

The Signs of the Times.

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

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The Signs of the Times

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The Beautiful City.

FAR, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city so high and bright,
Where is known no sorrow nor death nor night;

Beautiful city!
O blest abode! O home of God!
Whose streets by the feet of the sinless are trod.

They roam through the gardens of endless spring;
They crowd all the portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.

Beautiful city!
Hark! hark, again! the angelic strain,
As gleams through the crystal that burnished train.
There the life-fires brighten and burn and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.

Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King in his power sublime,
When the last sands drop from the glass of Time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.

Beautiful city!
Bright capital where saints will dwell,
And reign on the throne with Immanuel!

As jewels flash on the brow of a queen,
As the jasper and ruby in crowns are seen,
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.

Beautiful city!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours!

I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the King in his beauty may see,
And live in his presence eternally.

Beautiful city!
In royal state, blest mansions wait;
And beckon us on through the pearly gate.

I shall go where the summer will always bloom;
I shall walk no more amid silence and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.

Beautiful city!
Let us enter in, a crown to win!
Our words but half tell of the glory within.

—Sel.

General Articles.

IN THE UPPER CHAMBER.

BY MRS. E. G. WHITE.

WHEN the disciples left Jerusalem, to return to their homes, they intended to take up their old employment again, and conceal their blighted hopes as best they could. But now their joy exceeded their former despair. "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

They forgot their hunger and fatigue, and left the prepared repast, for they could not tarry in their homes and hold their newly found knowledge from the other disciples. They longed to impart their own joy to their companions, that they might rejoice together in a living Saviour risen from the dead. Late as it was, they set about retracing their way to Jerusalem; but how different were their feelings now from those which depressed them when they set out upon their way to Emmaus. Jesus was by their side, but they knew it not. He heard with glad-

ness their expressions of joy and gratitude as they talked with each other by the way.

They were too happy to notice the difficulties of the rough, uncertain road. There was no moon to light them, but their hearts were light with the joy of a new revelation. They picked their way over the rough stones, and the dangerous ledges, sometimes stumbling and falling in their haste. But not at all disconcerted by this, they pressed resolutely on. Occasionally they lost their path in the darkness, and were obliged to retrace their steps until they found the track, when they renewed their journey with fresh speed. They longed to deliver their precious message to their friends. Never before had human lips such tidings to proclaim; for the fact of Christ's resurrection was to be the great truth around which all the faith and hope of the church would center.

When the disciples arrived at Jerusalem they entered the eastern gate, which was open on festal occasions. The houses were dark and silent, but they made their way through the narrow streets by the light of the rising moon. They knew that they would find their brethren in the memorable upper chamber where Jesus had spent the last night before his death. Here the disciples had passed the Sabbath in mourning for their Lord. And now they had no disposition to sleep, for exciting events were being related among them. Cautious hands unbarred the door to the repeated demand of the two travelers; they entered, and with them also entered Jesus, who had been their unseen companion all the way.

They found the disciples assembled, and in a state of excitement. Hope and faith were struggling for ascendancy in their minds. The report of Mary Magdalene, and that of the other women, had been heard by all; but some were too hopeless to believe their testimony. The evidence of Peter, concerning his interview with the risen Lord, was borne with great ardor and assurance, and had more weight with the brethren, and their faith began to revive. When the disciples from Emmaus entered with their joyful tidings, they were met by the exclamation from many voices: "The Lord is risen indeed, and hath appeared to Simon."

The two from Emmaus told their story of how the Lord had opened their eyes, and revealed to them the straight chain of prophecy which reached from the days of the patriarchs to that time, and foreshadowed all that had transpired regarding their Saviour. The company heard this report in breathless silence. Some were inspired with new faith; others were incredulous. Suddenly Jesus himself was in their midst. His hands were raised in blessing, and he said unto them, "Peace be unto you."

"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet."

There they beheld the feet and hands marred by the cruel nails; and they recognized his melodious voice, the none other they had ever heard. "And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them." Faith and joy now took the place of doubt and unbelief, and they acknowledged their risen Saviour with feelings which no words could express.

Jesus now expounded the Scriptures to the entire company, commencing with the first book of Moses, and dwelling particularly on the prophecy pointing to the time then present, and foretelling the sufferings of Christ and his resurrection. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And he said unto them,

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

The disciples now began to realize the nature and extent of their commission. They were to proclaim to the world the wonderful truths which Christ had intrusted to them. The events of his life, his death, and resurrection, the harmony of prophecy with those events, the sacredness of the law of God, the mysteries of the plan of salvation, the power of Jesus for the remission of sins—to all these things were they witnesses, and it was their work to make them known to all men, beginning at Jerusalem. They were to proclaim a gospel of peace and salvation through repentance and the power of the Saviour. At the first advent of Jesus to the world, the angel announced: Peace on earth, and good will to men. After his earthly life was completed, he came forth from the dead, and, appearing for the first time to his assembled disciples, addressed them with the blessed words, "Peace be unto you."

Jesus is ever ready to speak peace to souls that are troubled with doubts and fear. This precious Saviour waits for us to open the door of our heart to him, and say, Abide with us. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Our life is a continual strife; we must war against principalities and powers, against spiritual wickedness, and foes that never sleep; we must resist temptations, and overcome as Christ overcame. When the peace of Jesus enters our heart we are calm and patient under the severest trials.

The resurrection of Jesus was a sample of the final resurrection of all who sleep in him. The risen body of the Saviour, his deportment, the accents of his speech, were all familiar to his followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love.

The death of Jesus had left Thomas in blank despair. His faith seemed to have gone out in utter darkness. He was not present in the upper chamber when Jesus appeared to his disciples. He had heard the reports of the others, and had received copious proof that Jesus had risen, but stolid gloom and stubborn unbelief closed his heart against all cheering testimony. As he heard the disciples repeat their account of the wonderful manifestations of the resurrected Saviour, it only served to plunge him in deeper despair; for if Jesus had really risen from the dead there could be no farther hope of his literal earthly kingdom. It also wounded his vanity to think that his Master would reveal himself to all his disciples but him; so he was determined not to believe, and for an entire week he brooded over his wretchedness, which seemed all the darker as contrasted with the reviving hope and faith of his brethren.

During this time he frequently, when in company with his brethren, reiterated the words, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." He would not see through the eyes of his brethren, nor exercise faith which was dependent upon their testimony. He ardently loved his Lord, but jealousy and unbelief took possession of his mind and heart.

The upper chamber was the home of a number of the disciples, and every evening they all assembled in this place. On a certain evening Thomas decided to meet with his brethren; for notwithstanding his unbelief, he cherished a faint hope, unacknowledged to himself, that the good news was true. While the disciples were partaking of their usual meal, and meanwhile canvassing the evidences of the truth of their faith which Christ had

given them in the prophecies, "then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

He then reproved the unbelieving who had not received the testimony of those who had seen him, and, turning to Thomas, said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." These words showed that he had read the thoughts and words of Thomas. The doubting disciple knew that none of his companions had seen Jesus for a week, and therefore could not have told the Master of his stubborn unbelief. He recognized the person before him as his Lord who had been crucified; he had no desire for farther proof; his heart leaped for joy as he realized that Jesus was indeed risen from the dead. He cast himself at the feet of his Master in deep affection and devotion, crying, "My Lord and my God."

Jesus accepted his acknowledgment, but mildly rebuked him for his unbelief: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Jesus here showed Thomas that his faith would have been more acceptable to him if he had believed the evidence of his brethren, and had not refused to believe until he had seen Jesus with his own eyes. If the world should follow this example of Thomas, no one would believe unto salvation; for all who now receive Christ do so through the testimony of others.

Many who have a weak and wavering faith, reason that if they had the evidence which Thomas had from his companions they would not doubt as he did. They do not realize that they have not only that evidence, but additional testimony piled up about them on every side. Many who, like Thomas, wait for all cause of doubt to be removed, may never realize their desire as he did, but gradually become entrenched in their unbelief, until they cannot perceive the weight of evidence in favor of Jesus, and, like the skeptical Jews, what little light they have will go out in the darkness which closes around their minds. To reject the plain and conclusive evidences of divine truth hardens the heart, and blinds the understanding. The precious light, being neglected, fades utterly from the mind that is unwilling to receive it.

Jesus, in his treatment of Thomas, gave his followers a lesson regarding the manner in which they should treat those who have doubts upon religious truth, and who make those doubts prominent. He did not overwhelm Thomas with words of reproach, nor did he enter into a controversy with him; but, with marked condescension and tenderness, he revealed himself unto the doubting one. Thomas had taken a most unreasonable position, in dictating the only conditions of his faith; but Jesus, by his generous love and consideration, broke down all the barriers he had raised. Persistent controversy will seldom weaken unbelief, but rather put it upon self-defense, where it will find new support and excuse. Jesus, revealed in his love and mercy as the crucified Saviour, will wring from many once unwilling lips the acknowledgment of Thomas, "My Lord, and my God."

DO A LITTLE.—Many a Christian's peace and usefulness are destroyed because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly and because he cannot do so, he is silent. If he cannot do some great thing, he will do nothing at all, so he hardly ever attends the Sabbath-school or the social-meeting. This ought not to be so. If all were willing to add a little to the Sabbath-school and prayer-meeting, it would add to their interest, and also to the strength of the church. If all were willing to be small, to make simple prayers and speeches when they could do no better, their humble efforts would be just as acceptable to God as long prayers and eloquent testimonies. Happy is the man or woman who is willing to be the servant of all, to do anything that will serve to advance the cause of Christ.—Sel.

FAITH is exceedingly charitable, and believing no ill of God.

LIFE SKETCHES.

CHAPTER VII.—CONTINUED.

MARRIAGE AND UNITED LABORS.

"AGAIN at Panton, Vt., the Lord met with his people. Brother and Sister Pierce were present. The Spirit of the Lord affected hearts in that meeting. Brother E. Churchill was much broken in spirit, and decided fully to take his stand with the remnant people of God. At this meeting the Lord revealed himself to me and I was taken off in vision. A comforting message was given me for Sister Pierce. The following is their statement:—

"My wife has for many years been subject to occasional, and sometimes protracted, seasons of the most hopeless despair. They began with her when quite young, and have from time to time afflicted her till since we embraced the present, the last message of truth. Some time after having embraced the Sabbath, and some other truths pertaining to the present message, the climax of darkness settled down upon her laboring mind, insomuch that the most encouraging conversation, elicited from the most cheering promises of the Bible, appeared to have no good effect upon her mind whatever. And although naturally possessed of a social disposition, and a cast of mind very favorable to friendly associations, yet so great was the weight of her mental oppression, and so vividly, in her estimation, was portrayed before the mind her forlorn, abject and wretched condition, that she was disinclined to participate in what by her had usually been deemed interesting social interviews, and rather inclined to absent herself from the presence of those who belonged to the circle of her acquaintance generally, and even some of her most endeared friends. Further, she had no disposition to attend any religious meetings, nor could she scarcely stimulate herself to go about the business of her usual avocation.

"This state of mind commenced, I believe, in the month of May, 1852, and continued with increased severity until the first of September following—the time of the Wolcott meeting, which myself and some other of her especial friends constrained her to attend. Nor was the weight of that mental anguish essentially abated then. Though she realized that it was an interesting meeting, that the Spirit of the Lord was there; and though the gift of prophecy was especially developed through Sister White, in a manner that satisfactorily convinced her that the visions were of God, yet at that time she had no hope that she had any part or lot in the matter of interest which then passed before her. Thus she remained till the time of the Panton meeting, four weeks afterwards. It was at this meeting the Lord gave Sister White a vision, a part of which so clearly showed up her case, and so perfectly instructed her what to do, from that time forward the scene with her was in a great measure the most happily changed. Previously those seasons of despair had worn off more gradually; but in this case it seemed that the word was spoken, and the work was done. For even on our return from the meeting, instead of gloom and horror being depicted on her countenance it was lighted up with cheering hope.

