering and perplexed people. In our hardest and most trying paths, lo, Jesus is with us to smooth the way. He is the same Son of man, with the same sympathies and love which he had before he passed through the tomb and ascended to his Father.

At length, as the sun was going down, the disciples with their companion arrived at their home. The way had never before seemed so short to them, nor had time ever passed so quickly. The stranger made no sign of halting; but the disciples could not endure the thought of parting so soon from one who had inspired their hearts with new hope and joy, and they urged him to remain with them over night. Jesus did not at once

yield to their invitation, but seemed disposed to pursue his journey. Thereupon the disciples, in their affection for the stranger, importuned him earnestly to tarry with them, urging as a reason that "the day was far spent." Jesus yielded to their entreaties and entered their humble abode.

The Saviour never forces his presence upon us. He seeks the company of those whom he knows need his care, and gives them an opportunity to urge his continuance with them. If they, with longing desire, entreat him to abide with them he will enter the humblest homes, and brighten the lowliest hearts. While waiting for the evening meal, Jesus continued to open the Scriptures to his hosts, bringing forward the evidence of his divinity, and unfolding to them the plan of salvation. The simple fare was soon ready, and the three took their position at the table, Jesus taking his place at the head as was his custom.

The duty of asking a blessing upon the food usually devolved upon the head of the family; but Jesus placed his hands upon the bread and blessed it. At the first word of his petition the disciples looked up in amazement. Surely none other than their Lord had ever done in this manner. His voice strikes upon their ear as the voice of their Master, and, behold, there are the wounds in his hands! It is indeed the well-known form of their beloved Master! For a moment they are spell-bound; then they arise to fall at his feet and worship him; but he suddenly disappears from their midst.

Now they know that they have been walking and talking with their risen Redeemer. Their eyes had been clouded so that they had not before discerned him, although the truths he uttered had sunk deep in their discouraged hearts. He who had endured the conflict of the garden, the shame of the cross, and who had gained the victory over death and the tomb—He, before whom angels had fallen prostrate, worshipping with thanksgiving and praise, had sought the two lonely and desponding disciples, and been in their presence for hours, teaching and comforting them, yet they had not known him.

Jesus did not first reveal himself in his true character to them, and then open the Scriptures to their minds; for he knew that they would be so overjoyed to see him again, risen from the dead, that their souls would be satisfied. They would not hunger for the sacred truths which he wished to indelibly impress upon their minds, that they might impart them to others, who should in their turn spread the precious knowledge, until thousands of people should receive the light given that day to the despairing disciples as they journeyed to Emmaus.

He maintained his disguise till he had interpreted the Scriptures, and had led them to an intelligent faith in his life, his character, his mission to earth, and his death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by his personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of his life and death, presented unquestionable evidence of that truth. When the object of his labors with the two disciples was gained, he revealed himself to them that their joy might be full, and then vanished from their sight.

A PLACE is prepared for each one of us; a place fitted to our distinct character; a separate work fitted to develop that character into perfection, and in the doing of which we shall have the continual delight of feeling that we are growing; a place not only for us, but for all our peculiar powers. Our ideals shall become more beautiful, and minister continually to fresh inspiration, so that stagnation will be impossible. Feelings for which we found no food here shall then be satisfied with work, and exercised by action to exquisite perfection. Faint possibilities of our nature, which came and went before us here like swallows on the wing, shall then be grasped and made realities. The outlines of life shall be filled up, the rough statute of life shall be finished.—Sel.

LIFE SKETCHES.

CHAPTER VII.—CONTINUED.

MARRIAGE AND UNITED LABORS.

"We then journeyed to Vermont and held a conference at Sutton, and then visited Paris, Me., where husband commenced the publication of the first volume of the *Advent Review and Sabbath Herald*. The brethren there were all poor, and we suffered many privations. We boarded in Brother A.'s family. We were willing to live cheaply that the paper might be sustained. My husband was a dyspeptic. We could not eat meat or butter, and were obliged to abstain from all greasy food. Take these from a poor farmer's table and it leaves a very spare diet. Our labors were so great that we needed nourishing food. We had much care, and often sat up as late as midnight, and sometimes until two or three in the morning to read proof-sheets. We could have better borne these extra exertions could we have had the sympathy of our brethren in Paris, and had they appreciated our labors and the efforts we were making to advance the cause of truth. Mental labor and privation reduced the strength of my husband very fast.

"About this time we received a special invitation to attend a conference at Waterbury, Vt. We decided to go, but let Brethren R. and A. have our horse to visit the brethren in Canada and Northern Vermont, while we took the cars for Boston and New Ipswich, N. H. It took us two days to go forty miles to Washington, by private conveyance. The blessing of the Lord attended our meetings in that place. We then rode fifteen miles to visit Brother S. who was befogged with spiritualism. We were anxious he should attend the conference at Waterbury. But he had no horse, and to help him, we told him if he would get a horse we would ride in the sleigh with him, and give him our fare which would be about five dollars on the cars. He purchased a horse for thirty dollars. It was in mid-winter, and we suffered with cold, but we were anxious to see Elder Joseph Baker who was shut up at home, and encourage him to attend the Waterbury meeting. Weary, cold and hungry, we arrived at Brother B.'s. Next morning we had a solemn season of prayer, and Brother B. was deeply affected. We urged him to attend the conference. He said he had not health and strength to drive his horse through the cold. My husband handed him five dollars to pay his fare on the cars. He was very reluctant to accept it, but said, 'If it is your duty to give me this, I will go.' We were the greater part of three days more in reaching Waterbury. There were three of us in an open sleigh, without a buffalo robe or even a horse-blanket to protect us from the cold, and we suffered very much.

"At this meeting we had to labor against a great amount of unbelief, and this was not all we had to meet. Satan had tempted some of the brethren that we had too good a horse, although we had given it up for others to use, and had come that journey in the tedious manner described. Jealousy was aroused by N. A. H. that Brother White was making money, and it awakened the same feelings in those who should have stood in our defense. As N. A. H. was very poor, my husband, only seven or eight months before, handed him twenty dollars which was put into his hands to help the cause, took his coat from his back and gave it to him, and interested the brethren in his behalf, so that a horse and carriage were given him at the conference at Johnson. But this was the reward he received. We were forced to wade through a tide of oppression. It seemed that the deep waters would overflow us, and that we should sink.

"At the close of that meeting, means were raised to defray the expenses of those who had come to the meeting. The question was asked, how it should be appropriated. A brother, who knew our poverty, that we suffered for suitable food and clothing, hastily took the means and placed it in the hands of one whom my husband had helped to the meeting. And although we had been specially invited to attend the conference, we received none of it to defray our traveling expenses. But the Lord did not forsake us in our extremity. While engaged in prayer around the family altar, I was taken off in vision and shown some things concerning this cruel work. I saw that it had been carried on underhanded, and was as cruel as the grave. We found some relief, still our spirits were almost crushed to receive such treatment from our brethren. We then went to Waitsfield and Granville, and visited the family of our dear Sister Rice, who rests in the grave, and tried to aid them a little in their need. Brother K. took us to Bethel. We ascended a long mountain, and suffered with the cold extremely. We were five hours going fifteen miles. We held meetings among dark spirits, but Brother Philips there embraced the truth. We then returned to Massachusetts and Maine. But the influence that had worked against us in Vermont affected individuals in other States, and one good

brother in Massachusetts wrote us many pages of reproof. He had received prejudice from others.

"My husband was borne down with care, and suffering from severe colds, taken in the journey to the Waterbury meeting and in returning, which had settled on his lungs. He sunk beneath his trials. He was so weak he could not get to the printing office without staggering. Our faith was tried to the uttermost. We had willingly endured privation, toil and suffering, yet but few seemed to appreciate our efforts, when it was even for their good we had suffered. We were too much troubled to sleep or rest. The hours in which we should have been refreshed with sleep, were often spent in answering long communications occasioned by the leaven of envy which commenced to work at the Waterbury meeting; and many hours while others were sleeping we spent in agonizing tears, and mourning before the Lord. At length my husband said, 'Wife, it is no use to try to struggle on any longer. These things are crushing me, and will soon carry me to the grave. I cannot go any farther. I have written a note for the paper stating that I shall publish no more.' As he stepped out of the door to carry it to the printing office, I fainted. He came back and prayed for me, and his prayer was answered, and I was relieved.

"The next morning, while at family prayer, I was taken off in vision and was shown concerning these matters. I saw that my husband must not give up the paper, for such a step was just what Satan was trying to drive him to take, and he was working through agents to do this. I was shown that he must continue to publish, and that the Lord would sustain him, and those who had been guilty in casting upon him such burdens would have to see the extent of their cruel course, and come back confessing their injustice, or the frown of God would rest upon them, that it was not against us merely they had spoken and acted, but against Him who had called us to fill the place he wished us to occupy, and all their suspicions, jealousy, and secret influence which had been at work, was faithfully chronicled in heaven, and would not be blotted out until every one who had taken a part in it should see the extent of their wrong course, and retrace every step. The exposures of that journey to Vermont, my husband felt for years, and was not overcome until a few years since, when the Lord mercifully healed him in answer to prayer. The brother referred to in Massachusetts, was convinced that he was wrong, and wrote an humble acknowledgement which melted us to tears. But he was not satisfied to confess with pen and ink, but came all the way to Paris, Maine, to see us, and confess his error, and our hearts were more firmly united than ever. He had been influenced by one in whom he had the utmost confidence.

"We soon received urgent invitations to hold conferences in different States, and decided to attend general gatherings at Boston, Mass., Rocky Hill, Ct., Camden and West Milton, N. Y. These were all meetings of labor, but very profitable to our scattered brethren.

"The conference at West Milton was held in a barn which was well filled. This was an interesting and profitable meeting. We tarried at Ballston Spa a number of weeks, until we became settled in regard to publishing at Saratoga Springs, then rented a house, and with borrowed household stuff commenced housekeeping, and here my husband published the second volume of the *Advent Review and Sabbath Herald*.

"Sister Annie Smith, who now sleeps in Jesus, came to live with us and assist in the work. Her help was needed. My husband expresses his feelings at this time in a letter to Brother Howland, dated February 20, 1852, as follows: 'We are usually well, all but myself. I cannot long endure the labors of traveling, and the care of publishing. Wednesday night we folded and wrapped No. 12 of the *Review and Herald* until 2 o'clock in the morning, then I retired and coughed till daylight. Pray for me. The cause is prospering gloriously. Perhaps the Lord will not have need of me longer, and will let me rest in the grave. I hope to be free from the paper. I have stood by it in extreme adversity, and now when its friends are many, I feel free to leave it, if some one can be found who will take it. I hope my way will be made clear. May the Lord direct. We hope to hear from you and your dear family, and from our little Henry. I can hardly pen these lines from incessant coughing. Consumption is my portion unless God delivers immediately.'

"While at Saratoga we met with many discouragements. The brethren in that vicinity were not in a prosperous condition. There were errors and wrong influences to be corrected. H. C. had but little of this world's goods, and took an extreme position on the subject of selling and giving alms, and was dissatisfied with his wealthy brethren because they were not more liberal. They were accused by him of being worldly minded, covetous and selfish. Neither party was right. Some of those possessing property were covetous, and on

the other hand, H. C. did not employ his time and strength as he should, that he might provide for his own, and have something himself to aid the cause. His course cut off our testimony, while we tried to hold up the true object which called for means. Brother S. was willing to do anything for the cause of God when a suitable object was presented, but he did not feel called upon to sell his home farm, while he had available means which would meet the present wants of the cause. But H. C.'s family gave him no rest. 'Sell that ye have and give alms, and help the poorer brethren,' was their cry. Brother S. was desponding, and this reason was assigned, 'He is covetous, and God will not bless him until he disposes of his possessions.' But it was H. C. who was covetous. He coveted the good things of Brother S., and felt tried if he was not willing to divide with him the fruits of his hard labor in cultivating his land, while H. C. took an easy course, trusting in the Lord as he said, and did but very little.

