

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 Bible.

THERE is an ancient blessed book,
Sent down from age to age;
Admiring angels bend to look
Upon its hallowed page.

Preserved by wondrous care and skill,
For our instruction given,
It speaks of God, and shows his will,
And points the way to heaven.

The hungry soul here finds supply,
The burdened soul, relief,
The troubled heart a comfort nigh
In every time of grief.

In peasant's cot, or princely hall,
'Midst costly things or fair,
This treasure far outshines them all
In worth and beauty rare.

Oh let us seek for heavenly grace
To hear and read aright!
Till we behold the Saviour's face,
And faith gives place to sight.

General Articles.

THE LAW FROM SINAI.

BY MRS. E. G. WHITE.

WHEN the children of Israel left Rephidim they pursued their journey, winding up a narrow opening through the bold granite rocks of the desert mountains. They gradually ascended higher and higher, until there opened before them a wide extended plain, enclosed by granite ridges and mountain peaks towering toward the heavens. Horeb's range stood before them in somber majesty, its rocky crags towering aloft directed the eyes of the travelers heavenward. Awful, silent grandeur reigned over all. What a contrast was this scene to the busy activity of Egypt! Here there was nothing to distract the mind, nothing to speak to the senses but the stern granite pinnacles pointing toward heaven. God had commanded Moses to bring his people to this place of natural solitude and sublimity, that they might hear his voice, and receive the statute book of heaven.

Fifty days previous to this the pillar of fire had lighted the path through the Red Sea that God had miraculously opened before the marching multitudes of his people. They had since then made their way slowly onward through the desert; and God, by his miraculous power, had wrought for them in their necessity. When they were parched with thirst they had murmured against God, forgetful of what he had done for them; but God did not forget them, he gave them water from the flinty rock, and rained down bread from heaven to satisfy their hunger; and, through his providence, taught them lessons of faith in his power.

The whole congregation of Israel now encamped in the plain, in full view of Mount Horeb. Then followed the days of preparation for the great scene which was to make a most vivid impression upon their minds. The Lord gave Moses express directions in regard to this preparation which must be made by his people. "And the Lord said unto Moses, go unto the people and sanctify them to-day and to-morrow; and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people, upon Mount Sinai." The people were required to refrain from worldly care, and to cultivate devotional thoughts; to put away their sins, to be free from all personal uncleanness, and to cherish an abiding sense of the holiness of God whose voice they were soon to hear.

God commanded Moses to put bounds around the mount, that no man or beast should touch it, for God was to sanctify the mount by his presence, and the contact of sinful man with that divine presence would result in the instant death of the former. The people moved about, making these solemn preparations with subdued deportment, and hushed voices, while their eyes were instinctively drawn toward the rugged heights of Mount Horeb. They obeyed the directions of Moses with alacrity, waiting to hear the words of God spoken through him, telling them what next they should do.

The camp was now alive with subdued excitement and expectancy. At length the trumpet is lifted to the lips of Moses, and the word peals forth, Let all the people come now and meet with God! The trumpeters, who have been waiting for this signal, take up the sound and repeat the command all along the line, wakening the resounding echoes of the mountains. The people obey the summons, and hurry from their tents with pale and anxious faces. They gather around the mount, and stand with bated breath, in solemn awe. Every murmur is hushed until the stillness is painful. Suddenly the mighty pealing of a trumpet is heard from the mount, followed by terrific thunder and lightning, while an earthquake shakes the mountain from base to summit, and, from the black and terrible cloud hanging over it like a pall, issues smoke and fiery flames.

The deafening thunder reverberates from mountain top to mountain top, and seems to roll with awful power down the sides of Mount Horeb, and resound throughout the earth. It appears to the people that the mountain will be shattered into fragments and fall upon and cover them. The Hebrews fall prostrate to hide from their eyes the mystery and grandeur of the mount as it groans and trembles under the footsteps of the God of heaven. Wives cling to their husbands and children to their parents in terror, many begging to be removed from the fearful scene. Long concealed sins were there confessed in broken utterances, and repentance and humility softened the hearts and subdued the spirits of the most hardened and reckless.

The Lord now calls to Moses. He answers to the call. Then the Lord bids him come up to him into the mount. The eyes of all are turned toward their leader. Will he dare to go? Moses did not hesitate to obey, but with calm and trustful faith, passed up the quivering mountain with slow and solemn steps, amid smoke and flame, and is lost to the sight of the astonished people, while the mount remained shrouded in darkness, and volumes of thunder rolled down its quaking sides. At length Moses descends the mount.

The scene increases in awful grandeur as God speaks forth his holy law. At length the people instinctively retreat from the mount leaving Moses standing alone. The majesty and terror of this scene brings vividly before our minds the solemn events of the judgment, when the Prince of heaven shall come the second time, and the loud voice of the trumpet shall resound from one end of the earth to the other, penetrate the prison house of death, and break the sleep of the dead, who shall come forward to receive according to the deeds done in the body.

The Hebrews in terror cried to Moses, "Speak thou with us, and let not the Lord speak to us lest we die." They did not discern their Advocate with the Father, standing between him and sinful man, and claiming the erring people of Israel as the purchase of his own blood. They did not recognize in the voice that caused them such terror the voice of the angel that had conducted their travels from Egypt to Sinai.

Many can only discern in Sinai's God a Sovereign, Legislator, and Judge; but he has also given us there a true portrayal of his character as a loving as well as a just Father in this record, "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon

the children's children, unto the third and to the fourth generation."