"Those sleepless hours and restless nights which before had been the effect of a mind tortured with forebodings more dreadful than it seemed able to endure, have scarcely since recurred to disturb our accustomed repose. Instead of a manifest shrinking from the attendance of religious meetings, which only seemed to aggravate her woes, she then engaged zealously in the work necessary in order to establish meetings periodically at our own house.

"I believe this favorable change in her condition at that time to be exclusively the effect of the visions then given. Untiring efforts had previously been put forth, by those who had been in a similar condition, in conversation eliciting many of the great and precious promises, to try to buoy up the sinking mind, but it all produced no beneficial effect. Truly I have since believed there was occasion for gratitude that this gift is in the church.

"STEPHEN PIERCE.

"According to my best recollection, the above account of my mental trials, and the effect of Sister White's visions, written by my husband, is essentially correct.

"ALMIRA PIERCE."

"While we were absent from Rochester on this eastern tour the foreman of the Office was attacked with cholera. He was an unconverted young man. The lady of the house where he boarded died with the same disease, also her daughter. He was then brought down and no one ventured to take care of him, fearing the disease. The Office hands watched over him until the disease seemed checked, then took him to our house. He had a relapse and a physician attended him and exerted himself to the utmost to save him, but at length told him that his case was hopeless, that he could not survive through the night. Those interested for him could not bear

to see the young man die without hope. They prayed around his bedside while he was suffering great agony. He also prayed that the Lord would have mercy upon him, and forgive his sins. Yet he obtained no relief. He continued to cramp and toss in restless agony. The brethren continued in prayer all night that he might be spared to repent of his sins and keep the commandments of God. He at length seemed to consecrate himself to God, and promised the Lord he would keep the Sabbath and serve him. He soon felt relief. The next morning the physician came, and as he entered, said, 'I told my wife about one o'clock this morning that in all probability the young man was out of his trouble.' He was told that he was alive. The physician was surprised and immediately ascended the stairs to his room, and as he examined his pulse, said, 'Young man, you are better, the crisis is past, but it is not my skill that saved you, but a higher power. With good nursing you may get about again.' He gained rapidly, and soon took his place in the Office a converted man.

"After we returned from our eastern journey I was shown that we were in danger of taking burdens upon us that God did not require us to bear. We had a part to act in the cause of God, and should not add to our cares by increasing our family to gratify the wishes of any. I saw that to save souls we should be willing to bear burdens; and that we should open the way for my husband's brother Nathaniel and sister Anna to come and live with us. They were both invalids, yet we felt to extend to them a cordial invitation to come to our house. This they accepted. As soon as we saw Nathaniel we feared that consumption had marked him for the grave. The hectic flush was upon his cheek, yet we hoped and prayed that the Lord would spare him, that his talent might be employed in the cause of God. But the Lord saw fit to order otherwise. Nathaniel and Anna came into the truth cautiously yet understandingly. They weighed the evidences of our positions, and conscientiously decided for the truth.

"Nathaniel died May 6, 1853, in the 22d year of his age. The following particulars of his sickness and death, are from a letter I wrote to our bereaved parents:—

"Dear Nathaniel, we miss him much. It seems hard for us to realize that we are no more to have his society here. He bore up through his sickness with remarkable cheerfulness and fortitude. I never heard him groan but once, and that was the Tuesday before he died. I loved him when he first came because he was brother to my husband, and I felt that I could do anything for his comfort, but soon he seemed as near to me as a natural brother. I read some in the Bible to him Wednesday, and told him about my poor brother Robert, who, after six months of great suffering, died of consumption. Said he, "I should not wish to have such lingering sickness as he had." He enjoyed his mind well, and told us not to look sad when we came into his room. Said he, "I am happy; the Lord blesses me abundantly, and have the evidence that the Lord loves and owns me as his child." That night he suffered much with wakefulness. Thursday morning he expressed his joy that the long night had passed, and day had finally come. As he walked out to breakfast in the large parlor that morning, he looked around the room, and said, "Any one cannot help but get well in such a beautiful house as this, with such large, airy rooms."

"Anna generally took his meals to him from choice, and then sat by his side while he ate; as she did not wish to eat until after he had. Said he, "Ellen, I wish you would make Anna sit down and eat with the rest of the family, for there is no need of her sitting by me while I eat." He seemed to love Anna very much, and through his sickness often spoke of his coming to Rochester to accompany her, because she was so feeble, and now Anna was waiting upon him, and often said, "Anna, you did not know when you made up your mind to come to Rochester that you were coming to wait upon me." That night [Thursday] we went into his room and prayed with him, and Nathaniel was abundantly blessed. He praised the Lord aloud, while his face lighted up with the glory of God. We especially prayed that he might have sleep and rest that night. He rested very well through the night. Friday morning, the last morning that he lived, he called us into his room. He said that he wished us to pray there, but first he had something to say. He then with remarkable clearness called up little things that had transpired while he had been with us, and every word that he thought he had spoken hastily or wrong he confessed heartily. He confessed wherein he had distrusted God in times past, and asked forgiveness of the family. "I regret," said he, "that I have been unreconciled to my sickness. I have felt that I could not have it so, and that the Lord dealt hard with me. But I am now satisfied it is just; for nothing but this sickness could bring me where I am. God has blessed me much of late, and has forgiven me all

my sins. It often seems that if I should reach out my hand I could embrace Jesus he is so near. I know that I love God and he loves me."

"After he had said what he wished to, we united in prayer. It was a sweet season. He manifested great interest while we were praying, responding to our prayers, saying, "Amen! Praise the Lord! Glory to God! I will praise him, for he is worthy to be praised! His name is Jesus, and he will save us from our sins!" He prayed earnestly and in faith for a full consecration to God's will, to be baptized with his Spirit, and purified by his blood. Said he, "Thou hast forgiven me all my sins. Thou hast sanctified me to thyself, and I will honor thee as long as I have breath." His face shone, and he looked very happy. He said that the room seemed light, and he loved us all. After we arose from prayers he said, "Anna, I love you, come here." She went to his bedside, and he embraced her, and said, "I am very happy, the Lord has blessed me." Nathaniel was triumphant in God through the day, although he was very sick, I remained in his room and entertained him by reading the Bible and conversing with him. As I read he would say, "How appropriate that is! How beautiful! I must remember that!"

"I then said, "Nathaniel you are very sick. You may die in two hours, and unless God interposes, you cannot live two days." He said, very calmly "Oh, not so soon as that, I think." He immediately arose from the bed, sat in the rocking-chair, and commenced talking. He began back to the time when he was converted, and told how much he enjoyed, and how afraid he was of sinning, and then when he began to forget God, and lose the blessing, then how high his hopes were raised. He "meant to be a man in the world, to get an education and fill some high station." And then he told how his hopes had died, as afflictions had pressed heavily upon him, and how hard it was for him to give up his expectations. He said he felt he could not have it so, he *would* be well, he *would* not yield to it. Then he spoke of his coming to Rochester. How trying it was to have us wait upon him, and to be dependent. "It seemed to me," said he, "that the kindness of you all was more than I could bear, and I have desired to get well to pay you for all this." He then spoke of his embracing the Sabbath. Said he, "At first I was not willing to acknowledge the light I saw. I wished to conceal it, but the blessing of God was withheld from me until I acknowledged the Sabbath. Then I felt confidence towards God." Said he, "I love the Sabbath now. It is precious to me. I now feel reconciled to my sickness. I know that it is the only thing that will save me. I will praise the Lord, if he can save me through affliction."

"At our usual supper-time, we prepared poor Nathaniel's supper, but he soon said that he was faint, and did not know but he was going to die. He sent for me, and as soon as I entered the room, I knew that he was dying, and said to him, Nathaniel dear, trust in God, he loves you, and you love him. Trust right in him as a child trusts in its parents. Don't be troubled. The Lord will not leave you. Said he, "Yes, yes." We prayed and he responded, "Amen, praise the Lord!" He did not seem to suffer pain. He did not groan once, nor struggle, nor move a muscle of his face, but breathed shorter and shorter until he fell asleep. The following lines occasioned by his death, were written by Sister Annie R. Smith:—

"Gone to thy rest, brother! peaceful thy sleep;
While o'er thy grave bending, in sorrow we weep,
For the loved and the cherished, in life's early bloom,
Borne from our number, to the cold, silent tomb.

"Sweet be thy slumber! in quiet repose;
Beneath the green turf, and the blossoming rose;
Oh, soft is thy pillow, and lowly thy bed;
Mournful the cypress that waves o'er the dead.

"Dark though the pinion that shaded his brow,
The truth which he followed illumined it now;
In the arms of his Saviour he fell to his rest,
Where woes that await us pervade not his breast.

"Weep not for the Christian whose labor is done;
Who, faithful to duty, the treasure has won.
The jewel was fitted forever to shine,
A gem in the casket, immortal, divine.

"Not long will earth's bosom his precious form hide,
And death's gloomy portals from kindred divide;
For swiftly approaching, we see the bright day,
That brings the glad summons, Arise! come away!

"After Nathaniel's death, my husband was much afflicted. Trouble and anxiety of mind had prostrated him. He had a high fever, and was confined to his bed. We united in prayer for him, and he was relieved, but still remained very weak. He had appointments out for Mill Grove, N. Y., and Michigan, and feared that he could not fill them. We decided, however, to venture as far as Mill Grove, and if he grew no better to return home. While at Elder R. F. Cottrell's, at Mill Grove, he suffered such extreme weakness that he thought he could go no farther. We were in great perplexity. Must we be driven from the work by bodily infirmities? Would Satan be permitted to exercise his power

upon us, and contend for our usefulness and lives as long as we remain in the world? We knew that God could limit the power of Satan. He may suffer us to be tried in the furnace, but will bring us forth purified and better fitted for his work.

"I went into a log house near by, and there poured out my soul before God in prayer that he would rebuke the fever and strengthen my husband to endure the journey. The case was urgent, and my faith firmly grasped the promises of God. I there obtained the evidence that if we should proceed on our journey to Michigan the angel of God would go with us. When I related to my husband the exercise of my mind, he said that his mind had been exercised in a similar manner, and we decided to go trusting in the Lord. My husband was so weak that he could not buckle the straps to his valise and called Brother Cottrell to do it for him. Every mile we traveled he felt strengthened. The Lord sustained him. And while he was upon his feet preaching the word I felt assured that angels of God were standing by his side to sustain him in his labors.