"Often did this oppressed brother come from Milton to Saratoga to ask our advice as to the course he should pursue. Said he, 'They say this heavy weight about my heart is the frown of God upon me because I do not sell.' He said he had ready means to use wherever the Lord called. We told him not to sink in discouragement, that if it was his duty to sell, the Lord was as willing to let him know it and feel the burden, as to teach it to his brethren. Once he came to see us, dizzy and distressed, having become nearly blind on the way. We felt sure his distress was in consequence of disease of the heart and told him so, that it was not because of neglected duty, for he was willing to do anything. The next day Brother S. handed us thirty dollars which was much needed by one of the brethren to enable him to labor in the gospel field. After we moved from Saratoga Springs to Rochester, we received a letter informing us that Brother S. was dead. He died of apoplexy. Oh, thought I, some who have oppressed that dear brother, and reproached him so unsparingly, and had false dreams and burdens which they spun out of their own bowels to extort from him means which should have been applied to God's cause, will have to give an account of these things. He received no sympathy from them while his heart was pressed as though a heavy weight was upon it. When in distress he was told, 'When you do your duty, sell and give alms, you will be free and in the light.' That aching heart is now still. He rests until the morning of the resurrection when we believe he will come forth immortal. Our testimony at Saratoga and vicinity was rejected by the covetous poor and also by the rich. We moved to Rochester and the cause went down.

"In a vision given me at Saratoga Springs I was shown a company in Vermont with a woman among them who was a deceiver, and the church must be enlightened as to her character lest poisonous error should become deeply rooted among them. I had not seen the brethren in that part of the State with my natural eyes. We visited them, and as we entered Brother B.'s dwelling a woman came forward to receive me whom I thought to be Sister B.'s mother. I was about to salute her when the light fell upon her face and lo! it was Mrs. C., the woman I had seen in vision. I dropped her hand instantly and drew back. She noticed this and remarked upon it afterwards. The church in Vergennes and vicinity collected together for meeting. There was confusion of sentiment among them. Brother E. E. held the age to come and some were in favor of S. Allen, a notable fanatic, who held views of a dangerous character which if carried out would lead to spiritual union and breaking up of families. I delivered the message in the Sabbath meeting which the Lord had given me. Sunday noon Mrs. C. was talking quite eloquently in regard to backbiting. She was very severe, for she had heard that speeches had been made against her fanatical proceedings. Just then Sister B. entered saying, 'Will you please walk out to dinner?' Mrs. C. instantly replied, saying, 'This kind goeth not out save by fasting and prayer. I do not wish any dinner.' In a moment my husband was upon his feet. The power of God was upon him, and the color had left his face. Said he, 'I hope it will go out! In the name of the Lord, I hope it will go out!' and said to Mrs. C., 'That evil spirit is in you, and I hope it will go out! I rebuke it in the name of the Lord!' She seemed to be struck dumb. Her glib, smart tongue was stilled for once.

"But she had sympathizers. This is generally the case. It commenced with the fall of Satan in heaven, and angels who sympathized with him fell also. Those who are wrong and co-workers with Satan will ever find those who will sympathize with them when they are reproofed. These sympathizers have great fear that the feelings of those who receive just reproof will be hurt. Brother and Sister B. sympathized with this deceitful woman. They thought her to be about right. But we did not feel discouraged. The Lord had taken this matter in his own hands, and would deliver his

church who had been burdened and oppressed.

"That afternoon as we united in prayer, the blessing of the Lord rested upon us, and I was again shown the case of this deceived woman, and the danger of the church in listening to such teaching as came from her lips. Her course was calculated to disgrace the cause of God. Mrs. C. had a lawful protector and with him should she abide or in his company travel, and that by her fanatical course she had forfeited all claims to Christian fellowship, and that the course of H. A. and Mrs. C. should be protested against, and if the church did not cut loose from those who pursued such a course, and lift their voices against it, they would incur God's frown and be partakers with them in their evil deeds, and that the Lord had sent us to the church with a message which if received would save them from greater danger than they yet realized.

"Many had known and deeply felt these wrongs, but others had viewed things differently. But the brethren began to breathe free again, and receive strength to bear their plain testimony against wrongs which they knew had existed. They knew that I had not received information from any earthly source, and that the Lord had revealed these things to me, and they testified that I had related the matter better than those could who were acquainted with all the circumstances. We had another interview with Brother and Sister B. The Lord was opening their eyes to see things in their true light. We returned from that journey with feelings of satisfaction, knowing that the Lord had wrought for his people.

"April, 1852, we moved to Rochester, N. Y., under most discouraging circumstances. We had not money enough to pay the freight on the few things we had to move by railroad, and were obliged to move out by faith. I will give a few extracts of a letter to Brother Howland's family, dated April 16, 1852: 'We are just getting settled here in Rochester. We have rented an old house for one hundred and seventy-five dollars a year. We have the press in the house. Were it not for this we should have to pay fifty dollars a year for Office room. You would smile could you look in upon us and see our furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents for the lot. The frames were strong, and I have been seating them with drilling. Butter is so high we do not purchase it, neither can we afford potatoes. We use sauce in the place of butter, and turnips for potatoes. Our first meals were taken on a fire board placed upon two empty flour barrels. We are willing to endure privations if the work of God can be advanced. We believe the Lord's hand was in our coming to this place. There is a large field for labor and but few laborers. Last Sabbath our meeting was excellent. The Lord refreshed us with his presence.'

"Soon after our family became settled in Rochester, we received a letter from my mother informing us of the dangerous illness of my brother Robert, who lived with my parents in Gorham, Me. Wrong influences had affected him, and separated him in faith from us. He became bewildered as to our position and was unwilling to listen to any evidence in favor of the third message. He did not oppose, but entirely evaded the matter. This caused us many sad hours. When the news of his sickness reached us, my sister Sarah decided to go immediately to Gorham. To all appearance my brother could not live but a few days, yet contrary to the expectations of all he lingered six months a great sufferer. My sister faithfully watched over him until the last. As soon as he was afflicted his voice was often heard pleading with God for the light of his countenance, and upon his sick bed he weighed the evidences of our position, and fully embraced the third message. He grieved that he had not looked into the subject before, and would frequently exclaim, 'How plain! How clear that there must be a third message as well as a first and second,' and he would say, 'The third angel followed them, the two former, it is all plain now. I have deprived myself of many blessings that I might have enjoyed. I thought that brother White and sister Ellen were in error. I have felt wrong towards them and want to see them once more.'

"My brother seemed to be ripening for heaven. He took no interest in worldly matters, and felt grieved when any conversation, except that of a religious character was introduced in his room. He seemed to be holding communion with God daily and to regard every moment as very precious, to be spent in preparing for his last change. We had the privilege of visiting him before his death. It was an affecting meeting. He was much changed, yet his wasted features were lighted up with joy. Bright hope of the future constantly sustained him. He did not once murmur or express a wish to live.

We had seasons of prayer in his room, and Jesus seemed very near. We were obliged to separate from our dear brother, expecting never to meet him again this side of the resurrection of the just. The bitterness of the parting scene was much taken away by the hope he expressed of meeting us where parting would be no more.

"My brother continued to fail rapidly. If he felt a cloud shutting Jesus from him, he would not rest until it was dispelled, and bright hope again cheered him. To all who visited him he conversed upon the goodness of God, and would often lift his emaciated finger, pointing upwards, while a heavenly light rested upon his countenance, and say, 'My treasure is laid up on high.' It was a wonder to all that his life of suffering was thus protracted. He had a hemorrhage of the lungs, and was thought to be dying. Then an unfulfilled duty presented itself to him. He had again connected himself with the Methodist church, from which he was expelled in 1843 with the other members of the family on account of his faith. He said he could not die in peace until his name was taken from the church-book, and requested father to go immediately and have it taken off. In the morning father visited the minister, stating my brother's request. He said that he would visit him, and then if it was still his wish to be considered no longer a member of their church, his request should be granted. Just before the minister arrived my brother had a second hemorrhage and whispered his fears that he should not live to do this duty. The minister visited him, and he immediately expressed his desire, and told him he could not die in peace until his name was taken from the church-book, and that he should not have united with them again if he had been standing in the light. He then spoke of his faith, and hope and the goodness of God to him. A heavenly smile was upon his countenance, and those lips, a few moments before stained with blood, were opened to praise God for his great salvation. As the minister left the room he said to my parents, 'That is a triumphant soul, I never saw so happy a soul before.' Soon after this my brother fell asleep in Jesus, in full hope of having a part in the first resurrection. The following lines were written upon his death by Sister Annie R. Smith:—

"He sleeps in Jesus—peaceful rest—
No mortal strife invades, his breast;
No pain, or sin, or woe, or care,
Can reach the silent slumberer there.

"He lived, his Saviour to adore,
And meekly all his sufferings bore.
He loved, and all resigned to God;
Nor murmured at his chastening rod.

"Does earth attract thee here?' they cried,
The dying Christian thus replied:
While pointing upward to the sky,
'My treasure is laid up on high.'

"He sleeps in Jesus—soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom.

"He sleeps in Jesus—cease thy grief;
Let this afford thee sweet relief—
That, freed from death's triumphant reign,
In heaven will he live again.

"We toiled on in Rochester through much perplexity and discouragement. The cholera visited R., and while it raged, all night long the carriages bearing the dead were heard rumbling through the streets to Mount Hope cemetery. This disease did not cut down merely the low, but it took from every class in society. The most skillful physicians were laid low, and borne to Mount Hope. As we passed through the streets in Rochester, at almost every corner we would meet wagons with plain pine coffins in which to put the dead. Our little Edson was attacked and we carried him to the great Physician. The disease was stayed in its progress. I took him in my arms and in the name of Jesus rebuked the disease. He felt relief at once and as a sister commenced praying for the Lord to heal him the little fellow of three years looked up in astonishment and said, 'They need not pray any more, for the Lord has healed me.' He was very weak, but the disease made no further progress, and he gained no strength. Our faith was still to be tried. For three days he ate nothing, and we had appointments out for two months, reaching from Rochester, N. Y., to Bangor, Me., and this journey we were to perform with our good horse Charlie, given to us by brethren in Vermont, and covered carriage. We dare not leave the child in so critical a state, and decided to go unless there was a decided change for the worse. In two days we must commence our journey in order to reach the first appointment. We presented the case before the Lord, taking it as an evidence that if the child had appetite to eat we would venture. The first day there was no change for the better. He could not bear the least food. The next day about noon he called for broth and it nourished him.

"We commenced our journey that night. About four o'clock I took my sick child upon a pillow and we rode twenty miles. He seemed very nervous

that night. He could not sleep and I held him in my arms nearly the whole night. My husband would frequently awake, and as he heard the sound of my rocking-chair would groan, for he thought of the tedious journey before us. We obtained no sleep through the night.