The Sovereign of the world has made known, in the ten commandments, the principles that should govern mankind. He requires the implicit obedience of his subjects, and if they refuse this, they are disloyal to the God of heaven. Two mighty principles are declared in those ten precepts. On the first table of stone were inscribed the four precepts showing the duty of man to God; and on the second table were the six showing the duty of man to his fellow man. Christ, who spoke the law, declared that all the law and the prophets hang upon the two chief commandments that illustrate those two great principles. They contain in brief the whole duty of man, to love God supremely and to love his neighbor as himself.

The law of the ten commandments, given in awful grandeur from Sinai, can never be repealed while the heavens and the earth remain. All enlightened law and government had its origin in those ten words of the Almighty. Those who speak slightly of the moral code are blinded by sin, and are on the side of the great rebel, who has ever been at war with the law of God which is the foundation of his government in heaven and on earth. When God issues a proclamation that men are guiltless if they cease to love him, to reverence his name, and to keep holy his Sabbath—then, and not till then will the law of God be abrogated.

God requires of his subjects obedience, not to nine-tenths of the law, but to every one of the ten precepts. They are like the links of a chain; if one is broken the chain is of no value. The violation of one commandment makes us commandment breakers; and we must yield willing obedience to all the precepts of Jehovah if we would be true commandment-keepers, for "He that offendeth in one part is guilty of all."

Those who profess to be ministers of God, yet teach the people that God's holy law has no longer any claims upon them, are working directly against Christ. They say to the sinner, You are no longer under the terror of Sinai, and the bondage of the law; only come to Jesus, and believe in him and you will be saved. But how can these teachers define sin to their hearers? The apostle Paul gives us this definition, "Sin is the transgression of the law. What shall we say then, is the law sin? Nay, I had not known sin but by the law, for I had not known lust, except the law had said, Thou shalt not covet. For without the law sin was dead; for I was alive without the law once; but when the commandment came sin revived and I died, wherefore the law is holy, and the commandment holy, and just, and good."

David exclaims, "The law of the Lord is perfect converting the soul." David had transgressed the law, and the law held him a prisoner until he repented of his sin, and was pardoned through faith in the virtue of the promised Redeemer. There is no power in the law to remove a single defect, nor to save the sinner from the consequence of his transgression. But when the sinner is convicted by the light of the law, then he has a work to do: Repentance toward God because of transgression of his law, and faith toward our Lord Jesus Christ, the sinners substitute and surety. Then pardon and free salvation may be his. But Jesus Christ will never save any one who has a knowledge of the law of God, yet lives in transgression of it.

Christ came to earth to maintain and exalt the divine law, by himself suffering the penalty of sin, and to thereby evidence that God will in no wise clear the guilty. Many claim that the law of God is done away with; but Christ said: "Until heaven and earth pass away, not one jot or tittle shall pass from the law till all be fulfilled." The ceremonial law of sacrificial offerings, pointing to Christ, ceased at the death of Christ, but his mission to earth was to vindicate the supreme law of God, not to annul it. If this latter could have been done, the Son of God need not have died to redeem sinful man. But because the law of God was as changeless as his character, it was necessary in order to preserve the authority of the universal Sovereign, and at the same time save man from the consequences

of his transgression, that Jesus Christ should die, a sinless offering for a sinful world. The death of Christ therefore testifies to the immutability of God's law.

Many accept nine of the commandments, but are troubled about the fourth. They see no fault in the first, which commands that we should have no gods before the Infinite One, neither in the second, which prohibits image-worship, nor in the third which provides against the profanation of God's name. But the fourth seems difficult for them to comprehend; and they inquire why the world at large, and the churches do not observe the seventh day, and especially why the ministers do not teach its observance from their pulpits.

Ministers decide to accept a papal institution in the place of the day which God sanctified and blessed, rather than to be singular from the world, and incur the inconveniences resulting from such a reform. But their disloyalty does not excuse others in showing disrespect to the God of heaven, by trampling upon the sanctity of the day he has set apart for man to observe.

The fourth commandment is the only one that defines who is the living God. It points us back to creation, and to Eden: "For in six days the Lord made the heavens and the earth, and rested on the seventh day; wherefore the Lord blessed and sanctified the seventh day." Thus this precept bears the signet or seal of the Creator. The fourth commandment occupies a central position in those regulations which define man's duty to God, and to his fellow men. It is the golden link which unites finite man to the Infinite God. What authority has man to flout at or object to this prominent precept more than to any one of the other nine?

The specific rules for the government of the social and religious life of the Hebrews, were given to Moses for the Israelites, and embraced the principles of the ten commandments. But those commandments themselves, spoken by the voice of God in hearing of all the people, and engraven on the two tables of stone, were given for the benefit of all mankind, and were to endure through all time. Because the transgression of the fourth commandment is so general, does not lessen the sin of the transgressor. God holds man responsible for the observance of every one of his precepts.

Because the professed teachers of the people declare that the Sabbath law is no longer binding upon man, shall we lay aside our Bibles to accept their statement? Shall we trust our souls to the ministers? Can they answer for us in the day of God? When Christ announced that he was the Anointed One, if the Jews had searched the Scriptures for themselves, to ascertain if his words were true, they would not have been wrapped in error and bigotry. But they believed what the priests and rulers told them, that Christ was an imposter, and darkness closed about them. We do not wish to place ourselves in a position similar to that of the unbelieving Jews. We would follow the injunction of our Saviour: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

The transgressor of the divine law will be in a fearful position in the day of God. No tears or prayers, or reformation can justify him before the Almighty. There is but one name given under heaven and among men that can save the sinner from the condemnation of the law. The name of Jesus is efficacious to the sinner during his probation. Jesus never broke the law of his Father; he honored and magnified it, and bore its curse for us. Repentance toward God, and simple faith in the blood of Christ, and obedience to the law of God will save the sinner; for Christ will then impute to him his righteous character. But the blood of Christ will never atone for a sin unrepented and unconfessed.