"At Jackson we found the church in great confusion. In their midst the Lord showed me their condition, and I related that portion of it which was clear before me which related to the wrong course of one present. C. and R. were greatly prejudiced against this sister and cried out, 'Amen! amen!' and manifested a spirit of triumph over her, and would frequently say, 'I thought so! It is just so!' I felt very much distressed, and sat down before finishing the relation of the vision. Then C. and R. arose and exhorted others to receive the vision, and manifested such a spirit that my husband reproved them. The meeting closed in confusion. While at family prayer that night at Brother S.'s I was again taken off in vision, and that portion of the vision that had passed from me was repeated, and I was shown the overbearing course of R. and C., that their influence in the church was to cause division. They possessed an exalted spirit, and not the meek spirit of Christ. I saw why the Lord had hid from me the part of the vision that related to them. It was that they might have opportunity to manifest before all what spirit they were of. The next day a meeting was called, and I related the things which the Lord had shown me the evening before. C. and R., who zealously advocated the visions two days before, were dissatisfied when shown to be wrong, and did not receive the message. They had stated before I came to the place that if I saw things as they looked upon them, they should know that the visions were of God, but if I saw that they had taken a wrong course, and that the ones whom they regarded wrong were not faulty, they should know the visions were incorrect. But both parties were shown me to be wrong, especially C. and R. and some others. They now began to fight against my testimony, and here commenced what is called the 'Messenger party.' I will here give an extract from a letter written to my parents in Gorham, Me., June 23, 1853:—

"While in Michigan we visited Tyrone, Jackson, Sylvan, Bedford and Vergennes. My husband in the strength of God endured the journey and his labor well. His strength did not entirely fail him but once. He was unable to preach at Bedford. He went to the place of meeting, and stood up in the desk to preach, but became faint and was obliged to sit down. He asked Brother Loughborough to take the subject where he had left it, and finish his discourse. He went out of the house into the open air and lay upon the green grass until he had somewhat recovered when Brother Kelsey let him take his horse, and he rode alone one mile and a half to Brother Brooks'. Brother Loughborough went through with the subject with much freedom. All were interested in the meeting. The Spirit of the Lord rested upon me and I had perfect freedom in bearing my testimony. The power of God was in the house, and nearly every one present was affected to tears. Some took a decided stand for the truth. After the meeting closed, we rode through the woods to a beautiful lake, where six were buried with Christ in baptism. We then returned to Brother B.'s and found my husband more comfortable. While alone that day his mind had been exercised upon the subject of Spiritualism, and he there decided to write the book entitled, Signs of the Times. Next day we journeyed to Vergennes, traveling over rough log-ways and sloughs. Much of the way I rode in nearly a fainting condition, but our hearts were lifted to God in prayer for strength, and we found him a present help, and we were able to accomplish the journey, and bear our testimony there.

"Soon after our return my husband engaged in writing the Signs of the Times. His health was poor. He was troubled with aching head and cold feet. He could sleep but little, but the Lord was his support. When his mind was in a confused, suffering state, we would bow before the Lord, and in our distress cry unto him. He heard our earnest prayers and often blessed my husband so that

with refreshed spirits he went on with the work. Many times in the day did we thus go before the Lord in earnest prayer. That book was not written in his own strength. In the fall of 1853 we attended conferences at Buck's Bridge, N. Y., Stowe, Vt., Boston, Dartmouth and Springfield, Mass., Washington, N. H., and New Haven, Vt. This was a laborious and rather discouraging journey. Many had embraced the truth, who were unsanctified in heart and life and the elements of strife and rebellion were at work, and it was necessary that a movement should take place to purify the church. The 'Messenger party' soon drew off and the cause was relieved.

"In the winter and spring I suffered much with heart disease. It was difficult for me to breathe lying down and I could not sleep unless raised in nearly a sitting posture. My breath often stopped, and fainting fits were frequent. But this was not all my trouble. I had upon my left eye-lid a swelling which appeared to be a cancer. It had been more than a year increasing gradually until it was quite painful and effected my sight. In reading or writing I was forced to bandage the afflicted eye. And I was constantly afflicted with the thought that my eye might be destroyed with a cancer. I looked back to the days and nights spent in reading proof-sheets, which had strained my eyes, and thought if I lose my eye, and my life, it will be a martyr to the cause.

"A celebrated physician visited Rochester who gave counsel free. I decided to have him examine my eye. He thought the swelling would prove to be a cancer. He felt my pulse and said, 'You are much diseased and will die of apoplexy before that swelling will break out. You are in a dangerous condition with disease of the heart.' This did not startle me, for I had been aware that unless I received speedy relief I must lie in the grave. Two other women had come for counsel who were suffering with the same disease. The physician said that I was in a more dangerous condition than either of them and it could not be more than three weeks before I would be afflicted with paralysis, and next would follow apoplexy. I inquired if he thought his medicine would cure me. He did not give me much encouragement. I purchased some of his medicine. The eye-wash was very painful, and I received no benefit from it. I was unable to use the remedies the physician prescribed.

"In about three week I fainted and fell to the floor and remained unconscious about thirty-six hours. It was feared that I could not live, but in answer to prayer again I revived. One week later, while conversing with sister Anna, I received a shock upon my left side. My head was numb, and I had a strange sensation of coldness and numbness in my head with pressure, and severe pain through my temples. My tongue seemed heavy and numb. I could not speak plainly. My left arm and side were helpless. I thought I was dying and my great anxiety was to have the evidence amid my suffering that the Lord loved me. For months I had suffered such constant pain in my heart that I did not have one joyful feeling, but my spirits were constantly depressed. I had tried to serve God from principle without feeling, but I now thirsted for the salvation of God, that I might realize his blessing notwithstanding the pain in my heart. The brethren and sisters came together to make my case a special subject of prayer. My desire was granted. Prayer was heard and I received the blessing of God, and had the assurance that he loved me. But the pain continued, and I grew more feeble every hour. The brethren and sisters again came together to present my case to the Lord. I was then so weak that I could not pray vocally.

"My appearance seemed to weaken the faith of those around me. Then the promises of God were arrayed before me as I had never viewed them before. It seemed to me that Satan was striving to tear me from my husband and children and lay me in the grave, and these questions were suggested to my mind, Can ye believe the naked promises of God? Can ye walk out by faith, let the appearances be what they may? Faith revived. I whispered to my husband, I believe that I shall recover. He answered, 'I wish I could believe it.' I retired that night without relief, yet relying with firm confidence upon the promises of God. I could not sleep, but continued my silent prayer to God. Just before day I slept. As I awoke, the sun was seen from my window arising in the east. I was perfectly free from pain. The pressure and weight upon my heart was gone and I was very happy. I was filled with gratitude. The praise of God was upon my lips. O what a change! It seemed to me that an angel of God had touched me while I was sleeping. I awoke my husband and related to him the wonderful work that the Lord had wrought for me. He could scarcely comprehend it at first. But when I arose and dressed and walked around the house, and he witnessed the change in my countenance he could praise God with me. My afflicted eye was free from pain. In a few days I looked in the glass and saw that the cancer was

gone, and my eyesight was fully restored. The work was complete.

"Again I visited the physician, and as soon as he felt my pulse he said, 'Madam, you are better. An entire change has taken place in your system, but the two women who visited me for counsel when you were last here are dead.' I told him it was not his medicine that had cured me, for I could use none of it. After I left, the doctor said to a friend who was speaking of me, 'Her case is a mystery. I do not understand it.'

"We soon visited Michigan again and I endured riding over log-ways and through mud-sloughs, and my strength failed not. We felt that the Lord would have us visit Wisconsin and were to take the cars at Jackson at ten in the evening. About five in the afternoon a young man of very pleasing appearance called at Brother Palmer's and inquired if they wished books bound, and stated that he was going out on the evening train and would take them, and return them in a few weeks, bound. As we were preparing to go to the cars we felt very solemn, and my husband proposed a season of prayer. And as we there committed ourselves to God, we could not refrain from weeping aloud. We went to the depot with feelings of deep solemnity. We looked for seats in a forward car, which had high backs, with the hope that we might sleep some that night, but were disappointed. We passed back into the next car, and there found seats. I did not, as usual when traveling in the night, lay off my bonnet, neither did we hang up the carpet-bag. We spoke to each other of our singular feelings, and both stated that we felt that we were waiting for something.

"The cars had run about three miles from Jackson when their motion became very violent, jerking backward and forward, and finally the train stopped. I raised the window and saw a car standing upon one end, and heard most distressing groans and great confusion. The engine had been thrown off the track; but the car we were in was on the track, and was separated from those before it about one hundred feet. The express car was crushed to pieces, the goods scattered, and many of them destroyed. The baggage car was not much injured, and our large trunk of books was safe. The second-class car was crushed, and the pieces, with the passengers in it were thrown from the track on both sides of it. The car in which we tried to get a seat was much broken, and one end was raised upon the heap of ruins. The coupling did not break, but the cars separated, as if an angel had unfastened them.

"Another train was expected in a few minutes, and the greatest excitement was raised. The broken pieces of the cars were used to build a large fire and men with torches went upon the track in the direction the cars were expected. We hastily left the car, and my husband took me in his arms and carried me, wading in the water, and placed me upon the fence, got over then carried me across a swampy piece of land to the main road. Four were killed or mortally wounded. One of them was the young book-binder referred to. Many were much injured.

"We walked one-half mile to a dwelling, where I remained while my husband rode to Jackson with a messenger sent for physicians. I had opportunity to reflect upon the care God has for those who serve him. What separated the train, leaving the car we were in back upon the track? I have been shown that an angel was sent to preserve us. We reached Brother S.'s, in Jackson, about two in the morning, thankful to God for his preserving care.

"We took the afternoon train for Wisconsin. Our visit to that State was blest of God. Souls were converted as the fruits of our labor, yet it was a hard field to labor in. The Lord strengthened me to endure the tedious journey. We returned from Wisconsin much worn down, desiring rest; but were distressed to meet sister Anna afflicted. She had changed much in our absence. We also found brethren and sisters assembled at our house for conference. Without rest we were obliged to engage in the meeting. After the labor of the conference was over Sister Bonfoey was taken down with the fever and ague, and suffered weeks with this most distressing disease. It was a sickly summer. Deep affliction was in our family, and we felt the necessity of help from God. Many and fervent were our prayers that his blessing might be felt throughout our dwelling. Especially was sister Anna a subject of our earnest prayers, but she did not seem to feel her danger, and unite with us for the recovery of health until disease had fastened upon her, and she was brought very low." J. W.

THE laws of light may not be fully understood by you; of what light is made, and how it is produced, &c., yet you know it when it is diffused abroad; so of the love of God in the heart; it is felt and seen. How the light penetrates everywhere, how it produces health, cheerfulness, and happiness, it would be difficult to tell; so of God's love, it may, or rather it must be, realized to be appreciated.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, SEPT. 26, 1878.

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

The Order of Events in the Judgment.

NUMBER SEVENTEEN.

THE separation of the sheep and goats is effected by the angels. Matt. 13:49. It must, therefore, be accomplished when the saints are caught up to meet Christ in the air. Matt. 24:31. The placing of the righteous upon the right hand, and the wicked upon the left, cannot, therefore, have reference to the right and left sides of the Saviour. It must signify the exaltation of the one class in his presence, and the rejection of the other class to shame and final ruin. Even if we place the separation of the two classes at the end of the 1000 years, when all the righteous are within the city, and when all the wicked surround it on every hand, we shall still be compelled to interpret these words as above. Rev. 20:7-9.

Thus we find this term used in many places. At the right hand of the Lord are pleasures for evermore. Ps. 16:11. God saves by his right hand those that put their trust in him. Ps. 17:7. The right hand of the Lord holds up his servants. Ps. 18:35. His right hand is used for his saving strength. Ps. 20:6. The right hand of the Lord gave Canaan to Israel. Ps. 44:3. Christ is the man of the Father's right hand. Ps. 80:17.

And as Christ, at the Father's right hand, was a joint ruler with his Father upon his throne, Ps. 110:1, 4; Zech. 6:12, 13, so the saints, when they are placed at Christ's right hand, sit down with him upon his throne, as once he thus sat down upon the throne of his Father, that they may be joint rulers with him, and may co-operate with him in the judgment. To sit at the right hand is the highest place of honor in the presence of one greater. Gesenius says: "To sit on the right hand of a king, as the highest place of honor, e. g., spoken of the queen, 1 Kings 2:19; Ps. 45:9; of one beloved of the king and vicegerent of the kingdom. Ps. 110:1."