"The next morning we consulted together whether to return to Rochester, or go on. The family who had entertained us said we should bury the child on the road. And to all appearance it would be so. But I dared not go back to Rochester. We believed the affliction of the child was the work of Satan to hinder us from traveling, and we dared not yield to him. I said to my husband, 'If we go back I shall expect the child to die. He can but die if we go forward. Let us proceed on our journey trusting in the Lord.' We had a journey of about one hundred miles before us to perform in two days, yet we believed that the Lord would work for us in this time of extremity. I was much exhausted and feared I should fall asleep and let the child fall from my arms, so I laid him upon my lap and tied him to my waist and we both slept that day over much of the distance. The child revived and continued to gain strength the whole journey and we brought him home quite rugged.

"The Lord greatly blessed us on our journey to Vermont. My husband had much care and labor. At the different conferences he did most of the preaching, sold books, and took pay for the papers. And when one conference was over we would hasten to the next. At noon we would feed the horse by the roadside and eat our lunch. Then my husband, with paper and pencil upon the cover of our dinner-box, or the top of his hat would write articles for the *Review* and *Instructor*. Our meeting at Wolcott was of special interest. A canvas was attached to the house to accommodate the people. The Lord blessed us with freedom and the truth affected hearts. I had a vision in the congregation and had perfect liberty in relating it. I there became acquainted with our dear Sister Pierce, who was in despair. My heart was drawn out in sympathy and love for her as I had been in a similar state of mind. At this meeting our dear Brother Benson was convicted of the truth. He believed the vision he witnessed to be the power of God, and was affected by it. He fully embraced the truth. Others decided at that meeting to obey all of God's commandments and live. Since that meeting we have met Brother B.'s cheerful countenance in every conference we have attended in Vermont. But we shall meet him in this mortal state no more. He died in hope, and will rest in the silent grave until the resurrection of the just." J. W.

Though the Earth be Removed.

THE traveler Humboldt gives an interesting account of the first earthquake he witnessed. It was at Cunama, in South America. The first shock came after a strange stillness. It caused an earthquake in his mind, for it overthrew in a moment all his lifelong notions about the safety of the earth. He could no longer trust the soil which up to that day had felt so firm under his feet. He had only one thought—universal, boundless destruction. Even the crocodiles ran from the river Orinoco howling into the woods, the dogs and pigs were powerless with fear. The whole city seemed "the hearth of destruction." The houses could not shelter, for they were falling in ruins. He turned to the trees, but they were overthrown. His next thought was to run to the mountains, but they were reeling like drunken men. He then looked toward the sea. Lo! it had fled; and the ships, which a few minutes before were in deep water, were rocking on the bare sand. He tells us that, being then at his wits end, he looked up and observed that heaven alone was perfectly calm and unshaken. Many strange things are yet to come upon the world—earthquakes, overturnings, upheavings. But amid them all, the Book tells us, the Christian shall look up to the heavenly one, "Jesus Christ, the same yesterday, and to-day, and forever," and to his heavenly home, which cannot be moved.—*Bible Echoes*.

A String of Pearls.

HOW TO REPROVE.—When we wish to reprove with profit, and show another that he is mistaken, we must observe on what side he looks at the thing; for it is usually true on that side, and to admit to him that truth, but to discover to him the side whereon it is false. He is pleased with this, for he perceives that he was not mistaken; and that he only failed to look on all sides. Now, one is not vexed at not seeing everything. But one does not like to be mistaken; and perhaps this arises from the fact that man can not naturally see everything, and that naturally he cannot be deceived in regard to the side that he looks at, as the apprehensions of the senses are always true.—*Pascal*.

FORGET not to thank God for his mercies.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, SEPT. 19, 1878.

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

Faith and Fear.

SAVING faith knows nothing of fear, excepting to fear God and keep his commandments. In Christ's sermon recorded in the twelfth chapter of Luke, faith is held forth in contrast with fear. We call attention to the following points of great interest in this remarkable chapter:—

1. This close, practical sermon was addressed to the disciples in the presence of a vast assembly. This fact should teach us that theory alone will not meet the wants of the people. The chapter opens with these words: "When there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all." Verse 1.

2. However important this practical sermon may have been to Christians of each successive generation from the time it was delivered down to the present, one fact stands out very plain upon the sacred page—that the plain, cutting, practical lessons contained in it have a special application to those who are waiting for the return of the Lord at his second coming. He says: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Verses 35, 36.

3. He warns us against covetousness. "And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Verse 15. The circumstance which called forth this warning is recorded in the immediate connection, in these words: "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Then follows the warning against covetousness, which he illustrates by the following figure: "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Verses 16-21.

The rich man in the parable had nothing only that which he had received of the Lord. And as a faithful steward of his Lord's goods he should have given of the abundance of the products of his lands to feed the poor and to support the cause of God. The folly of this foolish rich man consisted in coveting that which was the Lord's, in pulling down barns which were large enough, and in building those that would hold all the products of the soil with which God had blessed the labor of his hands. He had abundance for many years, while the Lord's poor were suffering for daily food. He consoled his soul with plenty. He lived to eat, drink, and take his ease. His case forcibly illustrates the conduct of those who devote their lives to laying up earthly treasures and are not rich toward God.

4. In contrast with the life and end of the covetous rich man, our Lord exalts a life of faith, and points forward to the immortal kingdom as the reward of those who show their faith by good deeds. He points to the ravens, "which neither have store-house nor barn, and God feedeth them." If God feeds the birds that fly in the heavens without a care, will he not feed and clothe those who trust in him? "How much are ye better than the fowls?"

He also cites the lilies of the field, or reposing upon the bosom of the lake, clothed in garments of beauty, and states that "Solomon in all his glory was not arrayed like one of these," and adds: "If, then, God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?" Verse 28. He continues in making a practical application of the figures of the birds of the heavens and

the lilies of the field, for which God cares, to give them food and their beautiful garments, in these words: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you." Verses 29-31.

The men and women of the world live for this life only. They tax brain, bone, and muscle to lay up treasures in this world. Their minds are burdened with care and anxiety concerning what they shall eat, what they shall drink, and wherewithal they shall be clothed. "All these things do the nations of the world seek after." But the trusting followers of Jesus Christ are to pursue a course directly opposite. "But rather seek ye the kingdom of God, and all these things shall be added unto you," is the utterance of faith from the lips of the Divine Master.

But we seem to hear the voice of unbelief say, "I dare not risk it. I fear to venture the future, my future welfare and that of my family, without laying up a liberal competency for age. What should I do in case of sickness or misfortune? I must 'provide against a rainy day.'"

Well, brother, the Lord knew that you would feel just so, that you would fear and tremble for want of saving faith, and has, for your comfort and strength, added in this connection these words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also." Verses 32-34.

Men of the world may lay up treasures here, and set their hearts upon them to the neglect of the kingdom of God, and they may be swept from them by fire or flood in an hour. The thief may steal or the burglar may rob their hoarded wealth, and their god perish from them in a single night, and they be left destitute and broken-hearted. Some in their insane madness commit suicide when their earthly treasures are taken from them.

But those who in faith send their treasures before them, and make deposits in the bank of heaven, are doing a safe business. There are no losses there. And it is a comforting thought that such are laying up treasures for themselves. May God lead his dear waiting people, and give them of the spirit of the next life, that they may lay up their treasures for that immortal life that runs parallel with the life of God.

J. W.

Convinced, but not Obedient.

If all who stand to-day fully convinced of the truth would immediately obey it, how prodigiously would it swell the ranks of commandment-keepers. Those who have had much experience in preaching the word know that the hard spot in the battle is to induce men to commence the practice of Christian duties that are urged upon them, even after they are persuaded that the word of God demands it at their hands. To convince the judgment, is a comparatively easy work; to lead men to that which is the vital part of conversion, a reformation of life, is a more difficult matter.

To openly acknowledge the claims of duty, to avow a clear understanding of what God's law requires, and yet refuse to obey, is a position so strange, so presumptuous and indefensible, that few are willing to own that that is where they stand. Multitudes, as it is easy to see, are fully convinced of the truth, who will not in so many words acknowledge it, yet some in unmistakable language confess their true position. Thus a friend writes:—

"For about six months I have been reading on the Sabbath question, and it has fully convinced me that the seventh day is the only day to keep and conform to God's commandments. It may be that I never shall keep the seventh day as the Sabbath; but notwithstanding this, I freely confess that the seventh day is the only true Sabbath to keep."

If others would be as frank in the expression of their views, we think there would be many more testimonies to the plainness of the Sabbath truth. But how shall we account for his words when he says, "It may be that I never shall keep the seventh day as the Sabbath"? Why not keep it? Since you see and acknowledge that God requires it, why not? Such a position under such circumstances is a most inexcusable and dangerous one. What excuse

will such persons render for their course in the great day of accounts? Others who refuse to keep the Sabbath profess to have some reason for so doing. They take those things for reasons which of course are no reasons, and no doubt force their consciences to the acceptance of excuses with which they are not themselves satisfied. Nevertheless they think that they can make some show of reason for their course of action when they shall be required to answer for the deeds done in the body.

But he who acknowledges God's will, yet refuses to obey it, confesses judgment beforehand. On such points as are covered by his confession, at least he bars the way against all excuses. He advertises himself in advance as one who, when the King comes in to examine the guests, will be speechless. Sins of ignorance, and sins of judgment, have some palliation; but sins deliberately committed against light and knowledge, none. "If I had not come," says Christ, "and spoken unto them, they had not had sin; but now they have no cloak for their sin."

How can persons occupy such a position and calmly contemplate the future? Some indiscribable infatuation must be upon them. We would earnestly entreat them to offer no longer willful provocation to the judgments of Heaven. We would plead with them to make haste to obey that which they know to be truth. Delay not to keep the commandments of God. Confer not with flesh and blood. Give no weight to worldly objections in the scale of moral duty.

Most deplorably wretched among the lost will be those who have plunged on to perdition with the light of truth glaring in their very faces, and the voice of duty tenderly imploring them at every step to turn into the way of everlasting life. Pollok, saving only his wrong idea of the duration of future punishment, forcibly describes the condition of such:—

"And as I listened I heard these beings curse
Almighty God, and curse the Lamb and curse
The earth, the resurrection morn, and seek,
And ever vainly seek for utter death.
And to their everlasting anguish still
The thunders from above responding spoke
These words which through the caverns of perdition
Forlornly echoing fell on every ear—
'Ye knew your duty but ye did it not.'
And back recoiled again a deeper groan.
A deeper groan! Oh, what a groan was that!"

U. S.

"Hear ye, Hear ye, Hear ye!"

As I was passing by a court house, I stopped and looked. I saw a man standing in the door of the court house crying with a loud voice which was heard far up the streets, "Hear ye, hear ye, hear ye!" What did he mean? Listening a little farther, I soon learned that the hour had come for the county court to set, and he was giving everybody warning to that effect. The destiny of several men was now to be decided. Some were indicted for stealing, and some for murder. For long weeks and months, with trembling anticipation, they had been dreading this hour. Now the day had come, the court was opened, and these cases must be decided. In order that every man might be ready, this proclamation was made beforehand; and this I learned was the custom always at the opening of a court.

Now I thought if the judges of earth do this in order that all may be warned and ready for this earthly judgment, shall not the Judge of all the earth give a warning to the inhabitants of the earth when the day of his judgment is at hand? It certainly is reasonable, to say the least.

Looking into the word of God, I find that the Lord has solemnly declared that he will give a warning to the world just before the hour of judgment and the second advent. Now hear the word of God: John, the revelator, was shown things to come. He had a view of the judgment and the second advent of Jesus. He was shown also what would precede these events. So, just before the advent, he says that he saw an angel proclaiming a solemn message to the world, and he tells us that that message was an announcement that the hour of God's judgment had come. Here is what he says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This message as you will see is to be proclaimed near the end of the world. Every

nation must hear it. Notice how definite that message is. "The hour of his judgment is come." Not *is coming*; not *shall come* at some indefinite time in the future; but *it is come*.