Oh that the people would seek wisdom for themselves, and consider the great truths of God's word! Their eternal interests are involved in these matters, and none can afford to make a mistake. All our difficulties and questioning doubts will depart, if we but accept Christ as our teacher, and learn wisdom of him.

LIFE SKETCHES.

CHAPTER IV.

THE TENTH DAY OF THE JEWISH SEVENTH MONTH.

As to the character of the work which resulted from giving what was called the midnight cry, it evidently was the special work of God. It was not, as many suppose, the result of fanaticism.

1. Because it bore the marks of the especial providence of God. It was not characterized by those extremes ever manifested where human excitement, and not the word and Spirit of God, has the controlling influence. It was in harmony with those seasons of humiliation, rending of heart, confession and complete consecration of all, which are matters of history in the Old Testament, and are made matters of duty in the New.

2. Because it was subversive of all those forms of fanaticism which had made their appearance somewhat in connection with the second advent cause. And it is a fact, that Satan had crowded upon some who bore the Advent name, almost every stripe of fanaticism he had ever invented. But these were at once swallowed up by the solemn power of the midnight cry, as the rods of the magicians were by the rod of Aaron.

3. Because the work was marked with sobriety, humility, solemnity, reverence, self-examination, repentance, confessions and tears, instead of lightness, exaltation, trifling, irreverent expressions, self-justification, pride in spiritual things, voluntary humility and will-worship, which generally characterize the conduct of fanatics.

4. Because the work bore the fruit of the Spirit of God, as set forth in the New Testament. It was evidently guided by wisdom from above. The apostle James declares this wisdom to be "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Chap. 3:17. Paul says that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22, 23. These are the good fruits of the work and Spirit of God, and these did all appear in an eminent sense as the results of the midnight cry.

But fanaticisms are the works of the flesh, the power of Satan being brought to bear upon the carnal mind.

It is true that Satan seeks to clothe his work, as far as possible, with that which may resemble garments of truth and righteousness. But the experienced observer will not fail to see that he, and those who are brought under his influence, come infinitely short of counterfeiting the work of God. He may succeed in blinding the eyes of men, so that they may not be able to discern the difference between the work of God and his imperfect mimicry. But the work of high Heaven he cannot imitate. And when the work of Satan in fanaticism is carried out, and its terrible fruit is ripened into bitterness, its contrast with the fruit of the work and Spirit of God will be seen as wide as Beelzebub with Christ, perdition with all its terror and blackness of despair with the matchless glories of the kingdom of God.

There is a difference between the road to life, and that leading to death. And these do not lie side by side. They are in opposite directions. Do not be deceived by those who mix fanaticism with the work of God, and affirm that the compound all came from Heaven. Neither be deceived by those who, seeing evidence of fanaticism in some who have been connected with the Advent cause, denounce the entire movement as being the work of men, or of Satan. I here enter my solemn protest against making one grand second advent chowder of all that in any way has been connected with the great Advent movement, of truth and error, of wisdom from Heaven, and the spirit and work of fanaticism, and then presenting it to the people as being all the work of Satan, or all the work of God. Such insult God by making him the author of fanaticism and confusion. They also please the devil, by attributing the work of God which he has tried to mar, to his Satanic power. That they might do this, and make no difference between the pure work of God and the results of his miserable efforts at counterfeiting, is the spur of his ambition.

But of all the great religious movements since the days of the first apostles of our Lord, none stand out more pure and free from the imperfections of human nature, and the wiles of Satan, than that of the autumn of 1844. In fact, after looking back upon it for more than twenty years as the greenest spot on all the way in which God has led his people, I do not see how it could have been better, at least so far as the direct providence and work of God is concerned. It was beyond the control of human hands, or human minds. Men and demons sought to hinder and to mar this work, but the power that attended it brushed away their influence, as you would remove a spider's web, and there stood the work of God free from the print of a man's hand.

But as the reader will be better edified by read-

ing the statements and experience of those ministers who had the burden of the work upon them, and were imbued with the spirit of that solemn message, I will here let them speak in confirmation of the foregoing statements.

Elder George Storrs, New York, September 24, 1844, says:—

"I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day of the seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared, but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have been *slumbering* and *sleeping*, both the *wise* and the *foolish*; but so our Saviour told us it would be; and 'thus the Scriptures are fulfilled,' and it is the last prophecy relating to the events to precede the personal advent of our Lord; now comes the true midnight cry; the previous was but the alarm. Now the real one is sounding; and oh, how solemn the hour! The 'virgins' have been asleep or slumbering; yes, all of us. Asleep on the time; that is the point. Some have indeed preached the seventh month, but it was with doubt whether it is this year or some other; and that doubt is now removed from my mind. 'Behold the Bridegroom cometh,' this year, 'go ye out to meet him.' We have done with the nominal churches and all the wicked, except so far as this cry may effect them; our work is now to wake up the 'virgins' who 'took their lamps and went forth to meet the bridegroom.' Where are we now? 'If the vision tarry, wait for it.' Is not that our answer since March and April? Yes. What happened while the bridegroom tarried? The virgins all slumbered and slept, did they not? Christ's words have not failed, and 'the Scriptures cannot be broken,' and it is of no use for us to pretend that we have been awake. We have been slumbering; not on the fact of Christ's coming, but on the time. We came into the tarrying time; we did not know 'how long' it would tarry, and on that point we have slumbered. Some of us have said in our sleep, 'Don't fix another time;' so we slept. Now the trouble is to wake us up. Lord, help, for vain is the help of man. Speak thyself, Lord. Oh! that the 'Father' may now 'make known' the time.