When the saints enter Christ's presence they are immortal. They will be like him, for they will see him as he is. 1 John 3:2. They will behold his face in righteousness when they awake with his likeness. Ps. 17:15. One of the first events that follows the entrance of the saints into Christ's presence is thus stated:—

2 Cor. 5:10: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Though our Lord comes to execute the judgment, John 5:22, 27; Jude 14:15; 2 Tim. 4:1; Matt. 25:31-46; Acts 10:42; 17:31; Ps. 50:3-5, and though he makes his people immortal before he gathers them into his presence, 1 Cor. 15:51, 52; Matt. 24:31; 1 Thess. 4:16, 17, yet it is certain that every one, even of the righteous, shall stand at the judgment seat of Christ. Rom. 14:10. It is not, however, that their cases may be decided for salvation or for perdition, but "that every one may receive the things done in his body." Even all the wicked shall stand thus in his presence, that they may receive for their deeds of evil, which have not been repented of; and so, neither pardoned nor blotted out. But the wicked will not stand thus before Christ till the resurrection of the ungodly at the end of the 1000 years. The righteous will appear at Christ's judgment-seat, that they may receive the reward of well-doing; and at a later time all the wicked shall stand in his presence, that they may hear their sentence and receive their just reward. In executing the judgment, our Lord is to reward every man according to his works. Rev. 22:12; Matt. 16:27. Then the Lord, the righteous judge, will give to Paul a crown of righteousness. 2 Tim. 4:8. To all his saints he will in like manner give crowns, but of very different brightness, 1 Cor. 15:41, 42; and assign to each a reward proportionate to their labors and responsibilities. Luke 19:15-19.

When the Saviour, in the work of executing the judgment, which has been already determined by the Father, pronounces the heavenly benediction upon his people, he does it in his Father's name. Thus we read:—

"Then shall the king say unto them on his

right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

This plainly indicates, 1. That the record of their good deeds has been already examined. 2. That this examination has been made in the Father's presence, by whom they have been pronounced innocent; and upon whom his blessing has been conferred. The saints will have boldness in the day of judgment, 1 John 4:17; for their sins are all blotted out before the Saviour ceases to act as priest; and they are made immortal before they stand at Christ's judgment seat; and when they thus stand before him, it is not to have decision rendered whether they shall be saved or lost, but it is to hear the Saviour enumerate their good deeds, and to receive from him their great reward. Matt. 25:34-40. When invited to inherit the kingdom, it is said to be that prepared for them from the foundation of the world. This cannot signify that they are at once to inherit the new earth; for the new earth cannot exist till the sentence has been passed upon the wicked, and executed upon them; as the lake of fire, where the wicked are punished, is our earth in its final conflagration. 2 Pet. 3:7-13; Mal. 4:1-3; Prov. 11:31; Rev. 20:21. Indeed, the new earth can hardly be said to have been prepared from the foundation of the world. But paradise, which contains the tree of life, and is now in the third heaven, 2 Cor. 12:2-4, was prepared for mankind in their innocency when the earth itself was founded, Gen. 2:8-15; 3:1-24, and is to be given as a part of the overcomer's reward, and will be reached by their entrance within the walls of the heavenly Jerusalem. Rev. 2:7; 22:2, 14. Paradise, the blissful abode of our first parents, and rendered infinitely more glorious by being now situated within the New Jerusalem itself, being that place from which Adam the first was expelled, will be that place to which Adam the second will first introduce the saved of the human family. The giving of the kingdom to the saints begins with the capital of that kingdom, but will not be finished till they take the kingdom under the whole heaven, to possess it forever, even forever and ever. Dan. 7:18, 27; Rev. 21. The Saviour's act of giving the kingdom to his saints is a part of the work of executing the decision of the Father respecting his people; for it is the Father's good pleasure to give them the kingdom. Luke 12:32.

When our Lord was about to leave his disciples to go to his Father, he told them that he would go to prepare a place for them, and would then return and receive them unto himself, that where he was, they might be also. John 14:2, 3. And on this very occasion he told Peter that he could not follow him then, but should follow him afterward. That is, when he should have completed the preparation of the place, he would return for Peter and for all the saints, and they should follow him thither. John 13:36. Thus it is that our Lord is the forerunner, and his entrance is, therefore, the pledge that his people shall afterward follow him. Heb. 6:20. In this connection let us notice, 1 Thess. 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many read this text as teaching that at the second advent, Christ will bring the souls of his sleeping saints from heaven. But let it be observed, 1. That heaven is not a place of soul-sleeping. 2. That the sleep of the saints is in the dust of the earth. Dan. 12:2, 3. That the sleeping ones cannot be brought from heaven, for they are not there when Christ descends for his people. 4. That they cannot be brought to our earth at that time, for they are at that moment asleep in its dust. 5. The one who brings the saints is God the Father. 6. To bring them, he must do one of two things: either he must come with his Son at the second advent, and take along with him as he thus comes his sleeping saints, or else he brings his saints to himself by sending his Son to awaken them, and then to take into his presence. 7. Two reasons forbid the idea that the Father brings the sleeping saints to the earth. One is, that the Father does not come to our earth, but sends his Son, Acts 3:20; and the other is, that the sleepers are not in heaven, but already within the bosom of the earth. Isa. 26:19. 8. We cannot, therefore avoid the conclusion that the act of bringing the saints is into his own

presence. 9. The saints are to be brought according to a certain example, which is the resurrection of Christ. 1 Thess. 4:14; Heb. 13:20. 10. The very act of bringing the saints by God the Father, is wrought by sending his Son after them, as described in this chapter, and by this means taking them into his presence. So that this chapter brings to view the great facts taught in our Lord's promise that he would go into the Father's presence to prepare a place for his people, and then return after them, to take them to this prepared place. So Christ will present his saints unblameable in holiness before his Father as he bears them up with him to the heavenly Jerusalem. Compare John 14:2, 3; 1 Thess. 3:13; 4:14:

That the Saviour takes his people to the house of the Father, the New Jerusalem, immediately after he has made them immortal, and invited them in the Father's name to share Paradise with them, is further proved by what is said respecting the marriage supper. This is eaten directly after the saints are received into Christ's presence. Luke 12:36, 37. But the marriage supper must be eaten where the bride is. The saints are the invited guests. But the bride, the Lamb's wife, is that holy city, the New Jerusalem. Rev. 19:9; 21:2, 9, 10; Gal. 4:26-28; Isa. 54.

The saints are in the Father's presence, near the throne of God, when they eat the marriage supper of the Lamb. Rev. 19:1-9; Luke 12:36, 37; 22:16-18. Our Lord does, therefore, introduce his saints to the holy city, and to the presence of his Father, where they eat the marriage supper, in the kingdom of God. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the judgment upon the wicked remains to be entered upon by Christ and his saints.

The coronation of Christ is for the execution of the judgment. Dan. 7:9-14; Ps. 110:45:1-7; 2:6-9. Our Lord makes his people sharers with him in the judgment work. That they may be such, he exalts them to participate with him in his kingly dignity. Rev. 3:21; 2:26, 27. This exaltation is given them in the morning of the great day. Compare Ps. 49:14, 15; 110:3; 30:5; Isa. 21:11, 12; Rom. 13:11, 12.

They are to sit with Christ in the judgment, but not to determine who shall be saved or who lost. God the Father has already pronounced the decision who shall have immortality, and the Son has executed that decision by immortalizing his saints. And thus all others are counted unworthy of eternal life, and must receive the second death as their portion. But there are degrees of punishment. Some shall receive greater damnation than others. Luke 20:47; Rom. 2:6, 8, 9; Luke 12:47, 48.

Bear it in mind, therefore, that the saints have not the determination of the salvation or damnation of any one in their hands. The Father has decided this when he made them immortal and left all the others as unworthy. Also bear in mind that God keeps books of record, Isa. 65:6, 7; Jer. 2:22; Dan. 7:9, 10; Rev. 20:12, and that he weighs men's actions, so that they are set down for their true amount. 1 Sam. 2:3. If the reader will do this, it will not seem strange to him to learn that the immortal saints, with Christ at their head, should be commissioned by the Father to determine the measure of punishment which each wicked man shall receive.

As we have already shown that the final perdition of the wicked is determined by the Father before he makes his saints immortal, if we now clearly prove that the glorified saints are to sit with Christ and determine the measure of guilt of each sinful man, it will be a most convincing proof that there is to be a resurrection of the unjust, that God may inflict tribulation and anguish upon every soul of man that doeth evil. Rom. 2:5-9.

J. N. A.

The Maine Camp-Meeting.

THIS meeting was held at Waterville, Me., according to appointment, September 4-9. The ground was pleasantly situated within easy access of the village. As in Massachusetts, there was a larger number of tents on the ground, and a more full attendance of brethren than at any previous meeting.

The attendance from without was very good. On the Sabbath a large congregation was present. On Sunday about four thousand people were out. They were a fine, intelligent-looking class of people, who evidently came to hear. The best of attention was given to the word

spoken, and if we may judge from the many admissions made after the day was over, strong conviction was fastened on many minds.

Five discourses were given on Sunday on the following subjects: 1. The explanation of the past Advent movement, as embraced in the question of the sanctuary. 2. The first day of the week in the New Testament. 3. Who changed the Sabbath? embracing the claims of the papal power in this respect. 4. Temperance, by Sister White. 5. An examination of Matt. 24, in the evening.

These themes were new to most of the people here; and they have awakened earnest inquiry in many minds. Waterville is a place of literary institutions and mental culture; the citizens generally show marks of intelligence and refinement; but a good impression has been made by the camp-meeting in favor of the truth. In this respect the meeting has been all that could have been expected or perhaps desired.

In regard to our brethren themselves, they still manifest firm faith in the truth, and a love for it; but they have seemingly become too much satisfied with the theory without a corresponding consecration of heart and zeal of action. There was not, consequently, that breaking away, and yielding to the melting influence of the Spirit of God, and the coming in of spiritual triumph and victory in the meeting that was desirable. Nevertheless, we look for good results to follow from this meeting touching the prosperity of the cause in this State. A solemn and searching testimony was borne by Sister White, on Monday morning, just previous to her departure, over which there was deep feeling during the remainder of the meeting. The testimony was well received, and strong desires were expressed to act upon it. Many began to feel their lack and turn to the Lord with confession. A large portion of the forenoon on Monday was spent in this manner, and some excellent testimonies were borne.

The benefits of a camp-meeting are not so much what is accomplished on the ground, as the carrying out afterward of the truth presented and the counsel and admonition given. In this respect the meeting was a success, as many resolutions were formed, which, if carried out will result in the spiritual advancement of those who made them, and thus cause the work in this State to prosper. May the brethren ever remember these vows as solemn covenants between themselves and God, not to be broken. The parting meeting on Tuesday morning was a sweet and precious season. The testimony of some who had been drifting back, was such as to cause the friends of the truth to feel more than paid for the time and expense of the meeting.

The same ground will be used next year, and the Conference voted to commence the meeting on Friday and close it the second Monday following, thus holding it over two Sabbaths and first-days. This was adopted because it was thought that more time would be desirable, the brethren now being just prepared to work as the meeting closes. U. S.

Signs! Signs!! Signs!!!

Yes, let there be signs! There shall be signs, for God has said so. Our good paper is called the SIGNS OF THE TIMES. May it ever be true to its name. May it never fail to point to every sign of our times; to raise its voice on high and cry aloud till men shall stop and give attention.

God has said that there shall be signs in the sun, moon and stars; signs in the heavens above, signs in the earth beneath, and signs everywhere. Jesus said, "Can ye not discern the signs of the times?" Thank God that there is a people who are awake to the signs of the times, who have their eyes open, and who can say that there is a paper which is not afraid to publish the signs of the times. This is our mission. God has inspired us for the work, and we will cry aloud whether men will hear or forbear.