Here, then, the word of God emphatically declares that there will be a most solemn warning to the world, preceding the judgment and the second advent. Many scriptures all through the Bible plainly teach the same reasonable doctrine. We will give one quotation to prove that the day of the Lord is at the judgment. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 7-10.

This, then, is the day of the Lord. Now, that there is to be a solemn warning, proclaiming this day at hand is thus shown by Joel. In chapter 1: 15, he says: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Here is a reference to that day of the Lord. Again he says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. Blowing the trumpet is always to give an alarm, to warn the people of the coming danger. So the Lord says, "Blow the trumpet and sound the alarm." How extensive is this to be, and what is it for? The answer is given,—"Let all the inhabitants of the land tremble." Something terrible is coming. When is this to be, and what is it to be? The answer is also given to this: "For the day of the Lord cometh, for it is nigh at hand." Ah, here we have it! When the day of the Lord is coming, when it is nigh at hand, then the Lord says that the trumpet must be blown, and the inhabitants must be warned.

The Scripture must be fulfilled; these prophecies must be accomplished. When will it be done? At the very time specified—when the day of the Lord is at hand. This, then, shows that there must be a warning when the second advent is nigh at hand. So our Saviour says that at the second advent it shall be as it was in the days of Noah. Matt. 24: 37, 38. Now, how was it in the days of Noah? Was there a warning then or was there not? We are all familiar with that event, and we know that the Lord raised up Noah and gave him a solemn warning for that generation. All the righteous believed then and prepared themselves for the flood. The wicked also heard it, but did not believe it. They paid no attention to it. They did not prepare themselves for it, and as the consequence, they were all destroyed. Jesus says it shall be so in the last days. So there must also be a warning here. The righteous must hear the warning, the wicked also, though they will not believe it. As we have shown before, the Lord always warns the world of any impending crisis. He sent a warning before the flood, he sent a warning before the fall of Sodom and Gomorrah, he sent a warning before the overthrow of Ninevah, and he sent a warning by raising up John the Baptist to prepare the people for the first advent of our Saviour. Both Jesus and his disciples warned the Jews of the destruction of Jerusalem. And now shall the last great, fearful day come, and not a note of warning be sounded to the world? This is not reasonable. It is not Scriptural. There shall be a last final warning to the world. This will be the most solemn, the most extensive, and the most thorough of any that the race have ever heard.

That time has now come. God in his providence has thrust out his servants and everywhere over the land they are raising the cry, "The Lord is coming, the judgment is at hand. Oh, ye nations of the earth, prepare to meet your God."

Some say, "It is no matter if the Lord is coming if we are only prepared to die." Oh, my brethren, this is a deception of the devil. This is utterly untrue. You must look at this in a very different light, for you are deceived about it. Stop and think a moment! Is the world to be warned of the second advent? Then somebody must give that warning. The

wicked will not do it certainly, men who have no faith in it will certainly not do it. It must be done by the men who do believe it. It will cost a vast amount of means to warn the doomed millions of this generation. It will cost money, it will cost labor. Hundreds of men are needed to engage in the work. Tracts must be printed, papers must be published, and printing houses must be built. Great sacrifices must be made. Who will do this work? God has said it shall be done, and it will be done. The Lord always works by men. He uses men to accomplish his work. Who will believe the Lord and his servants and assist in this great work?
D. M. CANRIGHT.

Peculiarities Concerning the Sabbath.

THERE are some peculiarities with the opposition to the Sabbath. Those who hold that the Sabbath has been abolished, teach that it was two thousand five hundred years after God rested upon the seventh day and blessed and sanctified it, before any one was under obligation to keep it holy; that from Adam to Moses no one was bound to recognize the day as sanctified; that then it was binding on the Hebrew people only down to the cross of Christ, to which it was nailed, since which it is not binding. And yet it is admitted that Isa. 66: 22, 23, teaches that the Sabbath will be observed in the world to come. To evade the bearing this fact has on the question, the attempt is made to beg the subject by inquiring, "What Sabbath?"

The peculiarities, then, of the opposition are these: From the time the Sabbath was sanctified, i. e., set apart to a sacred use, there is a void of some two thousand five hundred years during which it was not binding; then it was binding for some fifteen hundred years; then there is a gap of some two thousand years in which it is not binding, and then it will be binding to all eternity in the world to come. This is singular indeed; especially that such an arrangement should be attributed to the Creator and Disposer of the universe. It looks much more like children's play.

The Sabbath has its peculiarities also. Its law was placed by the finger of God in the midst of nine moral precepts, precepts that no sane man can deny to be binding on all the human race. And, compared with these nine precepts which are universally and perpetually binding, the Sabbath has several peculiarities.

1. Its institution is described in the record of the creation; whereas none of the other nine precepts are found in the record of several hundred years.
 2. The Sabbath existed and was kept by Israel in the desert before they came to Mount Sinai, where the law was given in form by God himself. Ex. 16: 23, 30. The keeping of any one of the other nine separately is not found in the record up to that time; though all were kept by Abraham. Gen. 26: 5.
 3. The Sabbath precept was a part of God's law more than a month before that law was written on tables of stone. Ex. 16: 4. This is not definitely revealed of any other precept of the decalogue.
 4. The Sabbath precept is the only one of the ten that refers us back to the creation of the world for its origin. Ex. 20: 11.
 5. The Sabbath is mentioned oftener in the New Testament than any other commandment of the ten.
 6. The Sabbath is the only precept of the ten that we are distinctly taught shall be observed in the new earth. Isa. 66: 22, 23.
- Is it not truly remarkable that a precept thus fortified should be the one singled out for abolition and destruction?

R. F. COTTELL.

Interesting and Curious.

"THE Interior furnishes the following list of the Presbyterian clergy who hold to Second Adventism:—

"Dr. S. H. Kellogg, professor of theology in Western Theological Seminary, Allegheny city; Dr. John T. Cooper, professor of theology in the W. P. Theological Seminary, Allegheny city; Dr. W. G. Moorehead, professor in the U. P. Theological Seminary at Xenia, O.; Dr. Willis Lord, late professor in the Theological Seminary of Chicago; Dr. N. West and Dr. J. G. Reaser, late professors in the Theological Seminary of Danville; Dr. John T. Duffield, professor in Princeton College; Dr. E. R. Craven, of Newark; Dr. Charles K. Imbrie, of Jersey city; Dr. Chas. S. Robinson, of New York; Dr. S. R. Wilson, of Louisville, Kentucky; Dr. Robert Patterson, of San Francisco; and others.

"The Presbyterian Weekly pronounces the doc-

trine of Second Adventism 'certainly unscriptural according to Evangelical Standards.' What especial relation this doctrine holds to what is called 'Evangelical Standards' we will not undertake to say. There must be liberty of opinion somewhere; and as the Westminster Confession does not touch upon the subject it is possible one may hold to the doctrine and be a true blue Presbyterian. But to preach the doctrine even though it create dissension in the church—that is quite another matter, and we believe none of the brethren named have been guilty of that folly. Some forms of belief, like truth itself, are not to be declared at all times."

It is a matter of interest to the believer in the truly scriptural doctrine of Christ's coming to learn that men occupying prominent positions are giving attention to the subject. It is a little curious to us what kind of "Evangelical Standard" the Presbyterian Weekly has which ignores a doctrine which is taught in every thirtieth verse in the New Testament, and is made the only hope of God's people.

The spirit which inspired the belief that none of the above named ministers had been guilty of the "folly" of preaching the doctrine if it made "dissensions in the church" must be a different spirit from that which actuated John in Revelation when he prayed "even so come Lord Jesus."
J. N. L.

Report of Meetings.

SINCE my last report I have held one meeting in Sacramento and attended the two California camp-meetings. I had an interesting time in Sacramento with the little company there. A vote was passed by the church, requesting Brother Butler, as soon as consistent after his arrival in California, to spend a little time there and organize the church.

Our northern camp-meeting has already been spoken of by others. It was the largest and best camp-meeting we have had in California.

The southern meeting which closed yesterday morning was of the same character as the northern. We had excessive hot weather most of the time during the meeting, which with lack of shade made our situation physically uncomfortable, yet the grace of God carried us above all this, and we had the best meeting yet held in that southern field. There were forty tents upon the ground and two hundred and fifteen campers. Last year there were twenty-two tents and one hundred and thirteen campers. Twenty-five were baptized and six others signed the covenant, a large portion of these decided upon the ground. The preaching of Brethren Healey, Wood and the writer was practical and close, and the Spirit of God set it home to hearts.

The brethren and sisters took hold to lift in the various enterprises connected with the cause. They pledged \$1,530 of new stock to the Oakland publishing fund and \$571 to the British mission, besides donating four ounces of jewelry to the British mission. The children contributed \$6.35 of their little savings for the mission. The meeting has been another powerful lever to exert its influence in extending the truth in that part of the State.

The work was started in Fresno and Tulare counties a little over two years ago. Now there are eight places where regular Sabbath meetings are held, one hundred and forty-five names are now on the covenant, of those still firm in the truth. The pledges to systematic benevolence fund amounts to \$914.40 per year. Most are paying the missionary one-third. The district has quite a stock of books and tracts on hand, and over \$16 to its credit in the State tract and missionary treasury.

If they go forward in the name of the Lord, their numbers will doubtless more than double in the next two years. God bless and advance the work.
J. N. LOUGHBOROUGH.

Oakland, Cal., September 17, 1878.

Southern California Camp-Meeting.

THIS meeting commenced on the morning of September 10, and lasted six days. The weather being quite warm and Brother Loughborough much worn from previous labor he was seized with a fainting spell on the second day of the meeting so that he was unable to do as much preaching as he otherwise could have done, but God blessed and strengthened him so that we were not deprived of his labors. He gave attention to practical matters particularly the rise, progress and needs of the cause, holding that now is the time spoken of by Luke in the twelfth chapter when we should sell what we have and give alms, by so doing provide for

ourselves bags without holes, as this was to be done just previous to the second coming of Christ. Brother Wood gave two discourses, showing clearly that we are the time when Jesus is soon to come, and his people are to be looking for him.

The writer preached several sermons on the law, and showed from the Word of God that there were many "wonderous things" in it.

We also preached upon the signs of the times, among other things pointing to the spirit of animosity that exists between capital and labor, and showing the fearfulness of capitalists to invest their wealth as fulfilling to a certain degree the prophecy of James 5, for rich men to weep and howl for the misery that is coming upon them, at which time says James, "stablish your hearts brethren for the coming of the Lord draweth nigh." Again he says, "Ye [rich men] have condemned and killed the just and he doth not resist you," and we find those who are looking for the Lord are not engaged in the conflict between capital and labor; they have a better hope.

The social meetings were good and there seemed to be a general desire to rise higher in the Christian life. Altogether the camp-meeting was a success, and we trust the brethren and sisters will endeavor to carry out in their lives the good resolutions there made.
W. M. HEALEY.

Business Meeting.

A BUSINESS meeting of the Seventh-day Adventists was held at the southern California camp-meeting, September 15, 1878, at 9 A. M.

Meeting called to order by Elder J. N. Loughborough. Prayer by Elder W. M. Healey. J. L. Gilbert was elected secretary.

Reports of committees being in order the committee on licenses, consisting of Elders Healey and Wood and Brother Bell, reported as applicants for colporteur's licenses the names of W. M. Smith, Geo. Hutchings and Wm. Bell.