"To illustrate the position we have occupied. Time—the preaching of definite time for the coming of our Lord, was what led us to take our lamps, and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, personally, to this earth, was, so to speak, the rope let down from heaven, made fast to the throne of God, equally as immovable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had solid platform, time, where we stood, and all opponents could not remove it, nor make us let go of the rope. There we stood, and rejoiced in the 'blessed hope.' What our opponents never could and never did do, the end of the supposed Jewish year 1843 effected, viz: swept away our platform from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and drawn back to perdition. But many have continued to hold by the rope. The scoffing winds have beaten against us severely, and we have swung in the air, the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any definite time; and we have been compelled to admit it, but have refused to let go the rope, saying: 'If the vision tarry, wait for it.' But we have not known how long we were thus to swing upon the rope, without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been trying our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the twenty-fifth chapter of Matthew. Here we have the chronology of the tarrying time, and its duration. 'If ye shall receive it,' you will find once more your feet upon a rock, and the glory that the first belief in time produced in our breast, returns with a large addition to it, even a 'joy unspeakable and full of glory.'

"The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was '1843.' It is now literally, 'Go ye out to meet him.' There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm, and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in

it that passes all understanding, except to those who have felt it.

"On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it would be to offend God, and bring upon myself 'swift destruction.' I am satisfied that now, 'whosoever shall seek to save his life,' where this cry has been fairly made, by indulging in an 'if it don't come,' or by a fear to venture out on this truth, 'shall lose' his life. It requires the faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure out of Egypt, or for Daniel to go into the lion's den, or the three Hebrews to go into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a lukewarm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry, 'Escape for thy life;' look not behind you; 'remember Lot's wife.'

N. Southard, editor of the *Midnight Cry*, September 26, 1844, says:—

"Before God, whose swift, approaching judgment will bring every secret thing to light, I wish to say, that up to this hour my professed consecration to him has not been complete. If this fact makes me a hypocrite, I have been one. I have not been dead to the world. If all Christians are dead to the world, I have not been a Christian. But I now say, let Christ be all, and let me be nothing. He has a balm for every wound, for his blood cleanseth from all sin; and I, even I, can stand complete in him.

"After writing thus far, I kneeled and asked God for direction as to what I should say next. I arose and took my Bible, and opening it, read Rev. 7:9-17: 'After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb,' etc. If this great multitude is admitted before the throne, is there anything to keep me from being there? They differ in every conceivable particular from each other, except in two. They have all washed their robes in the blood of the Lamb, and have all suffered great tribulation for his sake. Here, then, is the touchstone. Is your robe all washed clean in the blood of Christ? or have you been insulting him, by trying to patch up a robe out of the filthy rags of your own righteousness? Alas! I have thought that I could rest partly upon myself and partly on Christ. I now cast myself naked and helpless upon that mercy which saved the thief on the cross, which received denying Peter, which honored Mary Magdalene as the first witness of his resurrection, and which changed a persecuting Saul into a chief apostle.

"But can I bear the second mark? Can I joyfully endure tribulation for Jesus? Not in my own strength, but his grace is sufficient for me. In that grace I believe; Lord, help mine unbelief.

"One of my besetting sins has been a desire to please those around me, instead of inquiring simply, what would the Lord have me to do, to be, and to say. I confess this before the world, but I cannot confess that I have not thought I was doing right in publishing the evidence of Christ's near coming. I have not been half enough awake to the greatness of the subject. May God forgive me in this thing, and grant me grace to be wide awake till he comes. Dear reader, are you awake? If not, it is high time to awake out of sleep."

Elder F. G. Brown, October 2, 1844, says:—

"I wish to say to all my dear brethren and sisters who with me have been waiting for the kingdom of heaven, that I am thoroughly convinced that we are now in that portion of the parable of the ten virgins, represented by the cry at midnight, 'Behold the Bridegroom cometh, go ye out to meet him.' I fully respond to the cry; my expiring lamp has been re-kindled, and I am now permitted, by God's grace, to see additional light blazing from the Scriptures, and all converging to one glorious point, the advent of our blessed Lord this very month! My dear friends, I have been in an awful, slumbering, sleeping state. I have been on the verge of perdition; though I have never ceased to cherish in my heart the great and leading doctrines of the Lord's coming. I thought a few weeks ago that I was in a pretty good state; awful delusion! Look out for deception! Awake, and trim your lamps, or you will be lost after all!"

Elder J. Litch, late editor of the *Advent Herald*, Boston, October, 1844, says:—

"I wish to say to my dear brethren and sisters, who are looking for the coming of the Lord on the tenth day of the seventh month, but especially to those who have hesitated on the question, that the strong objections which have existed in my mind against it, are passed away, and I am now convinced

that the types, together with the signs of the times, are sufficient authority for believing in the Lord's coming at that time; and henceforth I shall look to that day with the expectation of beholding the King in his beauty. I bless the name of the Lord for sending this midnight cry to arouse me to go out to meet the Bridegroom. May the Lord make us meet for the inheritance of the saints."

William Miller, Low Hampton, N. Y., October 11, 1844 says:—

"I think I have never seen among our brethren such faith as is manifested in the seventh month. 'He will come,' is the common expression. 'He will not tarry the second time,' is their general reply. There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come. A preparation of heart to meet him seems to be the labor of their agonizing spirits. There is something in this present waking up different from anything I have ever before seen. There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind. Our meetings are all occupied with prayer and exhortation to love and obedience. The general expression is, 'Behold the Bridegroom cometh, go ye out to meet him.' Amen. Even so come, Lord Jesus."