But what about these signs? what are they for? We have proved in previous article that our Lord Jesus Christ is coming the second time literally. Now I will make a plain proposition to which we ask the particular attention of the readers; namely, God will give signs just before the second advent to indicate when that day is near. This proposition is more important than many would think at first. One of the most common sayings of the opponents of Second Adventists, a saying which we hear on every hand—in every mouth is, that the coming of the Lord may take place any day. It may come to-night, or it may be ten thousand

years before it comes. This is what they assert, and they seem to think they are talking in harmony with common sense and the Bible. These, as it will be seen, are supposing that that time will come without any signs being given concerning it.

When we ask these men if they have seen any signs of the second advent they will say, "No." Well, the Lord may come to-night. May he? Yes, so they say. No signs have appeared yet, indicating it? No. Now the reader will see that these men affirm that there will be no signs of the second advent. It will come suddenly, unexpectedly, like a peal of thunder in a clear sky at noon day. God will give no signs. The saints will see no signs. Now we ask the reader to go with us to the word of God, and see how squarely the Lord has contradicted this false position. We affirm that there will be signs. Let the Bible settle it:—

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. Here the question is asked, "What shall be the sign of thy coming, and of the end of the world?" Did Jesus reprove them for this question, and tell them that there was to be no signs? No indeed; but he immediately proceeded to give a whole chapter of signs. Luke sums up his answer thus:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

This declaration of the Son of God is emphatic. There shall be signs. Notice how prominent they are to be. They shall be hung out in the sun, upon the moon, and among the stars. Also upon the earth there shall be signs. Once more the prophet of God says, "And I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:19, 20.

This text is just as plain as the other. God has solemnly promised that there are to be signs in the heavens above, and signs in the earth beneath, before the great and notable day of the Lord come. And so we might give text after text from the oracles of God, clearly stating the same thing; but these are sufficient. God has said that there shall be signs, and signs there will be. The signs that are spoken of are the signs of the end, and of the second advent. Jesus says that immediately after these signs, they shall see the Son of man come again. He farther says, "When ye shall see these things come to pass know that the kingdom of God is nigh at hand." Then, some one will see these signs. When they do, it is their duty to believe what Jesus says, and to know that the kingdom of God is at hand. But what is the nature of the signs? What are they for?

Passing down the streets of a village, you see numerous signs out. Here is a sign of a dry-goods store, next of a hardware store; then here is a sign of a hotel, and sign of a saloon. What do men place those signs right out in front of the shop or store for? They are placed there in the most conspicuous position that everybody can see them. Why are they put there? It is to call the attention of the people to the things which they signify. The design of the owner of that building is that this sign shall call the attention of the people to what he has within. He wishes everybody to notice that sign, to talk about it, and call the attention of the public to it.

Do men have signs made and then put them down cellar or under the steps? No, indeed; they place them in as prominent a position as possible. Just so the Lord declares that he will give some particular signs of his coming. He has promised to give signs of the second advent. Is he going to place them down in the bowels of the earth, or in some obscure place so that no body can see them? No, no; he has said, I will hang out signs in the sun, I will hang them in the moon, I will place them among the stars, I will distribute them through the earth beneath, signs and wonders, that when you see these things that you may know—what? Know that you cannot tell any thing about it? Know that it may come to-night,

that it may be ten thousand years hence? What nonsense to talk so.

This is not what God says. He says that you may know when that day is near, even at the doors. Will these signs ever come to pass? The Lord emphatically says they will. Do you believe God? When the time shall come, and the Lord shall hang out these signs, is it not the duty of every man to pay attention to these signs, to look at them, to talk about them, to call the attention of others to them, and to understand what they mean? Every honest man must admit that this is the case.

Suppose now that the time has come as it will come some time when these signs actually appear. Remember the Lord has placed them there as a sign of the second advent, that it is near at hand. Now a certain class of believers fix their attention upon these signs. They look into the Bible. They see now the very tokens of the end there mentioned. They believe from these signs that the Lord is to come soon. They begin to talk about it and to warn others of it and to point to these signs.

Another class are indifferent to it. They do not care to look at these signs; and if they do have their attention called to them, they don't take much interest in them. They don't believe they are the signs spoken of. They argue against them. They say they don't care any way. If that event is coming, let it come. They don't care if they are only prepared to die. This is enough for them. Thus they entirely ignore the signs that God has given. Now reader, which class pleases God do you think? It seems to me that the answer is manifest. When God does a thing he does it for a purpose. When God gives signs he does not give them to be neglected or despised.

We will remember how this same God gave signs of the first advent, and how the professed people of God refused to discern these signs, to pay any attention to them or believe them. And we all remember what a terrible rebuke the Son of God gave to them for indifference. Thus he says: "When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, it will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:2, 3.

Now reader, if it was so wicked in that generation to refuse to discern the signs of the times, why is it not just as wicked in this generation to refuse to discern the signs of the second advent? We warn you to be cautious how you neglect and dispose of these things.

But you may say, I do not see any signs of the second advent. That may be true, and yet there may be plenty of them all around you. It is your duty to open your eyes to an investigation of these things. Have you studied the Bible to know what the signs of the second advent are? Have you prayed to God to enlighten your mind? Have you then examined carefully to see whether these signs are now being fulfilled? or are you so buried up with the love of the world and the cares of life that you have no time nor inclination to look at these things? This is the condition of the great mass of men. If you are not careful it may be your condition. Men are not apt to see what they are not looking for, and that in which they have no interest, and it may appear and pass away without their ever noticing it.

There may be innumerable signs of the second advent, and yet if you have not studied the Bible concerning them, you may not know that they are signs of the end. The Lord did give many signs at the first advent to mark the coming of Messiah; and yet the people said, Show us a sign from heaven. Matt. 16:1. He rebuked them sharply, saying, "O ye hypocrites, can ye not discern the signs of the times?"

Reader, we beseech you to awake and open your eyes, and you will see that there are plenty of signs unmistakably indicating the end of all things at hand. D. M. CANRIGHT.

The God We Choose.

WHEN Israel chose the service of the true God, he delivered them from their enemies and caused them to prosper; but when they forsook his commandments and served other gods, he said he would deliver them no more. Said he, "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." Judges 10:14.

The ancient form of idolatry may not appear among us; yet many prefer other gods to the Lord. Gold may be a god, though not molded

in the shape of ancient idols. Many choose wealth as their god; and give their whole lives to this object. Covetousness is idolatry. Farms merchandise, cattle, horses, and even swine, may be first in our hearts. Fine houses, costly furniture, or a splendid equipage, may be the supreme object of our devotion. Fashion and fame and the applause of men may be exalted in the mind above all that is called God, and worshipped with a hearty devotion. And not the least exalted and adored is pride of self. Self is idolized; our own will and way, desires, appetites and passions, are first of all in esteem.

But however much the gods of this world may be esteemed, the time of tribulation is coming, from which they will fail to deliver us. If we turn now to the living and true God, we shall have a shelter in the day of wrath; but if not, his language to us will be, "Go and cry unto the gods which ye have chosen." But how vain the cry! Neither silver nor gold nor any earthly god shall be able to deliver in that day. Have you chosen any of these gods? Be persuaded to abandon them at once, and serve your Creator, and him only. He can deliver; but pride and passion, and all the world, will prove vain and worthless; they cannot deliver. R. F. COTTRELL.

The Illinois Camp-Meeting.

THIS meeting, held in the immediate vicinity of Bloomington, closed September 4, after having continued nearly one week. Elder W. H. Littlejohn reports in *Review*:—

"During the whole of our meeting the weather was delightfully pleasant, there being no rain worthy of mention. Three excursion trains were run which enabled our brethren to reach the grounds at reduced rates.

"One of the marked features of the meeting was a daily paper entitled, 'The Camp-meeting Record,' which was published by Elder B. F. Merritt. Thousands of copies of this little sheet were distributed gratuitously to the crowd. On Sunday there were present from three to five thousand people, who listened with marked attention to the preaching of the word. On Tuesday Brethren Ballenger, Shonk, and Johnson were ordained to the ministry. The latter of these brethren is a Dane by birth, and we trust he will be of great service to his people in Illinois.

"During the progress of the meeting, some sixty or seventy came forward for prayers, and at times a deep sense of unworthiness seemed to pervade all hearts. Elder G. W. Colcord, an active worker, was re-elected president of the Conference. About seventeen hundred dollars was pledged to the English mission, five or six hundred for the tract work in Illinois, and over fifty dollars for the Dime Tabernacle. The meeting, on the whole, was, we believe, one whose results will be both marked and permanent in the Conference. The last exercise held upon the ground was a praise meeting, in which eighty-five testimonies were given in thirty-five minutes, all of which were filled with expressions of gratitude to God for this convocation and the numberless other benefits received from his hand. The cause in Illinois is rising, and will continue to rise, if all of its leading men will forget themselves, discourage in all the spirit of partyism, and unitedly work for concord and victory.

"As it was decided that Elder U. Smith should attend the Eastern camp-meetings, Elder G. I. Butler was telegraphed for, and reached the ground Thursday evening where he remained and labored hard until the following Monday evening. We were glad to meet our old yoke-fellow, and labor together in the camp-meeting service."

The Missouri Camp-Meeting.

THIS meeting was held from September 4 to 10. Brother Stone reports that nearly every church in the State was represented. Some drove their teams over one hundred and fifty miles, and several of the brethren walked from seventy to a hundred and twenty-five miles. Scarcity of money and anxiety to attend the meeting prompted such efforts.

In the course of the meeting the interests of the Sabbath-school were considered. A State Association was formed, and a delegate chosen to represent the Association at the General Conference. Special attention was given to the missionary work. Elder Haskell's discourses were not only calculated to give valuable practical ideas of how the work should be done, but were especially intended to convert the heart to the work. Reports showed that under the labors and management of Elder Butler this work has attained a very encouraging degree of

prosperity. Over one hundred thousand pages of tracts have been distributed since Elder Haskell's visit to the State six months ago. They have taken over four hundred copies of the SIGNS, all of which are paid for on the monthly installment plan. Their payments have been promptly made to the SIGNS Office quarterly. The general testimony was that many more papers might have been used if they could have been paid for.

Brother S. writes that from the beginning of the meeting, a spirit of union and harmony prevailed, and on Sabbath afternoon there was a general breaking down before the Lord. Eighty come forward for prayers. Many of them confessed in tears their sins and expressed a desire to enlist in the service of God. About forty had embraced the Sabbath at Sedalia the past summer. Many of these were among those seeking the Lord during this meeting. Eighteen were baptized. All were united in pronouncing this the best camp-meeting ever held in Missouri.

Reports from the Field.

(Condensed from *Review and Herald*.)

Alabama.

ATALLA.—Elder Burrill writes, September 9, that during eleven weeks of labor at this place there has been a good hearing. Thirty have expressed their determination to keep the Sabbath. The yellow fever has come within twenty miles of them. Every day the cars are loaded with those who are fleeing from it.

Virginia.

PAGE COUNTY.—The cause in Virginia is reported onward. There are calls for labor from every quarter. Brother Fultz writes that one man came twelve miles to get some one to come and preach to them. The invitation was accepted, and the appointments published in two of the county papers.

New Brunswick.

UNDINE.—Brother Sawyer writes, September 8: "On my way here, in company with Brother Gelotte, I visited the French settlement where we had left tracts and the priest had forbidden the people to read them. One man requested us to explain the chart in his family. He seemed interested, and we left him a French paper. The postmaster takes *Les Signes des Temps*. In New Brunswick we found a home with the Danish minister. He and the leading man of the colony questioned us very closely. After we had explained the chart, and had conversed with the minister in regard to the signs of the times, he said he agreed with us except on the Sabbath."

Michigan.

DOUGLAS.—Elders Jones and Daniels report: "Sabbath and first-day, September 7, 8, were profitable days with us. The blessing of God was in our midst. A godly number expressed a full determination to obey the truth. Evening after the Sabbath several came forward for prayers. Sunday morning we spoke on the subject of baptism, after which twelve were buried with their Lord by this solemn rite."