On motion, the report was accepted, and the above named applicants were recommended to the Conference committee as suitable persons to receive colporteur's licenses.

The committee on resolutions reported as follows:—

Resolved, That we heartily endorse the resolutions relating to our general cause, as passed by our brethren at the northern California camp-meeting. Especially as regards the labors of Elder J. N. Loughborough, and the welcoming of Elder G. I. Butler to this Conference.

Resolved, That we feel under obligations to Messrs. C. Railsback, Heinland brothers Brownstone & Co., and others for free use of ground, lumber, and for other favors shown us to make our camp-meeting a success.

Resolved, That we ask the Conference to send us Elder W. M. Healey or Elder G. I. Butler to labor with us in this part of the State as much time this winter as they can possibly be spared from other fields of duty.

Resolved, That copies of these resolutions be furnished the SIGNS OF THE TIMES for publication.
W. M. HEALEY,
J. L. WOOD,
WM. BELL,

Committee on Resolutions.

On motion, the above resolutions were adopted.

On motion, the meeting then adjourned, subject to the call of the president.

J. N. LOUGHBOROUGH, Chairman.

J. L. GILBERT, Secretary.

Letter From England.

THE following is an extract from a private letter from Brother Ings. He says:—

My first visit in England was to Southampton, where I have several cousins. I gave them reading matter, and I was astonished to see the effect our publications had. I brought quite a quantity with me; but the demand was so great that I found it necessary to order more from America, and now I am expecting the second lot every day, and find myself in great need of them. It seems to me that this field has been neglected so long that God would show us as a people how far we are behind his providence, by using those not in the truth to scatter his message. People wanted tracts to give to the members of their churches; others wanted them to give to their neighbors; some wanted them to send away, and to-day hundreds are reading who knew nothing about these things two months ago.

I have spent several weeks in doing missionary work. I have visited nearly two hundred families. I am treated with respect, and have found many interesting cases. Several are convinced; and if a course of lectures could be given I should look for a harvest of souls. I shall try, by the help of God, while I am here to prepare the way for Brother Loughborough, so that he may have a foothold. He would find many friends to the truth here. The way would be opened for lectures; and, this being

a seaport where vessels are constantly leaving for all parts of the globe, it would make an excellent point for doing missionary labor.

I find as good people in England as in any country I have been in, yet all the medium class have all they can do to live, and in consequence it might be quite a while before a mission here would be self-sustaining; but I think when the people see the truth they will be more stable than those in America. Of course, obstacles and trials would be found here as well as elsewhere; but I believe God is ready to set his hand to the work in this island.

We shall all welcome Brethren Loughborough and W. C. White, and their wives, on this side of the ocean; and if it should be in the order of God to send his worn servants, Brother and Sister White, here they too would receive a hearty greeting from all of like precious faith.

Reports from the Field.

(Condensed from Review and Herald.)

Vermont.

WEST TOWNSHEND.—Elder Sanborn writes: "We closed our tent labor September 1, to ship the tents to the camp-ground. There is still a deep interest, and the influence of the meetings is felt miles distant. Eight have commenced keeping the Sabbath as the result of our meeting."

New York.

EAST MARTINSBURG.—Elders Wilbur and Bump write September 3: "We had a very interesting meeting here in our tent last Sabbath. After the discourse three persons of sterling integrity, one of whom had formerly held the position of local elder in the Congregational society, took their stand with us on the Sabbath and kindred doctrines."

MANNVILLE.—Brethren Brown and Wilcox write September 2: "The interest here still continues good and is extending. There are now between fifteen and twenty keeping the Sabbath, with a prospect of several more. The especial blessing of the Lord has been given in declaring the truth."

Pennsylvania.

SUNDERLINVILLE.—Elder Saunders writes September 3: "The past week has been the most interesting one in our meetings here. Eight have taken their stand on the commandments of God and the faith of Jesus, making twenty, in all, that have commenced to keep the Sabbath since the tent was pitched here."

COUNDESPORT.—Brethren Whitney and Robinson write September 2: "The interest here is still good, and we expect to continue our meetings as long as the weather is suitable. Six or seven have commenced keeping the Sabbath. There is considerable opposition manifested. A Methodist clergyman announced a lecture upon 'Socrates.' This drew quite a crowd, and the point made was upon the belief of Socrates in the immortality of the soul. He spoke of the wonderful support this belief afforded him in his dying moments, and then said he thought a belief that could give comfort and support to 'that poor old heathen' ought to support and comfort a Christian! We were glad to tell the people that as for us we preferred to believe what Moses, the prophets, and the apostles taught, and let those who chose to do so believe with 'the poor old heathen.' Not a word of Bible proof did he offer. We feel thankful for the truth."

Alabama.

ATALLA.—Elder Burrill writes, August 26: "We have been here two months. Twelve have signed the covenant, and a few more are keeping the Sabbath. It seems almost impossible for the people to break away from the network of superstition which has so long encircled them."

Wisconsin.

KENDALL.—Brother Snow reports Sept. 2: "We closed our meetings here Sunday evening, Sept. 1. Twenty-two have promised to keep the Sabbath, and many others are convinced. The interest has been good all the time, but is better now than at any previous time."

Iowa.

BONAPARTE.—Elder L. McCoy writes September 5: "Since the close of the discussion, a deep interest pervades the entire town and vicinity. Conviction rests on a large portion of those who have heard. Ten or twelve have taken their stand, and we confidently expect as many more."

CLARENCE.—Brother Dorces writes September 2: "Brethren Hart and Pegg have been in Clarence over seven weeks. They have labored faithfully. About fifteen have decided in favor of the truth, and many others are deeply interested. The congregations were good all the time, and the meetings closed last Sunday evening with a remarkably good interest."

Minnesota.

ALEXANDRIA.—Elders Curtis and Battin report September 4: "We have given fourteen discourses here. Have had the best of order and attention in our congregation, which have ranged from fifty to two hundred. Those who attend give evidence of being deeply interested in the subjects presented. They accept reading matter readily."

Michigan.

SPRING ARBOR.—Elder Byington reports meeting with a church of nearly fifty members at this place. He spoke three times on practical subjects. They are building them a house of worship.

The Wine Cup.

NEVER taste it again, tho' the crimson and gold
In the cream on the wine cup with charm never told
May dazzle the eye with the promise of bliss;
'Tis a cheat, 'tis a demon; in mockery 'twill hiss
And sting like a serpent, and poison all good,
E'en the hope of young manhood, who nobly has stood
In the battle of life and the battles of war
Victorious in strife, decked with laurels all o'er—
The pride of his home, the pride of the race;
Ambitious of honors, ambitious of place;
No fears for the future, no clouds overcast,
So sure in safe harbor to anchor at last.
If he turn to the wine cup, tho' never so bright
May sparkle the foam in the red liquid light,
Yet lurking within is the vampire of hate,
Stinging deep with regret, yet whispering too late—
Too late to retrieve the dark deeds of sin,
Yet deeper, still deeper, on the poor soul within
Are forging the chains that rankle and burn
To make the poor victim a thing he would spurn,
Till he finds, ah! too late, in fetters, in chains,
Handcuffed and manacled, powerless to claim
The right to his manhood, the right to his will,
While this demon, the wine cup, is crying, "Fill! fill!"
Oh! taste not again, while the thousands and more
Creep slowly along to that dark, silent shore
Where kindly, oh! kindly concealed from our sight,
The scars burned so deep in the soul with this blight,
The blight of the wine cup, all sweet tho' it be,
From the bitterest dregs it can never be free.
Then turn from the sparkle and turn from the bowl,
And over your manhood and over your soul
Let the angel of reason, the angel of good,
Stand guard at your life gate, as surely they would
If hopeful and trustful you turn e're too late
And slay in your manhood this vampire of hate.
Then arise in your strength and bury from sight
This demon of wrong—America's blight.

—Sel.

Not Myself.

If not myself, then, who was I?
Just so. Who was I? That's the question. Perhaps, friendly reader, if I take you into my confidence, you will help me to see the matter in a clearer light, for I am just now in much obscurity.

"I was not myself" at the time. My friends said so, and I said so. It was my—and their—only apology and excuse.

"Mr. Jones is prudent and clear-headed and never would have done it if he had been himself." Every one assented to this, and I accepted the declaration as true.

But how came it that I was not myself?

Had I been to a "circle" or "seance"? No; for I have no fancy for the sound of footfalls on the boundaries of another world. My business for the present is with embodied, and not with a vagrant crew of disembodied spirits. Was I suffering from temporary insanity? No one, so far as I know, ever hinted such a thing.

Let me tell you the whole story. I think it will interest you.

I am, or was, a merchant. For many years my business, under prudent management, had grown steadily, until the house over which I presided was known as one of the most prominent in the city. There are two pivots in every mercantile business on which success or failure rests—buying and selling. If the buyer of an establishment thoroughly understands his role, and the salesmen theirs, success, in ordinary circumstances, is almost sure; but if either be seriously at fault, ruin is quite as certain.

I was, and always had been the buyer in our house. To this part of the business I gave careful and systematic attention, keeping myself posted in regard to stocks of leading goods in market, and the prospect of advancing or receding rates. To-day I would buy freely, when others hesitated, because I was better informed, or had, from long observation and experience, a kind of intuition as to the future prices; but to-morrow found me cautious on a different line of goods, and I touched them lightly while others bought heavily. The result nearly always proved my skill or prescience.

There was no guess-work in all this. I was educated to it; and when I went to auction, or examined the importer's samples, I knew to a fraction what the article offered for sale was worth in the market—whether stocks in first hands were large or small, and how much it would be prudent to buy.

During a period of ten years, in which scarcely a day passed that I did not go to auction or visit the sample-room or store of

some manufacturer, commission merchant or importer, no serious mistake in buying was made. In consequence, we were never caught with a large stock of anything on a falling market, but often got single advantages when prices went up.

But something came over me about three years ago, and every now and then I would make a slight mistake that annoyed me exceedingly, for I had grown proud of my skill and reputation as a buyer.

The first time this occurred, the mistake was so palpable that I made no attempt to excuse it. The case of goods I bought fell six cents a yard on the very next day. Every clerk in the store knew there would be a fall, and so did I. And yet, when the case was put up, I bid it off in my usual confident tone—the error flashing on me when it was too late for repair.

"I don't understand this," I said to myself, greatly annoyed by the incident. "What could have possessed me? The blunder has no excuse."

And yet, strange to say, within a month I committed a worse blunder. Now, if I had fallen into habits of intemperance, the thing would have been plain. But this was not the case. I am temperate in all things, in eating as in drinking. I don't mean that I am what is called a teetotaler for I consider myself a rational being, and so put myself under the government of reason, and not in bonds. I take a glass of wine, or ale, or brandy whenever I think I need it, and expect to continue doing so until I find that it does me harm, which is not yet. I can stop whenever I please.

Well, as I was saying, within a month I committed a worse blunder; stocking our shelves with a line of goods that fell twenty per cent, I was annoyed, bewildered, confounded.

"What has come over me? Am I losing my senses?" So I talked to myself. "There is n't a buyer of six months' experience that wouldn't have known better."

I put as good a face on the matter as possible, and resolved never to be "caught napping again." Naturally, I was sensitive about the mistakes committed, and the remotest allusion to them annoyed me.

One of my partners, whose faith in my judgment, these lapses had disturbed, ventured now and then a word of caution, especially when I was about going to some large sale. I was never able to repress my irritation at this; and we had sharp words now and then, in consequence.