I will here give, as the closing testimony relative to the character of the seventh-month movement, one from the *Advent Shield*, published January, 1845. And let it be borne in mind that the *Shield* was a standard work, of 440 pages, for all Adventists at that time, and that the following testimony from it was not published till about three months after the seventh-month movement, when Adventists had taken time to review the past, and settle, as was supposed, upon a firm, united position.

"It produced everywhere the most deep searching of heart and humiliation of soul before the God of high Heaven. It caused a weaning of affections from the things of this world, a healing of the controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God, by Joel, commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping; and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children; they looked to him whom they had pierced, there was a great mourning in the land, every family apart and their wives apart, and those who were looking for the Lord afflicted their souls before him. Such was its effect upon the children of God.

"While none could deny the possibility of the Lord's then coming; and as the fulfillment of some of the types chronologically at Christ's first advent rendered it highly probable that those which typified the second advent, would also be chronologically fulfilled, so general an awakening, and with such blessed fruits, could not but impress many minds; and those who were not convinced of the soundness of the typical argument, were led to regard it as a fulfillment of the parable of the ten virgins, in the twenty-fifth of Matthew,—as their arising to trim their lamps, after having gone forth to meet the bridegroom, and slumbering while he tarried; so that the definite time was finally embraced by nearly all of the Advent faith. So universal a movement among those who a short time before were comparatively asleep on this question, could not be unnoticed by the world.

"The wicked, consequently, flocked to the various places of meeting, some out of idle curiosity to hear, others out of concern for their spiritual interests, and others still to scoff at solemn things. Those who believed they should so shortly stand in their Saviour's presence, and whose works corresponded with their faith, could not but feel a nearness of access to God, and sweet communion with him; and the souls of such were greatly blessed. With a realizing sense of such a nearness of the greatest of all events, as we came up to that point of time, all other unnecessary cares were laid aside, and the whole soul was devoted to a preparation for the great event. God being more ready to give than we are to receive, does not permit any thus to plead in vain; and his Holy Spirit came down like copious showers upon the parched earth. It was then evident that there was faith upon the earth, such faith as is ever ready to act in accordance with what the soul believes that God has spoken; such faith as would, in obedience to a supposed command, bid all the pleas-

ures of this world adieu, having respect to the recompense of reward. Such was a faith like that of Abraham's when, at the command of God, he went out, 'not knowing whither he went,' nor withheld his only son; and here were those all ready to join the multitude, who through faith will inherit the promises."

It was our privilege to take part in giving the cry, Behold he cometh! Our field of labor was eastern Maine. The time for giving the message was brief, and the work moved with great power. Every house of worship, whether large or small, was crowded. All who came under the influence of the cry were moved. Nearly the entire congregation at each place would request prayers. And was there fanaticism in eastern Maine before, the solemn message, "Behold the Bridegroom cometh," swept it from the field.

The tenth day of the seventh month of the Jewish year 1844, came and passed, and left impressions upon the minds of believers not easily effaced; and although a quarter of a century has passed since that memorable period, yet that work has not lost its interest and force upon the minds of those who participated in it. Even now, when one who shared in that blessed work, and who feels its hallowed influence rekindling upon his mind shall speak of that solemn work, of that consecration of all, made in full view of eternal scenes, and of that sweet peace and holy joy which filled the minds of the waiting ones, his words will not fail to touch the feelings of all who shared the blessings of that work and have held fast.

And those who participated in that movement are not the only ones who can now go back in their experience, and feast upon the faith-reviving, soul-inspiring realities of the past. Those who have since embraced the Advent faith and hope, and who have seen in the three messages of Rev. 14, the past consecration and blessedness, the present work of preparation, and the future glory, may go back with us to the autumn of 1844, and with us share the rekindling of the heavenly illumination. Was that our Jerusalem, where we waited for, and enjoyed, the outpouring of the Holy Spirit? Then as all Christians, as well as Christ's first disciples who were present on the occasion, have looked back to the day of Pentecost with pleasure and profit, so may these who have embraced the doctrine of the Second Advent since the memorable seventh-month movement, look back to that period with all that interest those can who participated in it.

The impressions made and left upon the minds of believers were deep and lasting. However far one has since departed from God and his truth, there still remains upon the soul of the apostate traces of the work. Let him hear the subject afresh; let the simple facts be again brought before his mind, and he will feel upon this subject as he can feel upon no other. And those who took part in that work, who are far backslidden from God, yet cherish regard for the word of God and Christian experience, will yet feel deeply over this subject, and the faith of many of them will be resurrected to new life. God grant that these pages may prove a blessing to many such.

The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon-expected Master and the holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face, and with inexpressible desires they prayed, "Come Lord Jesus, and come quickly." But he did not come. And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers who now scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Portland, Me., a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child.

But God did not forsake his people. His Spirit upon them still abode, with all who did not rashly deny and denounce the good work in the Advent movement up to that time. And with especial force and comfort did such passages as the following, to the Hebrews, come home to the minds and hearts of the tried, waiting ones: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Chapter 10: 35-39. The points of interest in this portion of Scripture are:—

1. Those addressed are in danger of casting away their confidence in that in which they had done right.

2. They had done the will of God, and were brought into that state of trial where patience was necessary.

3. The just at this time are to live by faith, not by doubting whether they had done the will of God, but faith, in that in which they had done the will of God.

4. Those who should not endure the trial of faith, but should cast away their confidence in the work in which they did the will of God, and draw back, would take the direct road to perdition.