PONTIAC.—Brother Corliss reports, September 9: "Our meetings here closed last night, and we now remove the tent to the camp-ground at Orion. The congregations were good to the last, and paid the best of attention. Some noble minds have become permanently interested in the truth. Thirty have promised to obey, and twenty-one have signed the covenant."

ANTRIM COUNTY.—Brethren J. and R. T. Sisley report: "We have been holding meetings in two adjoining districts in Central Lake township, and as the result twenty have determined to observe all the commandments. Our last Sabbath meeting was one of unusual interest. The house was well filled, and several took part in social worship."

Pennsylvania.

COUDERSPORT.—Brethren Whitney and Robinson report: "The interest here is still good. There has been but little open opposition, but considerable of the opposite kind. One minister spends much of his time visiting among the people, trying to quiet their consciences by telling them that it makes but little difference which day we keep, if we are only sincere. This, however, does not satisfy all; at our last Sabbath meeting about forty were present, and fifteen arose to express their determination to keep all the commandments."

Owa.

BONAPARTE AND BENTONSPORT.—Elder McCoy writes: "We closed our meeting at Bonaparte, Sunday, the 8th. Our Sabbath meeting was good. Nine more signed the covenant, making sixteen. On the 7th we organized a church of eighteen members at Bentonport, and baptized eight person; five or six others will soon unite with them."

Oh Why Should the Spirit of Mortal Be Proud?

Oh, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old and the low and the high
Shall molder to dust and together shall lie.

The infant and mother attended and loved;
That mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each, all, are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by,
And the mem'ry of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne;
The brow of the priest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wavered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven;
The sinner who dared to remain unforgiven;
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers or the weed
That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen—
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would
shrink;

To the life we are clinging they also would cling;
But it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from the slumbers would
come;

They joyed, but the tongue of their gladness is dumb.

They died, ay! they died; and we things that are now,
Who walk on the turf that lies over the brow,
Who make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh, why should the spirit of mortal be proud?

—Sel.

THE HOME CIRCLE.

A Life Lesson.

ALBERT MOORE, at the age of twenty-five, took Alice Warren for his wife. He had been in the army—had gone in at the age of twenty—fought through from Bull's Bluff to Richmond—had come out with a captain's commission. He had come from the army with but little money; but he had a good trade, a stout pair of hands, and had borrowed no trouble for the future. Alice had saved up a few hundred dollars from her wages as a teacher, and when the twain had become husband and wife they found, upon a careful inventory, that they had enough to furnish a small house comfortably. Albert proposed that they should hire a tenement in the city; but Alice thought they had better secure a pretty cottage in the suburbs—a cottage which they might, perhaps, in time, make their own.

Albert had no disposition to argue the question, so the cottage was found and secured. It was a pleasant, rural location, and so connected with the city by rail, that Albert found no difficulty in going to and from his work-shop.

During her five years' experience in school teaching Alice had learned many things, and having been an orphan from an early age, she had made the problems of real life one of her chief studies; and what she had learned in this latter department served her well in her new station. After marriage she found Albert to be just the man she had known him to be in other years. He was kind to a fault; free-hearted and generous; ready always to answer the call of friendship; and prone to pluck the flowers that bloom

to-day, regardless of what might be nurtured to bloom to-morrow.

They had been married but a few months when Alice found he was cutting his garments according to his daily supply of cloth. Not a shred was he likely to save up from the cuttings of an extra garment for a rainy day to come.

"Albert," she said to him one evening, "do you know we ought to be laying up a little something?"

Albert looked up from his paper and waited for his wife to elucidate.

"I think I heard you tell Mr. Greenough that you had no money—that you had paid out your last dollar this very afternoon?"

"Exactly, my dear; but you know to-morrow is pay-day."

"And you have spent your last month's earnings?"

"Yes."

A brief silence ensued, which Albert broke.

"Come, Alice, you've got something on your mind. Out with it—I'll listen."

And then Alice, in a smiling, pleasant way, went on to tell her husband that they ought to be laying up something.

Albert smiled in turn, and asked how such a thing could be done when it cost all he earned to live.

"You earn three dollars and a half a day," said Alice.

"Yes."

"George Summers only earns three dollars a day."

"You are right."

"And yet he lives, and does not run in debt."

"But he is forced to deny himself many little comforts which we enjoy."

"And the one great comfort which we might enjoy we are throwing away."

"How is that, Alice?"

"The comfort of a little sum in the bank, which we would see growing toward the answering of future wants."

Albert could not see how it was to be done; and Alice feared that a lesson of empty words might be wasted. She knew that his ambition needed a substantial prop. Never, of his own accord, would he commence to save by littles. He did not estimate money in that way. Had some kind fairy dropped into his hand a five-twenty bond for five hundred dollars, he would have put it away gladly; and with such a nest egg in the start, he might have sought to add to the store. But he could see no hope in a dollar bill, and much less could he discover the nucleus of a grand saving in a fifty-cent script.

With Alice it was different. From her meager earnings as school teacher she had in less than five years, saved up three hundred dollars; and the first saving she had put by was a silver dime. She knew what little by little could do, and she was determined to show it to her husband. She must be patient and persevering, and these qualities she possessed in an eminent degree. It was to be the grand undertaking of the first years of her married life, and to do it she would bend every available energy. She planned that if possible she would get hold of that fifty cents every day; or, if she could not do that, she would do the best she could.

Generous, frank, loyal, and loving, Albert was an easy prey to the wiles of a wife loyal and loving as himself. He gave her money when she asked for it; and she asked for it when she thought he had any to give.

And here let me say that Alice knew her husband would not run in debt. That was an evil they both arrayed themselves against in the outset. When Albert's purse was empty he bought nothing; but when it was full he was apt to buy more than he needed. Alice knew all this and governed herself accordingly.

"I think," said Alice, one evening, "that I must fix over my old brown cashmere for winter, I should like a new one but I don't suppose you can afford it."

Albert looked grieved. The idea that he could not afford his wife a new dress!

But for such a one as she wanted it would cost twenty-five or thirty dollars.

"If you want it, get it," said Albert emphatically. "I will let you have twenty dollars from this month's pay, and the balance you shall have next month."

Alice got the thirty dollars, but she did not get the new dress. By the outlay of five dollars for new trimmings she contrived to fix over the brown cashmere so that it looked every bit as good as new.

And so Alice worked. Sometimes she asked her husband for ten cents, sometimes for fifty cents, sometimes for a dollar, and sometimes for more, and at the end of a year, upon careful reckoning up, she found that she had managed to get hold of rather more than fifty cents a day; but she had done it by denying herself of many things, some of which seemed really needful.

The result of the first year's effort inspired Alice with new life and vigor. She had saved up one hundred and fifty dollars, and had invested it in government funds. Through the influence of a dear friend who was in a banking establishment, and to whom she had confided her secret, she was enabled to get the bonds at their face value.

It was only a little at a time—sometimes a very little—but even a penny dropped into the strong box was so much gained. Only a little—but those littles multiplied by other littles, grew amazingly. The husbandman who would sit himself down by a hill of corn, and wait to see the tender blades put forth, would be disheartened; but he knows if he plants the tiny seed, and cultivates it as he ought, that the harvest of golden grain will come at length.

Albert and Alice were married in the spring of 1865. It was on an evening of August, 1870, that Albert came home. He had been notified that he must leave the cottage. They must give up the pleasant home, and lose the little garden they had cultivated with so much fondness and care.

"The owner wishes to sell," he exclaimed; "and he has an offer. He asks two thousand dollars, and must have five hundred down."

Alice's eyes gleamed with radiant delight. She had been thinking for some time that she must let her husband into her secret. It had begun to wear upon her. And now the time had come as though by providential interposition.

She got up and went away to her cabinet, and when she came back she brought a little book in her hand.

"Albert!" said she, "lets you and I buy the cottage."

Albert looked at her in amazement; and directly it flashed upon him that there was too much solemnity in her look and tone for badinage. Something that he had noticed during the past months came back to him, and he trembled with the weight of suspense that fell upon him.

Alice then showed her book—that she had more than eight hundred dollars in the bank. The ice was broken—she told her story in glowing words. She told how she had saved up little by little, and how she had at length found herself able to purchase a fifty dollar bond. And then she told how her uncle in the banking house had taken charge of her investment; and how, under his management, the interest had accrued in amazing volume.

But the grand result was not the chief thing. The chief thing was the beginning—was the very little which had been religiously saved until the second little could be added to it.

And now, as a result of his wife's careful and tireless working, Albert, found something upon which his ambition could take a fair start. He never could himself, from so small a commencement, have reared the pile; but with the structure started, and its proportions all blocked out, he could help on the work. He could see how it was done—

and not only that, but the demonstration was before him that the thing could be done.

One year has elapsed since Albert Moore received the lesson from his wife, and joining hands with her, and bending his energies in the same direction, he has accomplished during the twelve months what would have seemed to him a marvel in the earlier time. He has laid by more than fifty cents a day; and the cigars, and the beer, and the other condiments of life which he has surrendered to the work, are not missed—rather, he holds they are so many enemies conquered. And Albert can improve his home with cheerful heart, and he can set out new trees and vines in his garden with bright promises, because he sees, day by day, the pretty cottage growing more and more his own. The end approaches a little at a time—little by little it approaches, but surely, nevertheless; and there is a great and satisfying joy even in the labor and in the anticipation.—*Household.*

A Picture of Intemperance.

PORTRAY the evils of intemperance if you can! He does not live who can tell the whole story of its woes. Exaggeration here is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind's eye cannot take in the countless miseries of its motley train. No art can put into that picture shades darker than the truth. Put into such a picture every conceivable thing that is terrible or revolting; paint health in ruins, hope destroyed, affections crushed, prayer silenced; paint the chosen seats of parental cares, of filial piety, of brotherly love, of maternal devotion—all, all vacant; paint all the crimes of every stature and of every hue, from murder standing aghast over a grave which has no means to cover, down to the mean deception, still confident of success; paint home a desert, and shame a tyrant, and poverty the legitimate child of vice in the community, and not its prolific mother; paint the dark valley of the shadow of death peopled with living slaves; paint a landscape with trees whose fruit is poison and whose shade is death, with mountain torrents tributary to the ocean whose very waves are fire; put in the most distant background the vanishing vision of a blessed past, and in the foreground the terrible certainty of an accursed future; paint prisons with doors that open inward; people the scene with men whose shattered forms are tenanted with tormented souls, with children upon whose lips no smile can ever play, and with women into whose cheeks furrows have been burnt by tears wrung by anguish from breaking hearts; paint such a picture, and when you are ready to show it, do not let in the rays of the heavenly sun, but illumine it with glares from the infernal fires, and still you will be bound to say that your terrible picture falls short of the truth!—C. B., in *Golden Censer.*

GOOD HEALTH.

Drunkard's Arguments Answered.

I. ALCOHOL IS FOOD.

THE aristocratic toper, who wishes to give an air of respectability to his vice, will claim that alcohol is a food. He will cite in proof instances in which persons have lived for weeks by the aid of no other nutriment, taking nothing but alcohol and water. This semblance of argument scarcely needs exposure; for the most that can be claimed is that it proves merely that persons have lived several weeks while taking only alcohol and water. The fact that individuals have in several instances been known to live from thirty to sixty days while taking only water, shows conclusively that those persons who lived a shorter time, on brandy and water lived in spite of the alcohol instead of by the aid of it. A conclusive evidence that alcohol is not a food is found in the fact that when taken into the system it undergoes no change. It is alcohol in the still, alcohol in

the stomach, alcohol in the blood, alcohol in the brain, in the liver, in all the tissues and alcohol in the breath, in the perspiration, and in all the excretions. In short, alcohol is not used in the body, but leaves it as it enters, a rank poison.