A great sale of goods, in our line, had been advertised in New York; the invoices covering, in the aggregate, nearly a quarter of a million dollars.

"Buy cautiously," said the partner whose faith in my judgment had been impaired.

"Hadn't you better go yourself?" I answered testily.

He looked at me with troubled eyes but made no response.

I went over to New York in the evening train, in company with several merchants on the same errand with myself. They talked up the matter of stocks of goods, the effect this heavy sale would have on prices, and the probable future of the market. Opinions differed. Some held that prices would advance, and some that they would recede. I listened and said but little, as was my habit; but carefully weighed all the *pros* and *cons*, and considering all the reasons urged on both sides.

When I reached New York, my mind was made up to buy with great caution. It was barely possible that one or two leading capitalists in the trade might purchase heavily on speculation, and hold for an advance; in that case, other buyers would make a good thing of it. But if the large stock went into several hands, each taking pretty freely, some, more eager to sell than the rest, might press the market, and cause a serious decline in prices.

I saw this clearly, and resolved to purchase only to the extent of supplying our

immediate wants. But during the evening this purpose was disturbed, and a different view adopted.

"Come to my room," said a well-known merchant who had been with me in the cars. It was after supper. "Two or three friends are to drop in for a talk over a bottle of wine about to-morrow's sale."

I went with him to his room. In a short time two merchants from my own city, and one resident in New York, joined us. Wine and cigars were ordered, and we spent two or three hours together, drinking, smoking and talking about the sale. I have never been able to recall the data and reasonings by which I passed to the conclusion that my role on the next day was to be that of a heavy, instead of a light buyer; but when I went to bed that night, such was my fixed purpose. I lay awake for a long time, pleasing my fancy with golden results that were sure to come from to-morrow's business. I counted the profits of our houses tens of thousands of dollars. Thought ran riot over the gains I would not fail to secure.

In thinking back to this night, I have always felt that I was not my real self—that in some way, the perception of reasoning of another mind was superinduced upon my own—that my experience, clear judgment and prudence were lost for a period, and that my mental powers were operated by some volition foreign to my own.

I was not myself. That is certain. I was not fully myself on next morning. On rising, my head ached in a dull way, and my brain was slightly confused. It was not clear to me that I was to make the fortune of our house by bidding off at the coming sale to the amount of fifty or a hundred thousand dollars. The wet blanket of doubt chilled my night's enthusiasm.

But a glass of brandy and water, followed by coffee and breakfast, cleared my head, gave life to my pulse, and tension to my nerves. I met my friend of the evening before, and we spent an hour previous to the sale in talking up the business of the day, and then, after emptying a bottle or two of wine, repaired to the auction rooms, which we found crowded with merchants from all parts of the country.

I was in a state of confidence and exhilaration—never had a clearer head, so it seemed, nor saw my way more distinctly. Terms were announced, and the sale began. Bidding was cautious at first, and a few lots were struck down at figures so low that I remember feeling disturbed as well as surprised. But the impression faded in a moment. On the next lot, I bid at the figure last obtained. Some one advanced, and I went higher promptly. The goods were mine, no one going above me.

"Do you take the whole lot—forty cases?" asked the auctioneer.

"The whole," I answered in a confident way that caused many to turn and look at me.

The sale went on, growing more spirited as it progressed, new bidders ventured in at every successive lot. I forgot everything but my purpose to buy heavily, and make the fortune of our house. A single idea possessed me, and that was the certain great advance in the price of the goods now being sold. I was as sure of this as of my existence, and felt a kind of contempt for the timid buyers, who, with the opportunity of a hundred cases, took only five or ten.

At two o'clock, I left the heated auction rooms with flushed face and throbbing temples. As the fresh air struck upon me with its grateful coolness, I seemed to pass into a new world of thought and perception. I was myself again—my clear-headed self, poised amid my own business experience and convictions.

What a shiver ran down to my heart as the fact that I had just bid over sixty thousand dollars on a single line of goods looked me darkly in the face.

"Impossible!" I exclaimed, standing still, and catching my breath, for I seemed,

for the instant, as if in a vacuum.—"Impossible! That would be ruin!"

And it was ruin! On the day after the sale, the goods that I had bought for a rise, fell twenty per cent., and steadily declined day after day, until they were fifty per cent. below the figures I had paid.

Stunned and bewildered by the peril in which my blind recklessness had plunged our house, we failed to do the only wise thing, that was to sell at once, and accept the inevitable loss of twelve thousand dollars. But none of us had the courage to look that disaster fairly in the face.

"The market will surely rally," we said. But it did not rally. We struggled with our fate, resorting to all kinds of expedients to keep our ship afloat—plunging, buffeting; gasping amid the waves, until in storm and darkness the goodly vessel was stranded.

We saved little from the wreck. My partners gathered what to them remained, and started on a new business venture, leaving me out.

Yes, I was left out—out in the cold, where I have been shivering ever since.

I was not myself when I bid so blindly. That my partners said—that our business friends, who pitied us, said—and that I said emphatically.

But, if not myself, who was I? You see, reader, I am back to where I started. Ever since the memorable day when I went to that auction room, and acted the blind, overconfident, reckless speculator, instead of the cool, experienced, cautious business man that I am and was, I have puzzled my brain over this question. Can evil spirits, who love to do us harm, get, through some strange process unknown to us, a temporary possession of our mental machinery, and drive it to our hurt or ruin? I have thought so sometimes.

What happened to me, I have seen happen to others at various times in my life. One of the shrewdest and most wary buyers I ever knew, lost, suddenly, as I did, on a single occasion, his clearness of judgment, and involved his house in a heavy loss. "I do n't know what came over me," he said, when I asked him about it. "Somehow, I was not myself on that day." He looked puzzled and worried when he said this.

A thought comes flashing across the darkness of my mind as I write, and startles me! Can it bring the solution? Let me ponder. My brain did not have its normal steadiness and coolness on that night at the hotel, when we discussed the coming sale. Why! Was it the fatigue of riding in the cars? No! I was used to that, and not fatigued. The supper? Of course not. The wine?

I have walked the floor, since writing the last sentence, in much agitation, and now sit down in a calmer state and with a clearer brain. I am afraid it was the wine? My judgment was clear when I went, on the night before the sale, to the room of my business friend, and clouded when I left it, and yet it seemed clear. That is strange. It was an erroneous judgment, and false in the light of my own true intelligence, and yet it looked fair to me that night. Perception was inverted. How? Why? I was not my own self.

On the next morning, this false judgment was in a wavering state. The convictions of the night previous were not so clear. I had disturbed doubts and troublesome questionings. I was by no means so confident that an advance in the market was to follow this large sale. What dispersed these doubts? What restored my confidence? Was it the nerve quieting brandy before, and the exhilarating wine after breakfast? Did they give back that abnormal state of the brain, the result of unnatural stimulus, through which I became, as it were, another, and not myself—acting the part of a blind and foolish speculator, instead of the wise and prudent merchant that in my real self I was?

How is it? I am startled and shocked at such a view of the case. Strange, that this old saying should just now intrude itself—

"When the wine is in, the wit is out!" There is no gainsaying that. And I, too, am out—out in the cold, and all for what? a glass or two of brandy, and a bottle of wine?

You have the whole story, reader. Do you think it was the wine?—*Sel.*

Be Accurate.

ACCURACY should be considered a cardinal virtue; it necessarily involves being specific. Many a patient has been pushed back to the grave from which he was escaping by the indefinite advice of the physician.

A patient might live so light as to starve himself to death. Carefulness in diet would be interpreted as variously as the judgment of the individuals.

A "little" piece of copperas dissolved in a "little" water is an excellent thing to heal up a sore, yet a piece of copperas as large as a bean, dissolved in a teaspoonful of water, and applied to a sore, would burn it like fire, deep into the flesh, and make a man fairly yell with pain, if applied to some parts of the body. Every child should be early educated to habits of accuracy of statement; to leave a margin, a liberal margin, instead of outrageous exaggerations. Let all statements be within the truth. If you called to see a friend three or four times, don't call it a dozen. If you rode fifteen miles into the country don't call it twenty, but say "at least a dozen." Learn to reduce all your statements, as far as practicable, to facts, figures and forms. State a fact just as you saw it, without comment; if you learned it from another, say nothing positively. Give the exact numbers whenever you can, and in describing a thing put it on paper if possible. In fact, if every child was taught to draw and sketch with a free hand from the first months of going to school very great advantage and amusements could be drawn from it for life. If a love for rough sketching from nature were inculcated and encouraged and cherished it would in after years afford an infinite source of amusement, of interest, and oftentimes of profitable employment. The habit of drawing cultivates close and accurate observation; it strengthens the memory. More over to observe accurately and quickly is often of incalculable advantage in business matters.—*Sel.*

Practising Deception.

THERE is a large class of deceptions which are pleaded and extenuated, such as telling lies to children, and telling lies to sick persons. I set myself against the whole of this miserable tribe of wickedness. A lie told to a child is a monstrous thing. Your child is sick, and you bring him a portion and say, "It is good, my dear, it is good," when it is bitter as gall. You are not a liar, but a fool. The child learns after a little time not only that the medicine is not good, but that the truth is not to be regarded. You not only give the child an odious dose of medicine, but you give him a more odious dose of morals. You inoculate him with a spirit of lying from the beginning. I think we cannot be too careful to speak the truth, and above all to the children. As to the sick, I do not believe it necessary to tell them all the truth. But a doctor is not justified in lying to his patients. It is easy for him to say to the person whose case he has undertaken, "You must have confidence in me." But if he says anything, let him say the truth. It may excite the patient or it may not; but if excitability is a reason for not telling the truth, then it is a reason for silence—it is not a reason for deception. I think that such persons are oftentimes injured by being deceived. I think there is a great deal of cruelty practised toward sick people in this way. And I think it is a shame to let sick people go blindfolded down to death, and drop off without a single word, for fear that they will be injured if the truth is told them. I think if a person is going to die he has a right to know it. I do not believe in telling lies to sick folks.—*Sel.*

Be Social at Home.

LET parents talk much and talk well at home. A father who is habitually silent in his own house may be in many respects a wise man, but he is not wise in his silence. We sometimes see parents, who are the life of every company they enter, dull, silent, uninteresting, at home among their children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. It is better to instruct children and make them happy at home than it is to charm strangers or amuse friends. A silent house is a dull

place for young people—a place from which they will escape if they can. They will talk of things as being "shut up" there; and the youth who does not love home is in danger.—*Sel.*

GOOD HEALTH.

Habits of German Authors.

MANY have wondered at the great amount of labor performed by German authors. The number of books produced by some of them is truly marvelous. A correspondent of the N. Y. *Independent* says it is all owing to their habits. The following is, in part, his description of the habits of the German literary man in regard to labor and diet:—

"The German author, moreover, owes a large degree of his productiveness to his simple diet and regular hours for sleep and rising. He rises early, and never touches any work until he has taken a cup of coffee and a biscuit. He never puts his brain and eyes into harness and under spur and whip without a little food to start with. At 10 he takes a light lunch, such as a sandwich of bread and cheese; and goes to work again, and sticks to it until about 1 o'clock. Then it is all over for that day. He has performed an immense amount of literary work. Six solid hours, and not a minute lost in painful digestion of ham and eggs, beefsteak, hot rolls, and blanket buckwheat cakes. As for hot bread, he never saw any, in all probability; for all the bread comes from the bakers, and is served cold twice a day. If by an oversight he should eat a couple of steaming soda-biscuits, it would cost him a whole day's work; for he never could bring himself to the belief that he has the capacity to digest hot bread. He would moan and smoke, and declare, in spite of the papers that the French are marching straight for Berlin. The dinner is plain but plentiful; the supper is light, with black bread as the staple. With the fiber and strength from one day's food he does the work for the next; hence digestion gives him no trouble or thought. He no more thinks of his stomach than of Babarossa's falcons. Of course, he smokes a good deal; but even this, I have noticed, he pushes off largely into the play-hours of the afternoon."