But why apply all this to the subject of the second advent? Answer? Because Paul applies it there. His words, in the very center of the foregoing quotation from his epistle to the Hebrews, forbid any other application: "For yet a little while, and he that shall come will come, and will not tarry." No one will for a moment question that the second advent is the subject upon which the apostle treats. The peculiar situation of those who should be looking for the second appearing of Jesus, is the burden of his exhortation. And how wonderfully applicable to those who were sadly disappointed, tempted and tried, in the autumn of 1844, are his words. With great confidence had they proclaimed the coming of the Lord, with the assurance that they were doing the will of God. But as the time passed, they were brought into a position exceedingly trying to faith and patience. Hence the words of Paul to them, just then, and just there. "Cast not away therefore your confidence." "Ye have need of patience." "Ye have done the will of God." To this decision of the apostle every true Adventist, who tasted the good word of God and the powers of the world to come, in the movement of 1844, will respond, Amen.

But how fearful the words which follow: "Now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him." As Adventists came up to the point of expectation in the blazing light of unsealed prophecy, and the rapidly-fulfilling signs that Christ's coming was at the doors, they walked, as it were, by sight. But now they stand with disappointed hopes, and stricken hearts, and live by faith in the sure word, and the work of God in their Second Advent experience. With these who hold fast, God is well pleased; but in those who draw back he has no pleasure. These believe to the saving of the soul; while those who become impatient, cast away their confidence in the way God has led them, and give it up as the work of man, or of Satan, and draw back to perdition.

This and many other portions of Scripture of like import, having a direct application to the condition of believers at that time, served not only as an encouragement to them to hold fast their faith, but as a warning to them not to apostatize. J. W.

"Eternal Fire."

On this phrase, Dr. Whitby remarks: "This fire may be called eternal, not that the bodies of the wicked shall be ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies as that they shall never subsist again, but shall perish and be destroyed forever by it." Again, with reference to the word eternal, we know that it sometimes has the sense of FINAL, or nearly that sense. Because this destruction is eternal, it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus, if a man were destroyed for a year, and then restored, it would be punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment—but if he was destroyed never to be restored throughout eternity, it would be an eternal punishment. That such is the case, we learn from the word of God.

"The apostle [Heb. 6:2] speaks of 'eternal judgment.' We are not to infer from this that the judgment day is never to expire—but simply this, that whereas earthly judgments are temporal in their character and results, here shall be a judgment where everything wrong shall be made right, and the decisions of which shall not be subject to alteration or reversal—hence, it is an eternal judgment; so also a punishment where there is neither reprieve or restoration may fitly be called an eternal punishment."—*Pauline Theology*, pp. 60, 61.

Bancroft, the learned Unitarian, says, "We read of eternal redemption [Heb. 9:12], not that God will be forever redeeming men; but the blessed effects of redemption will be eternal. In the same sense we may understand the punishment of eternal fire, of eternal destruction, etc.; not that the act of destroying, or the fire of consumption, will be perpetual and eternal, but the effects will be. A destruction which will never be reversed, may, with strict propriety, be called an everlasting punishment."

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MARCH 7, 1878.

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

The Second Advent.

MANNER, OBJECT, AND NEARNESS OF THE EVENT.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

JESUS was soon to leave his disciples and ascend to the Father when he addressed those words to them. And in his words of instruction and consolation he was preparing their minds for that event which would prove a grief to them. His presence constituted their joy. His absence would be their sorrow. "Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. 9:15.

The real friends of our Lord will ever desire his tangible presence. Worldly professors, whose affections are placed upon the things of this life, will enjoy his presence quite as well. And while a worldly church may treat with indifference, or reject, or even scoff at, the Bible doctrine of the soon return of the Lord, those who truly love their divine Master will receive the word relative to his coming with all gladness.

Our Lord was tenderly introducing to his disciples the subject of his ascent to heaven. "Little children, yet a little while I am with you." John 13:33. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Verse 36. This statement caused distress and consternation in the minds of the disciples, and led Peter to say to his Lord, "Why cannot I follow thee now? I will lay down my life for thy sake." Verse 37. Then follow the comforting words of the text, assuring the sorrowing disciples that their Lord would come again, and receive them to himself.

And while the church waits in joyous expectation of speedy deliverance, her Lord saith, "Surely, I come quickly," to which the church responds, "Amen. Even so, come, Lord Jesus." Rev. 22:20. The certainty of the second advent of Christ, the manner and object of his coming, and the nearness of the event, are points of thrilling interest to all who love our Lord Jesus Christ.

He will appear the second time. Paul speaks directly upon this point: "So Christ was once offered to bear the sins of many. And unto them that look for him, shall he appear the second time without sin unto salvation." Heb. 9:28. Again he says, "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Titus 2:13. Another apostle testifies to this point thus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

The second advent of Christ will be personal and visible. This proposition is sustained by a large amount of testimony from the highest authority.

1. The Son of God himself, when addressing his disciples upon the subject of his second advent, pointed forward to the generation that should witness the signs of that event in the sun, moon, and stars, and said, "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. See also Mark 13:26; 14:62; Luke 21:27; John 14:3.

2. Holy angels at his ascension made a most definite and decisive declaration relative to his personal and visible second advent. When Jesus ascended from the Mount of Olives, his disciples looked steadfastly toward heaven to catch the last glimpse of their Lord as he was taken up from them. And as a cloud was receiving him from their sight, "behold, two men, [angels] stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus

which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11. The doctrine of the personal and visible appearing of our divine Lord here rests upon the veracity of the two holy ones in white, who testified that the same Jesus would return again from heaven, in like manner as he ascended up to heaven. And in agreement with these words of assurance are those of the Revelation: "Behold he cometh with clouds, and every eye shall see him." Rev. 1:7.

3. Paul testifies to the personal and visible second advent of Christ in language not to be misunderstood. The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15, 17. See also Titus 2:3; 1 John 3:4.