2. ALCOHOLIC BEVERAGES PRESERVE THE BODY.

Alcohol is a powerful antiseptic. An apple or the body of an animal placed in the fluid, cannot undergo decomposition. From this, some lovers of the article are very ready to infer that the use of alcohol will prevent decomposition of the tissues of the body, and thus tend to its preservation. A greater fallacy could not be conceived. Corrosive sublimate, blue vitriol, copperas, and carbolic acid are excellent antiseptics; but who would think of taking either of these articles for the purpose of prolonging life?

But if alcohol did really hinder the destruction of the tissues, so as to prevent the natural process of disintegration, it would still be very injurious; for all the processes of life are dependent upon destructive changes of tissue; and hence, anything which would hinder this process would hinder vital action, would interfere with the life processes which are essential to the manifestation of life.

But it can be shown that the evidence upon which the scientific advocates of the use of alcohol base their arguments is quite unsatisfactory. They claim to find that the body wastes less while a person is using alcohol than when abstaining, the other conditions being the same. Hence, they tell us alcohol prevents vital changes, and so saves the body from wearing out. With this view they recommend the use of liquor to those who are obliged to undergo any hardship, or to perform any severe physical labor.

Let us examine this argument. It is found that the urine and other excretions contain less of the worn-out material of the tissues when a person is using alcohol, than when he is abstaining. From this alone it is concluded that alcohol prevents the wearing out or disintegration of tissue—a most astonishing conclusion. No one but a man stoutly prejudiced in favor of alcohol would think of forming such a conclusion. A far more rational deduction from the premises would be that the presence of alcohol in the system prevents the excretory organs from eliminating from the body the dead and poisonous products which result from the wearing out of the tissues. This conclusion would seem to be far more reasonable, since alcohol itself is a poison which is thrown out by the same organs whose proper function it is to remove the debris of the tissues. These organs cannot perform more than a certain amount of labor. If most of their activity is expended in eliminating alcohol, of course they can perform less of their proper labor, and so the dead products of disorganization will be left to accumulate in the body and produce a deceptive increase of weight. It is by this means that the drunkard often acquires a bloated appearance. Every one knows that such an accumulation of tissue is not healthy flesh; yet it is of the same character as that which leads some prejudiced scientists to pronounce in favor of alcoholic beverages as a preventive of waste.

Surely, such science must be of the kind referred to by the apostle Paul when he spoke of "science falsely so-called."

3. ALCOHOL STRENGTHENS THE MUSCLES.

The laborer, the traveler, and the soldier use alcohol under the delusion that it strengthens. When fatigued, the laborer takes a glass of grog and feels better, or thinks he does. He imagines himself stronger. His increased strength, however, is wholly a matter of the imagination. Alcohol cannot strengthen the muscles; it simply paralyzes a man's nerves so he does not know he is tired, just as chloroform paralyzes the nerves so that a limb may be severed from the body without the patient's knowledge.

Numerous experiments have shown that alcohol decreases muscular strength. Says Dr. Brinton, "The smallest quantity takes somewhat from the strength of the muscles." Says Dr. Edmunds, of London, "A stimulant is that which gets strength out of a man instead of putting it into him."

4. ALCOHOL WARMS THE BODY.

The sensation of warmth produced by taking a glass of wine or brandy is delusive. The circulation is unbalanced, and for a few moments there is a seeming increase of heat; but the thermometer shows that the temperature is lessened. Says Dr. Parkes, the eminent English sanitarian, "All observers condemn the use of spirits, and even of wine or beer, as a preventive against cold." The names of Dr. King, Dr. Kane, Captain Kennedy, and Dr. Hayes, may be cited as holding to this opinion. In the last expedition in search of Sir John Franklin, the whole crew

were teetotalers. In the Russian army no soldier who has taken spirits is allowed to march in cold weather.—*Health Tract, No. 12.*

Ventilation.

How shall I ventilate a room in winter that is warmed by an air tight stove? We are often asked the above question. As simple as this question may seem, it is one for which it is difficult to find an answer that is free from all objections.

It is very important that every room in a dwelling-house be thoroughly ventilated night and day throughout the entire year, if the inmates would have health. The habit that many people are in, of calking every crack and crevice through which air can enter a room, is suicidal, if the room contains an air-tight stove, and has no other means of ventilation, for most of the oxygen is soon used up in consuming the fuel within the stove, and the air within the room is speedily rendered unfit for respiration. We will give several plans for ventilating rooms in winter.

1. Houses that are already built, and in which no special provision has been made for ventilation, can be ventilated by lowering the upper window sash and raising the lower sash. There is an objection to this mode of ventilation, however, as the heated air all rises to the top of the room and passes out of the upper opening, while the cold air, which is denser than warm air, passes in at the lower opening and settles at the lower part of the room. This plan makes the air that surrounds the feet colder than that which surrounds the head, and has a tendency to induce headache or brain congestion; yet this mode of ventilation is far better than none.

Where open fireplaces, grates, or stoves with open fronts, are used, this difficulty is obviated, as the outward draft takes place through the fire at the lower part of the room; therefore it is unnecessary to raise the lower sash for the outward draft. The upper sash should be lowered, however, to let fresh air into the room. By this means, the air in the upper part of the room is kept equally cool with that in the lower part of the room.

2. Cast-iron ventilators, suitable for insertion into the walls of buildings between the studding, can be obtained of most hardware dealers. Two of these should be placed in each room, in which case the windows and doors may be tightly closed.

These ventilators should be placed in opposite walls, near the ceiling. They should always be placed between studding that runs to the cornice, and the chamber or flue formed by the studding, siding and plastering, should have a communication with the outside atmosphere by an opening through the frieze or flancier. When ventilation is secured by this method, the cool air coming in at the cornice becomes somewhat warmed as it passes down the wall, and as it enters the room near the ceiling, it becomes well mingled with the warm air of the room. This method of ventilation is less objectionable than the plan of ventilating through the windows, yet it is far from perfect, as the warm air passes out at the upper part of the room, causing the lower air to be always cooler than the upper, as in the first case.

3. A system of perfect ventilation is one that causes a constant change of the air in the room, and by means of which the upper stratum of air is never warmer than the lower stratum. This may be accomplished very cheaply, while the house is building, in the following manner: Make a flue with a capacity of twenty-four square inches, say two by twelve inches. Place this flue between the studding. It should be the same length as the height of the stay. The lower end of the flue must open externally through the water table or base board of the outside sheathing, while the upper end opens internally at the ceiling. Through this flue a constant draft occurs, which carries fresh air into the upper part of the room.

Another flue of the same size must be provided, the lower end of which will open into the room through the base, or mop-board, while the upper end extends to the cornice, or, better still, to the ridge of the roof. The upper end must open externally. Through the last flue there is also a constant draft which carries the air from the lower part of the room, while fresh air enters at the upper part. The last plan is the most perfect of any with which we are acquainted, as by this method the temperature is equalized in all parts of the room.—M. G. K., in *Health Reformer*.

WHEN you are perspiring freely, keep in motion until you get to a good fire, or to some place where you are perfectly sheltered from any draught of air whatever.

RELIGIOUS NEWS AND NOTES.

—Upward of 33,000 Hindus have renounced heathenism and accepted Christianity this year.

—A publishing house in Paris, is preparing an edition of the Lord's prayer in more than twelve hundred languages and dialects.

—The church missionary society of England asks this year for \$1,050,000, or \$30,000 more than it has had in any previous year.

—At a late meeting of a Western Presbytery, this fact was stated: "Out of 7,000 children within the bounds of the Presbytery only 1,000 are regular attendants at church."

—In Pennsylvania there are Lutheran pastors who serve five, six and seven congregations, and there are two who serve eight. One charge has a reported membership of 1,726.

—The *Alumni Record* of the Wesleyan University, Middletown, Conn., shows nearly six hundred men in the Methodist ministry, and over twelve hundred instructors in the colleges of this country.

—Mr. Sankey, now in England, having failed to induce Mr. Moody to join him there, will begin a revival himself, with the assistance of English preachers, and intends to make a tour of the whole of England.

—The First Baptist church, at Brooklyn, are constructing a new building. The lecture room will be ready for occupation in a few weeks. When completed, it will be one of the largest and most beautiful churches in Brooklyn.

—The church missionary society, the largest in the world, reports 123,724 native Christians connected with its missions, found on every continent. It employs 205 European and 179 native clergy, and 56 European and 2,705 native lay agents.

—The Portuguese colonists at Springfield and Jacksonville, Ill., who in 1846 fled from the Maderia Islands, to escape religious persecution, celebrated their thirty-second anniversary, in a grove near Springfield, August 23. They number about 1,000.

—A company of scientific, literary and artistic men, under the direction of Profs. Panchich and Valtrovich, and Milutinovich, an engineer, will start this month from Belgrade on a tour through the newly acquired districts of Old Serbia for the purpose of examining the old churches and monasteries there, taking sketches of the historic remains and collecting manuscript, and what other literary curiosities are to be found.

—The present year is the two hundred and fiftieth anniversary of the settlement of the first pastor of a Reformed (Dutch) church in this country. The Rev. Jonas Michaelius assumed the pastorate of the Dutch church in New Amsterdam in April, 1628. He found here fifty members present at the first communion. From that small beginning this branch of the Reformed church has become a body consisting of nearly 79,000 communicants, belonging to over 43,000 families.

—The Methodist Mission in Mexico reports twenty missionaries, of whom thirteen are women, two Bible women, ten native and two local preachers, six theological students, twelve teachers making in all ninety-seven agents employed. It has 273 members, 394 probationers, 329 day scholars, 560 Sunday scholars, three regular churches, and sixteen preaching halls. The average attendance on worship is 1242. The mission press has issued 701,261 pages, and is valued at \$9211.

—The third annual distribution of the 4,000 Bibles and Testaments given as prizes for proficiency in the Scriptures to the children of the London Schools Board school was made at the Crystal Palace, London, on July 13. The books are the gift of Mr. Francis Peek and the religious tract society. Sir Charles Reed, in the course of a short address, said that 188,000 children attended the religious instruction, which was entirely voluntary, in the Board schools, and of these 105,000 competed for the prizes. No complaints had ever been received from the parents of the children on account of the religious teaching. This was entirely unsectarian. In the opinion of the board the conduct of the scholars had greatly improved since the study of the Bible had been introduced. In 1876, the first year the prizes were distributed, there were 12,000 competitors; in 1877, 84,00, and this year, as above stated, 105,000.

SECULAR NEWS.

—Washington Territory contains 60,000 people.

—The school population of this country is placed at 14,309,000.

—The Vanderbilt family is reputed to be worth \$100,000,000.

—The United States pay about \$100,000,000 annually for foreign sugar.

—About 78,000,000 lead pencils, costing \$4,000,000, are annually used in this country.

—Subscriptions to the yellow fever relief fund in the State amounts to about \$50,000.

—The public debt statement for August shows a decrease during the month of \$6,475,504.78.

—Commerce between Mexico and the United States is reported to be steadily increasing.

—The Great Western Railway, of Canada, has purchased the Detroit and Milwaukee Railway for \$3,500,000.

—According to the new directory there are 1507 saloons in Cincinnati, 400 more than there are groceries.

—During the year 1877, 1175 persons were killed and 3705 injured by railroad accidents in Great Britain.

—Twenty-eight million a year have been saved in interest on our public debt by funding operations since 1871.

—September 19, a quarter of a mile of frame sheds in the horse department at the State Fair grounds at Columbus, Ohio, was destroyed by fire. The fire is supposed to have originated with children playing with some matches in one of the stalls.