Although this might be somewhat improved upon, it is surely a great improvement upon the habits of the average author of the United States. Here the work, instead of being done in the early day, is done largely by lamp light. And as authors in this country are notably erratic, they generally care for little, in regard to diet, except the gratification of appetite. We can say, at the least, that warm soda-biscuits, and other indigestible food, are taken as a general diet.

Of all classes, authors and other men of sedentary habits of life need a plain and nourishing diet. Those who spend much of their time in the open air and in manual exercise will have stronger powers of digestion, and could therefore much better afford to live on "fashionable" food. If ministers lived on "farmers' fare," and took sufficient exercise of a proper kind and at proper seasons, they would need no "vacations," and would have minds capable of more clearly apprehending the truths of revelation and life's responsibilities.—J. H. WAGGONER, in *Health Reformer*.

Food as Related to Health.

ALL living beings use food in order to supply the waste constantly occasioned by disintegration; and, generally speaking, the higher the grade of animal life, the finer and better the character of the foods required to sustain that life. As man is the highest of all, he, according to nature, requires the best and purest productions of the earth to supply the waste constantly occurring in his ever-changing body.

The question then arises, What is food for man? Understanding the fact that a constant change is taking place, the question naturally suggests the answer. As a matter of course, it would follow that the proper food for man consists in those things which the functions of the body, in a normal state, can transform into the tissues of the same. Here may be discerned the first law of nature, "self-preservation."

Our other relations to the external world being in a normal state, what would be the effect discernible to our senses, of any departure from nature in relation to food? A sense of uneasiness among the functions or machinery of the body—if the body may be called a machine—and a return to nature's laws would remove the uneasiness.

What then, among the many productions of the earth, can be used as food when taken in proper quantities and homogeneous combinations? My reply would be, The grains, fruits, and vegetables, as these are the best in a normal state to supply the waste tissue. One of the best evidences of the truth of this statement, to my mind, is the fact that they are readily recognized by the senses as something pleasing to them when they approximate anywhere near perfection, and "vice versa." Another fact is, that the non-appropriate portion of them does not counteract the substantial benefit to the system of those portions that are appropriated; but, on the other hand, they aid in preparing and placing that which is required. Therefore, anything containing non-appropriate matter which, when taken into the system, commences, so to speak, a warfare against the vital functions, can safely be counted out as not the best for the human structure; for, to preserve the body in the best possible health, there must be perfect harmony in the working machinery.

Food has much to do with health, and should not be looked upon as a secondary item; it is the substance convertible into power to build up the waste places, and to tear down that which is not needed, thus keeping the body in repair.—*Sel.*

RELIGIOUS NEWS AND NOTES.

—In 1848, there was but one evangelical church member in all Italy. In 1872, there were 100 congregations, 10,000 communicants, and 30,000 hearers in the chapels every Sunday.

—The Russian Greek church possesses 38,602 churches, including cathedrals; 12,860 chapels and oratories; 18,887 arch-priests, priests, deacons and precentors; 56,500,000 members. The sums received by the church during the year amount to about \$9,000,000.

—The following is given as the exact status of the Mormon church, at Salt Lake city: There are 7 holy apostles, 7 patriarchs, 1,041 seventies, 492 high priests, 171 teachers, 654 deacons, a total lay membership of 10,122; 5,582 children, and a total membership of officers and laity, of 14,364 consisting of 4,154 families, counting harems as families.

—The Old Testament revision company, since their first meeting on the 30th of June, 1870, have sat for four hundred and sixty days, working six hours each day, and thus have revised the whole of the Old Testament for the first time, with the exception of a part of Esther, Job, Proverbs, Ecclesiastes, Solomon's Song, and Daniel. They have also been a second time through the Pentateuch.

—According to latest statistics that have been gathered, there are 8,000,000 Jews in the world, who are thus divided: United States, 73,265; Great Britain and Ireland, 42,000; Italy, 25,000; France, 49,439; German Empire, 512,158; Netherlands (Holland), 68,003; Austria, 1,600,000; Russia in Europe, 2,612,179; Turkey, 150,000; Roumania, 247,424; Morocco, 340,000; Denmark, Belgium, Sweden, Switzerland and Canada have comparatively few Jews—they number there from 1,500 to 7,000—while Asia has 2,138,000. Most persons will be surprised at the statement that there are less than 73,300 Jews in this country, which is generally supposed to contain a great many more. Some reports make the number as high as 150,000, but this is probably an exaggeration. The statistics given here are said to be as trustworthy as can be had at present, though no published figures can be wholly depended on, as the Jews are scattered all over the globe and in many places where such a thing as a census has never been taken. The two countries where Jews are the scarcest are Spain and Scotland.

SECULAR NEWS.

—In New South Wales, last year, 4,000,000 sheep were lost from the effects of dry weather.

—Behm and Wagner's tables, just published, give the total population of the globe as 1,459,145,300.

—There are forest fires on the shores of Lake Superior, extending 160 miles. The fires started near Duluth.

—The cost of running the city government of San Francisco for the fiscal years of 1877-78 amounted to \$4,121,381 86.

—It is estimated that Delaware's peach export for the season will amount to 700,000 baskets, netting the shippers \$575,000.

—In Cincinnati it is said 20,000 kerosene lamps have been sold within the last three months, and 4,000 gas meters taken out.

—The cotton spinners of Northern France have resolved not to work by gaslight, in order to lessen the accumulation of stock.

—The New York water supply system has cost since 1842, to complete and maintain it, \$34,000,000. Total revenue, \$30,000,000.

—It is thought that an extensive system of smuggling between England and the United States, is carried through the Mexican Free Zone.

—According to Mr. Wilfred Lawson (in the House of Commons) 350,000 persons were taken up for drunkenness in England and Scotland last year.

—Upward of 44,391 persons were employed in English coal mines in 1877; 20-141 less than in 1876, and 1,208 died by an accident.

—Statisticians compute that 70,000,000 bushels of grain, capable of making 1,050,000,000 pounds of bread, are used in the United States every year.

—Excavations within the territory of Olympus, Greece, have produced within the last two years 587 objects in marble, 1928 in bronze, 420 in silver, 383 medals and 200 inscriptions.

—San Francisco is remarkable for its great number of suicides; one in every three thousand of its population killed himself last year. In New York, the proportion is one in 8,000, and in Philadelphia, one in 14,000.

—In 1876-7 the State of North Carolina produced 125,000 bushels of peanuts, Virginia a 780,000 bushels, and Tennessee 500,000 bushels; making the sum of 3,320,000 bushels harvested within the borders of the United States in four years.

—The best of our American colleges bear no comparison in the strength of their faculties with the German universities. The university of Leipsic, for the present year, has a corps of 123 professors, 46 tutors and 58 assistants. This university has 2,800 students.

—An exchange says: "By the law of France, a man who has twice been convicted of open drunkenness loses his right to vote, to hold office, or to sit on a jury. A similar law operating here it is to be feared would reduce the poll-list, thin out the officeholders, and raise the standard of the average jury."

—The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the past month is 24, of which 2 were ships, 10 barks, 2 brigs and 10 schooners, and their total value, exclusive of cargoes, is estimated at \$420,000. The list shows 10 wrecked, 6 abandoned, 2 sunk by collision, 4 foundered, 1 burned and 1 missing.

—A terrific storm, extending from Canada to West Virginia, and bordering the Ohio and Pennsylvania line for several miles on either side, raged about three days, reaching its height on the 13th instant. Great damage by wind and flood is reported at Toronto, Cleveland, Erie, Meadville, Pittsburg, Wheeling and various other points within the scope of its influence. Railroad tracks and bridges were demolished, shipping destroyed, cities and villages flooded, houses washed away and blown down, and a number of lives lost.

—During the month of August the Central Pacific railroad transported 2,437 through passengers bound east, and 2,845 bound west, making a total of 5,282, and a net gain to the coast of 408. The movement by sea was 501 arrivals and 1,411 departures, making a total of 1,912. The net loss by both routes was 202. Since January 1st, 23,929 passengers have arrived by rail and 17,288 departed, against 32,374 arrivals and 18,565 departures for the same time in 1877, the decrease in arrivals this year being 8,445 and in departures 1,277. For the same eight months this year the arrivals by sea were 9,605 and the departures were 7,529, while for the same period in 1877 the arrivals numbered 14,561 and the departures 8,873, showing a decrease this year of 4,956 in arrivals and 1,344 in departures. The arrivals and departures by rail and sea may summarized as follows:—

	Eight months—	Arr'd.	Dep'd.	Gain.
By rail.....	23,929	17,288	6,641	
By sea.....	9,605	7,529	2,076	
Totals.....	33,525	24,817	8,717	
Same time in 1877	46,935	27,438	19,497	
Decrease.....	13,410	2,621	10,780	

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, SEPT. 19, 1878.

Postoffice Addresses.

THE postoffice address of Elder James White and Mrs. E. G. White will be Battle Creek, Mich., until further notice.

The postoffice address of Elder J. N. Loughborough, until further notice, is Battle Creek, Mich.

A New Work.

THOUGHTS on Baptism, being an examination of Christian Baptism, its action, subject and relations; also a brief consideration of the historical evidences for Trine Immersion, by Elder J. H. Waggoner.

The following is the table of contents:—Chapter I. What is Baptism? Washing and Baptizing.—Chapter II. Dip and Sprinkle in the Old Testament.—Chapter III. Baptism of the Spirit. Scripture Illustrations. Instances of Baptism.—Chapter IV. One Baptism or Three Baptisms.—Chapter V. Non-Baptism of Friends or Quakers.—Chapter VI. Baptism of John. Baptism of Christ. Baptism in the Name of Christ.—Chapter VII. The Commission still in Force. Baptism is not Circumcision.—Chapter VIII. Subjects of Baptism.—Chapter IX. Subjects of Baptism—Continued.—Chapter X. The Order of Baptism.—Chapter XI. The Remission of Sin. When Granted.—Chapter XII. "A Saving Ordinance."—Chapter XIII. Introduction to History and Trine Immersion. Theodoret. Sozomen.—Chapter XIV. Justin Martyr. Clement. Tertullian. Mr. Reeves. Apostolical Canons. Munnulus.—Chapter XV. Ennomius. Weight of Historical Quotations. The Greek Church.—Chapter XVI. Baptism in the First Centuries.—Chapter XVII. Reasons for Three Immersions. The Consequences.

The thoughtful observer will see by the foregoing table of contents that Elder W. has given the public in the brief space of one hundred and ninety-two pages, a very thorough work on the subject of Baptism. The full value of his effort, however, can only be realized by the Bible student after giving it a careful reading. It should have a wide circulation. Price, post paid, 25 cts. J. W.

The Sabbath.