At the second coming of Christ, the voice of the Archangel will be heard, the righteous dead will be raised, and the living righteous will be changed to immortality. It is then that victory over death and the grave is triumphantly shouted by all who receive the gift of eternal life at the last trump. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Again the apostle sets forth the hope and joy of the true church of Jesus Christ in all ages, while passing through persecutions and great tribulation, and while her members have been falling under the power of death and the grave, in these consoling words: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. [God brought Christ from the dead, and will also bring from the dead, with Christ, all the righteous dead.] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

When this visible union of the Redeemer and the redeemed shall take place, then the church will be no more separated from her adorable Lord, but, with all the endowments of immortality, will ever be with him. J. W.

God Forbid!

THESE two words occur in the following texts: "What shall we say then? Shall we continue in sin that grace may abound? God forbid!" Rom. 6:12.

"What shall we say then? Is the law sin? God forbid!" Rom. 7:7.

"Was then that which is good made death unto me? God forbid!" Rom. 7:13.

"Do we then make void the law through faith? God forbid! Yea we establish the law." Rom. 3:31.

Several things are here worthy of special notice:—

1. This expression occurs but four times in all the Bible, and these are all in Paul's epistles to the Romans.

2. The words are used each time with reference to the law of God.

3. The meaning of the words. They seem to be a sort of ejaculatory prayer, and the question seeming to contain its own answer, hence the ejaculation. Shall we continue in sin that grace may abound? Preposterous! God forbid! Sin is the transgression of the law. Shall we continue to transgress the law of God that grace may abound to us through him who died to redeem us from the condemnation of that law?

The words of Paul in answer are most cutting. Said Christ: "I and my Father are one." In no way can we insult the Son more than to give license to violate the law for the transgression of which it was necessary that he should suffer the agonies of the cross.

"What shall we say then? Is the law sin? God forbid! Nay, I had not known sin but by the law." The law of God is his great mirror, into which the sinner may look and behold the moral imperfections of his character. Instead of being sin it is the looking glass which discovers sin.

"Was then that which [is] good made death unto me? God forbid! But sin that it might appear sin worked death in me." Here the apostle declares the law to be good. It was not death to him; but it made sin to appear, and worked death in the old man, that he might be made alive in Christ.

"Do we then make void the law through faith? God forbid: Yea, we establish the law." To make void is to empty, put away. What a question! Do we ministers of the gospel of Jesus Christ make void, empty, abolish and set aside the law of the Father by the gospel of the Son? Preposterous! God forbid! Yea, the gospel of Christ establishes the moral code. By the law is the knowledge of sin. And where there is no law there is no transgression. If the law be abolished, sin does not exist, and we no longer need Christ. So those who put away the law virtually put away Christ.

The apostle brings in his verdict respecting the law in these words. Wherefore the law is holy, just and good. It had wrought a good work in him. No one questions Paul's conversion. In that conversion he gives the law a large place. It was that which showed him that he was a sinner. It convicted him that he was a transgressor of that holy law and exposed to the wrath of its divine Author. It wrought in him thorough conviction. It slew him. And when dead he was buried with his Lord in baptism. "But why say so much about the law? Why not say more about the gospel? It is the gospel that convicts men, not the law." We answer that gospel means good news. The gospel of Christ is the good news that Christ will redeem his people from sin, death and the grave. Who ever heard of good men killing a man?

We preach the gospel in order to convert men. Convert them from what? From sin. Sin is the transgression of the law. Before we can turn a sinner from his sins, we must first show him what sin is. Then the very first thing the gospel minister should do is to hold up before the sinner God's great looking glass, and bid the sinner to see his sins by the aid of the moral law. By that he sees the exceeding sinfulness of sin. He yields to the claims of that law. He is truly convicted. He is dead. He is now in the condition to be led to Christ for pardon and salvation. This is Pauline theology. The great apostle at Miletus called for the elders of the church, and testified that he had kept back nothing that was profitable unto them. He had faithfully testified to all, Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ. He taught repentance toward God, because men had violated his law, and faith toward Christ, because faith in his atoning blood is the only remedy for sin.

The apostle has linked the divine law and the gospel of the divine Son in the saving message to be borne to dying men. The blind Jew keeps back the gospel and makes a fatal mistake. The equally blind Christian keeps back the law, and makes a mistake equally great. The people of God, waiting for the coming of the Son of man under the last message of mercy keep back neither. While the Jew is blind in one eye the Christian is blind in the other eye. But these who in the patience of their souls are waiting for redemption which is nigh, see with both eyes. It is said of them in the language of inspiration, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." These are homeward bound. With the gates of the golden city of God open before them, they are cheered to make their course onward by this benediction of the Son of God, "Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city." J. W.

Baptism.

CONVERSATION WITH A CHRISTIAN CHINAMAN.

As we were returning from the meeting at San Francisco last Sabbath afternoon we observed a Chinaman sitting with the passengers reading a newspaper. We said to him, John, come and

sit down here by my side, which he cheerfully obeyed.

Where did you learn to read, John?

At the Christian school in San Francisco.

Are you a Baptist?

No, me be a Methodist.

Have you been immersed in the water?

No, me was sprinkled.

John, you have not been baptized. Jesus was baptized in the river Jordan. Philip and the eunuch went down into the water and came up out of the water. You did not go into the water at all. And Paul says that baptism is a burial. That Methodist minister could not bury you in a few drops of water. And again, the apostle says planted in the likeness of his death. When you Chinamen who are gardeners plant seeds you cover them up in the ground. When you were sprinkled you were not planted.

Oh, well, the baptism of water is only a form; the baptism of the Holy Ghost be everything.

Very well, baptism is a form, and the apostle has told us what that form is in these words, Planted in the likeness of Christ's death. We Baptists go down into the water and are laid down in it on our backs in just the manner that Christ lay in the tomb. You are not laid down on your back when a few drops of water are sprinkled in your face. You have not been baptized.