—Last month the mint in San Francisco coined 191,000 double eagles, 50,000 quarter eagles, and 1,640,000 standard dollars, making a total of 1,609,000 pieces of the value of \$5,609,000. The total coinage of standard dollars thus far is \$4,916,000. During August, 1877, the coinage was \$6,662,000 of which \$5,060,000 was gold.

—September 19, Sherman City, a small village in Isabella county, Michigan, was annihilated by a terrific tornado. Every store, dwelling-house and shed in the village was swept clean except one frame dwelling, which was partially destroyed. The air was thick with timbers, boards, brick and stones. The inhabitants took refuge in the cellars.

—The cattle in a large part of Bengal are dying at the rate of hundreds a day, and the streams are filled with dead bodies. The decreases in the number and the deterioration in the quality of the agricultural cattle all over British India is one of the greatest features to be noted in connection with the general condition of the peasantry. In Madras and Bombay the destruction of cattle has been appalling, while in Burmah there has also been a plague. The general condition of the agricultural population throughout India is such as to occasion the gravest uneasiness. Continuous impoverishment bids fair to be followed by continuous famine. There is scarcity amounting almost to famine even at the present time in Madras, Bombay, the northwestern province, and Bengal. Yet the only remedy proposed is increased taxation.

—News has been received to the effect that the Island of Hayti was visited by a terrible tornado the first week of this month. The greatest damage occurred at Jacmel and Aux Cayes. At Jacmel the hurricane continued from the 3d to the 5th. The destruction of property was great. Several houses and public halls on the quay and two wharves were destroyed. Five vessels riding at anchor were hurled against the shore. At Aux Cayes, in less than three hours, 434 houses were utterly destroyed, leaving a large number homeless. At Torbich and Port Salut several houses were swept away. In St. Louis and Cavillon the sea rushed into the towns, and the entire market place in the latter was inundated, hurrying men, women and children, without a moment's warning to watery graves. At Cavillon only four houses remain. At Aquin only forty houses are standing. Very little remains of La Grande Anse, and in Jeremie twenty houses were swept into the sea. At Corail forty houses were destroyed. The *Wardell*, an American vessel, was wrecked. The crew were saved under the superintendence of the Commandant of Fort Guerriere. The island of Trinidad suffered terribly from a tornado on the 1st instant. Spanish shipping in port suffered terrible havoc.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, SEPT. 26, 1878.

Northern Cal. Camp-Meeting.

WE have this day, September 13, received a communication from Elder J. N. Loughborough written the 5th, giving an account of their glorious camp-meeting at Yountville, California. We rejoice in God that union of action and brotherly love inspired the entire brotherhood in camp. The amount pledged at this one meeting to relieve the Pacific Press from embarrassment is \$10,675. Pledges at the Southern meeting will swell the sum to near \$20,000.* Add to this the pledges from Oregon, Washington, Nevada, and from those in California who may not attend the camp-meetings, and the sum of \$30,000 will be reached.

The report in full, as far as pledges shall progress up to the first of October, will be brought before the General Conference, and measures will be taken to encourage the liberal donors to the Pacific Press, and patrons of the SIGNS OF THE TIMES, and to guard the managers of that institution against rash measures, involving injudicious outlay of means. Our Eastern brethren have cheerfully and liberally helped build up this now prosperous Publishing House at a time when help was much needed. And they have never regretted for a moment their action in the matter. But now the brethren on the Pacific coast are coming up to the help of the Lord and his work so nobly, that double gratitude will fill their hearts that they were induced to put their hands to a work so faithfully continued and perfected by their brethren on the Pacific coast. "Let brotherly love continue."

The General Conference is placed under new responsibilities to do all in its power to guard and nourish this young and growing institution. Its efficiency and wants, as well as the dangers to which it is exposed, will be laid before that body at its session the first of October next, and it will doubtless be recommended that its managers act under the general supervision of the General Conference Committee.

We are also much gratified to learn by the same communication from Elder Loughborough that very nearly \$4,000 was pledged for the mission to Great Britain on the Yountville camp-ground alone. We may safely count on \$25,000, of the \$100,000, from the Pacific coast States and Territories alone. As the time of payment covers two years, they will find no difficulty in raising the amount. We expect at no distant day the mail sack with copies of the SIGNS OF THE TIMES from the Office of the Pacific Press to Australia will be full.

And more, we learn from the same source that the Dime Tabernacle to be erected at Battle Creek received attention after a godly sort at the Yountville meeting. According to present prospect, not far from \$2,000 will be donated to the Tabernacle by the dear friends of the cause on the Pacific slope.

God bless our dear brethren and sisters whose lot is cast in the western borders of the American continent. May brotherly love continue among the brethren from the rising to the setting of the sun, and may they be held as one united body in the strongest bonds of sympathy until the war for truth be ended, and the crown of eternal life be given.

The Coming General Conference.

THE General Conference to be held in connection with the camp-meeting at Battle Creek, beginning Oct. 2, 1878, will be the most important one which has been held by our people for many years. Matters of the greatest interest will come up to be acted upon, matters which will affect the cause throughout the wide harvest-field. Elder J. N. Loughborough, from the Pacific coast, who has been absent ten years, will be at this meeting. Elder J. N. Andrews, our missionary to Europe, is expected to be here. Important steps will be taken with regard to the European mission, the mission to Great Britain, and other missionary fields. Our mammoth Dime Tabernacle, which is, in some respects, so important an enterprise, will be considered. The school, the Sanitarium, the publishing houses, the tract and missionary work, and other matters of great interest, will receive attention.

All our leading ministers will probably be in attendance. Brother and Sister White will be

* In Elder Loughborough's report of the Southern camp-meeting in last week's issue it will be seen that \$1,580 was pledged for the publishing fund. Pledges at the Northern meeting were made by some from the southern part of the State, one brother pledging the amount of \$1,000.

there. We are glad to be able to say that Brother White is still improving in health. He will be able, we hope, to speak at this meeting, and to counsel with the brethren as he has in former years.

After the camp-meeting is over, it is expected that the delegates will remain a week, during which time all matters of importance to our work will be thoroughly discussed. The secretary of each State Conference should give a full and reliable report of the standing of his Conference.

Our brethren in Michigan should make a general rally to this feast of tabernacles. As far as possible, the presidents of the different Conferences, the presidents of the tract and missionary societies, our ministers and leading brethren throughout the field, should attend this meeting and remain over two Sabbaths. The camp-meeting proper will break up Wednesday morning, October 9. None who attend the meeting should calculate to leave before that time.

Pray God to signally bless this important Conference of his servants.

D. M. CANRIGHT.

Christiania, Norway.

LAST Sabbath we held meetings with the church at Alstrup, and administered the ordinances. On Sunday one brother was baptized. Monday I left for this city. Norway is truly a country of mountains and rocks. Christiania is the capital of Norway and has 105,000 inhabitants. It is a healthy and very cleanly town, and offers good facilities for publishing. It is the most central place in the three Scandinavian kingdoms. I have rented rooms for meeting, and housekeeping, and this will be our main home for the coming year, the Lord willing.

We pray that God may direct all things for his glory, and bless our feeble efforts to the conversion of precious souls in Norway also. In the course of a couple of weeks I return to Denmark to help our dear Brethren Brorsen to get started in the work there, and then we shall move to this place. JOHN G. MATTESON.

August 23, 1878.

Portersville, Cal.

WE moved the tent directly from the southern camp-ground, a distance of fifty miles, and pitched it in this place. Last evening was our first meeting; about seventy-five were present. It is hoped the Lord has a people here.

September 20, 1878. J. L. WOOD.

To S. B. Treasurers.

WE would call your attention to the following resolutions published in No. 34 present volume of the SIGNS OF THE TIMES.

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

"The Petaluma church is the only one in the Conference that exhibits the new style of books specially gotten up for the use of systematic benevolence treasurers and church clerks, and it is especially recommended that all of those officers procure them for use hereafter, so that there may be uniformity in the manner of keeping the accounts in all the churches in the Conference. It is important that all the systematic benevolence treasurers hereafter bring or send their books to the annual Conference, in order to effect a satisfactory yearly settlement with the State treasurer. Respectfully submitted.

"WILLIAM SAUNDERS, Auditor."

In accordance with the above all systematic benevolence treasurers are requested to order one of the new systematic books, and all who did not send their books to the camp-meeting are requested to send them without delay to the State secretary, George Manuel, SIGNS OF THE TIMES Office, Oakland, Cal., by whom they will be examined and again returned. The sizes and prices of the books above referred to are as follows:—

Systematic benevolence books, two quires, \$1.40, three quires, \$1.75.
Churches of less than thirty members would only need the two-quire books.
Churches of thirty to fifty members would need the three-quire books.

Sent by mail from the SIGNS Office on receipt of price.
GEO. MANUEL,
State Conference Secretary.

Good works will never save you, but you can never be saved without them.

Departure.

ELDER LOUGHBOROUGH and wife left Oakland, September 19, for Battle Creek, Mich., to attend the General Conference. As they leave this State for a new field of labor they may be assured of the sympathy and prayers of the many warm and true friends from whom they separate in leaving this coast.

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.

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.

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.

BUSINESS DEPARTMENT.

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

\$2.00 EACH. W Wyrick 5-37, Mary Beach 5-36, John Stevens 5-24, J M Loveland 5-27, Peter Scazighini 5-37, Mrs L Woods 5-37, W M Smith 5-25, Mrs E M Slocum 5-33, C W Porter 5-39, Caleb Rallsback 5-33, Mrs V E Bangs 5-36, Miss Anna Boyd 5-36.

\$1.50 EACH. F J Otis 4-44, E J Moore 5-39, Ira Prescott 5-36, G Codoni 5-1, Mrs Alfred Mattison 5-36, Mrs E E Lindsley 5-36, Joel Yeager 5-36, Rev Benj Hardin 5-36, Mrs M Russel 5-36, Mrs Gilbert Fields 5-36, J Ludy 5-36.

MISCELLANEOUS. Mrs M D Amadon \$1.00 5-9, Paul Demontel 50c 5-4, Mrs Roach 50c 5-4, Wm Cornell 75c 5-12, Daniel Hugunin 50c 4-47, R M Foster 50c 5-4, Myrtle Green 75c 5-12, H H Stevenson 1.00 4-48.

Cal. Publishing Fund.

Geo Hutchins \$50.00, Mrs E J Hunsaker 20.00, F Wyrick 20.00, Miss E L Pond 25.00

California Tent Fund.

R T Eagle \$3.00, E R Gillett 100.00.

California Conference Fund.

Olive B Oaks \$5.00, Fairview church \$3.84, a friend 12.00, Green Valley 7.00.

Received on Account.

Cal T and M Society \$44.46, A P Bump 5.00.

Donations to the Signs.

Genette Graves 50c, M Comstock \$2.00, John Mavity 5.00.

European Mission.

Lydia Y Heller \$1.00, a friend 6.00.

British Mission.

Children's donation at Southern camp-meeting \$6.35, E M Slocum 50c, R P Gray 50c, Donations of jewelry 83.50, a friend 50.00.

Italian Mission.

Peter Scazighini \$100.00

Danish Norwegian Mission.

A friend of the Danes \$100.00.

Books, Pamphlets, Tracts, Etc.

CRUDEN'S Concordance. \$1.75 post-paid.
Dictionary of Bible. \$1.75, post-paid.
Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
Progressive Bible Lessons. 50 cts.
" " " " for Children. 35 cts.
" " " " Little Ones. 15 cts.
The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts.
The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp., \$1.00.
Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25.
Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.
Thoughts on the Revelation. U. Smith. \$1.00.
Life of William Miller, with likeness. \$1.00.
The 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 Exposed. (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.
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