REV. W. E. IJAMS spoke yesterday morning, September 16, in the Green-street Congregational church, from the text, Mark 2: "The Sabbath was made for man and not man for the Sabbath." The preacher said that the subject of Sunday observance was prominently before the community, by means of the action of the clergy and others in petitioning the coming Constitutional Convention to recognize Sunday in the organic law of the State. He doubted the wisdom of such action, and did not believe it was supported by public opinion. Sunday observance was good, undoubtedly, but religious liberty was also good, and he desired the experiment of religious liberty to be thoroughly tried in this country. He deprecated any distinction being made in the law against the Jews and in favor of Christians. To be sure the Christians were in the large majority, but that fact should not be taken advantage of to put the Jews down with respect to religious observances—if it were, then religious liberty became a mere name and sham. But Christians were not united altogether in observing Sunday as the Sabbath. There were the Seventh-day Baptists and the Adventists, who held with the Jews that Saturday was the only Bible-appointed and true Sabbath—and it must be confessed that their arguments could not be answered. The seventh day of the week or Saturday, was the special day originally appointed, and no record of any change of the day by divine command could be found within the sacred volume. But to him it made little difference what seventh part of the week was observed, so long as one was. It was not observing the fourth commandment to the letter to keep the Sunday as Sabbath.

The above was a part of the notice made by the San Francisco Chronicle of Mr. Ijam's sermon, which shows clearly that he is not ignorant of what the Bible teaches upon the subject of the Sabbath, and that he knows the seventh day of the week or Saturday is the "special day" and only one commanded in the Bible and yet it makes "no difference" to him which day is kept. The best comment we can give is that which the Lord gave by the prophet Ezekiel: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Ezekiel 22:26.

The Scourge.

DISPATCHES from Memphis, September 16 and 17 give the mortality from yellow fever still on the increase. The fever is spreading in the suburbs and a large number of deaths are occurring at points several miles from the city. The force of physicians, nurses and visitors is being gradually reduced and the situation is becoming more frightful hourly. The 16th, one hundred and eleven deaths were reported, and the 17th, two hundred and five new cases. At Canton (Miss.), the number of cases reported to September 17, is four hundred and twenty-four, and the fever raging worse at date than at any previous time. At New Orleans, two hundred and twenty-three new cases are reported, and from September 14 to 17, the death list includes fifty-nine children under seven years of age. Large sums of money have been raised for the relief of yellow-fever sufferers.

Colorado.

THE meetings at Boulder City closed last evening with some encouragement. There are twenty-five names on the covenant. Several more have decided to keep the Sabbath as soon as they can arrange their business affairs. Have arranged for regular meetings, and the investigation is going on briskly. We confidently look for continued fruit from this effort. We go to Georgetown, Colorado, to-morrow, and this will be our address during the next course of lectures.

September 3.

M. E. CORNELL.

For Sale.

DESIRING to use a portion of my means in the cause of our dear Master, and believing, with Brother White that now is the time to aid in the work, I offer for sale, one farm of 180 acres, with house, two barns, (one new) and grainery; the best orchard in the county, containing a variety of the best of fruit; a good spring, and abundance of water for the stock. This place is situated in Anderson Valley, Mendocino county, California, and within one-fourth mile of a school-house and postoffice. Price, including stock and farming implements, \$3,500. Also one farm of 160 acres, with two houses, one good frame barn, small orchard, bearing fruit enough for one family, good spring, good range for stock, well watered, good soil for both wheat and corn; within one-half mile of school-house and postoffice. Price, with stock and farming implements, \$1,500. Terms easy. For particulars apply to the undersigned, Christine, Mendocino county, Cal. WM. E. PRICE.

Brother White's Furniture.

BROTHER WHITE has mentioned in the SIGNS his desire to dispose of his property and household goods in California. I hope our brethren and sisters will do all in their power to dispose of the property, so that Brother White may be enabled to accomplish his desire of using his means to advance the cause in other new fields.

There are doubtless many articles, furniture, carpets, etc., that our people can use to advantage. We hope all these will be taken of Brother White speedily.

J. N. LOUGHBOROUGH.

The New Song Book.

WE are now ready to fill orders for our new Sabbath-school song book, *The Song Anchor*. The selection contains a greater number of the popular tunes of the day than any other book of its character, and many of the new pieces are destined to become general favorites. Of about fifty books of this class now before us, emanating from various publishers all over the country not one appears to us as handsome or substantial as *The Song Anchor*. Price 50 cents; per hundred \$40. Address, PACIFIC PRESS, Oakland, Cal.

New Books.

WE have just received a small invoice of English Apocrypha of the Old Testament, morocco and gilt. Three sizes—Small Pica, \$1.50; Brevier, \$1.25; Nonpareil, \$1.00. Also from Battle Creek, Mich., Progressive Bible Lessons No. 1, for little ones, by Prof. G. H. Bell; price 15 cents.

Health Annual for 1879.

WE have received from the publishers at Battle Creek, Mich., an advance copy of the *Family Health Annual for 1879*. It is handsomely printed on fine tint paper, and, as in former

years, is replete with interesting and useful matter. It is now time for district officers, churches, and individuals to calculate how many they can use to advantage and send in their orders. The success of this work depends largely upon being in season.

General Conference.

THE seventeenth annual meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Michigan, Friday, Oct. 4, 1878, at 10:30 A. M., in connection with the camp-meeting which opens Wednesday, Oct. 2, 1878.

JAMES WHITE,

S. N. HASKELL,

D. M. CANRIGHT,

General Conference Committee.

Let All Come!

LET all come to the general meeting of the Seventh-day Adventists to be held in the city of Walla Walla, W. T., the third Sabbath and Sunday in October, 19 and 20, 1878. The fourth quarterly meeting of the North Pacific tract and missionary society for 1878 will be held at this time and place. Let the directors of each district be prompt in making out their reports for this meeting. Let the directors of districts No. 1 and 2, and the librarian of each church, and all the members and friends who possibly can, attend the meeting. There is not only tract and missionary work that will need attention at this meeting, but the wants of the cause in every branch of the work in this upper country.

I. D. VAN HORN.

Dayton, W. T., Sept. 6, 1878.

Church Quarterly Meetings.

THE church quarterly meetings of each church in the State will be held the first Sabbath and Sunday in October. On the Sabbath the list of members is to be read by the clerk and each member is expected to respond in a personal testimony or by letter. Either evening after the Sabbath or on Sunday the church tract and missionary meeting is to be held. The librarian will call the roll of the tract and missionary members, when each will read their quarterly report and pass it over to the librarian so that he can make out his report in season for the district quarterly meeting. At this meeting it is expected the systematic benevolence treasurer will complete his collection of all systematic benevolence dues and missionary one-third.

J. N. LOUGHBOROUGH.

District Quarterly Meetings.

THE district quarterly meetings of the eight districts of California will all be held the same date, October 12 and 13, as follows:—

No 1, at Santa Rosa.

No 2, at Fairview.

No 3, at St. Helena.

No 4, at San Pasqual.

No 5, at Woodland.

No 6, at Red Bluff.

No 7, at Oakland.

No 8, at San Francisco.

At these district meetings there should be a full report from every church in each district.

J. N. LOUGHBOROUGH.

State Quarterly Meeting.

THE first California State quarterly meeting of this fiscal year will be held with the Oakland church, Sabbath and first-day, October 19 and 20.

J. N. LOUGHBOROUGH.

BUSINESS DEPARTMENT.

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

\$2.00 EACH. A B Atwood 6-1, Menzo Churchhill 5-35, B H Lewis 5-35, J N Bunch 5-21 Joseph Fleak 5-35, Catherine Currier 5-27, Martha Alcock 5-35, O D Washburn 5-35, Rozinia Schoonover 5-35 Thomas J Hosford 5-25, Maggie A Strand 5-35, Carlton Spear 5-35, T W Clark 5-34, J W Bond 5-35, W W Kelly 5-35 R Myrick 5-35.

\$1.50 EACH. John Nilson 5-16, C A Bates 5-35, Wm Miller 5-35, Mrs Mary Beatty 5-35, J S Morse 5-35, Geo Young 5-35, Geo L Lincoln 5-36, Mrs N Dresden 5-35, Mrs J P Fraiser 5-35, Mrs B Hamblin 5-35.

MISCELLANEOUS. J J Musick 50c 4-28, J Osborn 50c 5-3, Z Watson 50c 5-3, Mrs Geo Fulton \$1.00 4-41, Lydia Z Heller 1.00 5-8, Catherine Currier 50c 5-3, M E McMeans 1.00 5-19 Robert Birch 37c 4-48, H Reinhold 40c 4-47, C M Worthington 1.00 5-11, G W Nicholson 1.00 5-11, Mrs Z K Day 1.00 5-11, W D Kennedy 1.00 5-11, Samuel Swarts 50c 5-3, Wm M Frames 2.50 5-35, Wm Hunt 2.50 6-1, Ira Hardy 50c 6-1, Mrs Sarah A Turner 50c 5-3, Charles M Kinny 1.00 5-10.

European Mission.

M. Colby \$10.00.

Received on Account.

Illinois T and M Society \$146.89, D L Jaycox \$5.35.

California Conference Fund.

Woodland \$76.50.

Books, Pamphlets, Tracts, Etc.

CRUDEN'S Concordance. \$1.75 post-paid.

Dictionary of Bible. \$1.75; post-paid.

Hymn and Tune Book; 537 hymns, 147 tunes. \$1.

Progressive Bible Lessons. 50 cts.

" " for Children. 35 cts.

The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.

The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts.

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 Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.

Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, 85 cts.

The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00.

Bible From Heaven. D. M. Canright. 300 pp. \$1.00.

The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.

Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00.

Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00.

Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00.

Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:—

No. 1. His First Advent and Ministry. 10 cts

No. 2. His Temptation in the Wilderness. 10 cts

No. 3. His Teachings and Parables. 15 cts

No. 4. His Mighty Miracles. 15 cts

No. 5. His Sufferings and Crucifixion. 10 cts

No. 6. His Resurrection and Ascension. 10 cts

The Apostles of Christ. Mrs. E. G. White. 10 cts.

Sabbath Readings for the Home Circle. In two volumes. 60 cts. each.

The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts.

The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 20 cts.

A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 30 cts.; paper, 15 cts.

Advent Keepsake. Muslin, 25 cts.

Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25 cts.

Facts for the Times. 25 cts.

The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts.

Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts.

The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts.

The Atonement. J. H. Waggoner. 20 cts.

The Spirit of God. J. H. W. 15 cts.

Miraculous Powers. 15 cts.

The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts.

The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts.

The Morality of the Sabbath. D. M. C. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts.

The Two Laws. D. M. Canright. 15 cts.

The Seven Trumpets of Rev. 8 and 9. 10 cts.

Redeemer and Redeemed. James White. 10 cts.

Christ in the Old Testament and the Sabbath in the New. James White. 10 cts.

The Truth Found. J. H. W. 10 cts.

The Two Covenants. J. N. Andrews. 10 cts.

The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts.

Review of Gilfillan on the Sabbath. 10 cts.

Vindication of the Sabbath. Morton. 10 cts.

The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts.

Matthew Twenty-four. James White. 10 cts.

Review of Baird's Two Sermons on the Sabbath and Law. J. H. W. 10 cts.

The Ancient Sabbath. Forty-four Objections Considered. 10 cts.

Milton on the State, the Dead. 5 cts

Four-cent Tracts: The Second Advent—the Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventists.

Three-cent Tracts: Much in Little—The Lost-Time Question—Argument on Sabbaton—Infidel Cavils Considered—The End of the Wicked—Scripture Reference—Who Changed the Sabbath?—The First Message of Rev. 14—The Second Message of Rev. 14.

Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elihu on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial—The Sabbath, the Day.

One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do you keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality.

Address—

THE SIGNS OF THE TIMES,

OAKLAND, CAL.