Me hold no argument, water baptism nothing, baptism of the Holy Ghost everything.

Here the conversation ended. This converted heathen had learned his lesson and was determined to be satisfied with his sprinkling for baptism. There are however quite a proportion of these Christian Chinamen who are Baptists, and we venture the assertion that if they could be left to take Bible language as it reads, not one of them would be satisfied with anything short of immersion. J. W.

Visit to Pacheco.

ON Thursday last, February 28, there came an urgent call from Pacheco for a minister to be sent to them to give a course of lectures. As there was no one else to go, I consented to venture twenty-two miles by wagon, over a fearfully bad road to help them what I could. We plowed through the mud for seven hours before reaching our destination. Upon arriving at the place of meeting, we found that an appointment had already been made for me for the following evening. I spoke four times in this place to those who were hungry for the word. It was no task to address such longing souls from the word of God.

I spoke with great liberty on Friday evening from these words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. On the Sabbath, at 11 A. M., there was a goodly gathering of people to hear. Our brethren from Lafayette came twelve miles over a very bad road to attend the meeting. I spoke with freedom from 1 John 3:3. "And every man that hath this hope in him purifieth himself even as he is pure." The spirit of the Lord was present, and hearts were deeply affected by the word spoken. The house was crowded on the evening after the Sabbath. I spoke from Luke 17:26, and onward: "And as it was in the days of Noah, so shall it be also in the days of the Son of man," etc.

Sunday afternoon I spoke to a good audience in Good Templars' Hall, on the subject of Temperance, treating it from a Christian standpoint. The people had been accustomed to listening to temperance lectures which consisted of anecdotes, and sensational appeals, but when the temptation of Christ in the wilderness was dwelt upon, and his test upon the point of appetite, fasting forty days and forty nights, redeeming the disgrace of Adam's failure and fall, they were deeply interested. The matter was entirely new to them, and I never addressed a more attentive audience. After taking a hasty lunch, we rode twelve miles over the bad roads to Lafayette, where I spoke the same evening for more than an hour on Temperance. The audience gave the best of attention, and I had great freedom in speaking. We arrived safe at Oakland on Monday afternoon, March 4, somewhat weary, but well pleased with our visit and its results.

We found in Pacheco a small church keeping the Sabbath. They meet with great opposition from unbelievers, yet they hold fast their faith, growing stronger and stronger. The leader in the church has done what he could to let the light of truth shine forth to others. This brother accepted our faith but a few months since, when Brethren Rice and Brorsen were

making their first efforts to teach the truth. He was a profane, drinking man, and a ringleader in scenes of amusements; but when the tent was pitched, and these two young men presented our faith to the people, he with others, saw the truth of their reasoning, and signed the covenant to keep the commandments of God. He became a converted man, left off his tobacco, liquor, tea and coffee, and refused to join in amusements with his old associates. He stated that the habit of using tobacco was much harder for him to overcome than that of drinking liquor.

The citizens of that place look with astonishment upon the great change in one who had been so zealous in the service of Satan. At first they predicted it would not last long, but there would be a speedy return to the old habits, and the old sins; but when they see that the few who have come out upon the side of truth, stand firm notwithstanding the opposition of ministers and people, they are forced to acknowledge that there is a great power attending the preaching of the soon coming of Christ.

The little church in Pacheco is a living church, active in religious duties; they do not hide their light, as though it was something of which they should be ashamed, but they let it shine forth to others. Although they are few in numbers, they do not neglect the assembling of themselves together. They have no one to preach to them, but they make the most of the truth furnished them in our publications. The SIGNS OF THE TIMES, and our pamphlets and tracts serve as teachers at their assemblies. A doctrinal sermon appropriate to the occasion is read, occupying about one hour; then the practical articles are read covering another hour. These exercises, blended with singing, prayer and exhortation, make a very interesting Sabbath service. Sometimes there are from ten to twenty unbelievers present on these occasions, and at their evening meetings during the week.

They are frequently assailed by ministers and church members, who bring up the old round of objections, which have been so repeatedly answered by our publications, and from the desk. If these objections cannot be readily met, they are carefully written out, and sent to some of our experienced ministers, who return a brief, plain and concise answer to them. Thus these isolated believers are prepared to meet their cavilling opponents.

If the small companies raised up in different places, who can seldom have the services of the living preacher, would follow the example of the little church in Pacheco much good could be done, and many more might be brought into the light of the truth. Let them meet regularly, and select a good reader to read aloud the sermons, and other matter in our publications suitable for the occasion. Also each believer can do something toward wakening an interest in those with whom they associate to come out and hear the truths presented so clearly in our publications. These efforts, united with earnest prayers, and testimonies, will do much toward bringing hearts under the influence of the truth. Nearly all the objections that can be raised against our faith are carefully met in our publications; so that the diligent seeker for truth can furnish himself with strong weapons of defense against his opposers. Much good may thus be accomplished where the living preacher is not available.

Before closing I will mention that certain church members in Lafayette, not of our faith, had reported that the Seventh-day Adventists did not believe in conversion, and had nothing to say about Jesus, as man's Redeemer. I was not acquainted with these reports until after I had spoken. My text was from 2 Peter, showing the duty of Christians to know and to follow the Lord Jesus, living upon the plan of addition. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," etc. This was Peter's ladder of eight rounds, of temperance and sanctification.

I presented before them the long fast of Christ in the wilderness in behalf of man, and the fact that the victory gained by Christ elevated man in the scale of moral value. Christ was presented as the sinners only hope. Through his name and strength the liquor and tobacco inebriate may break the slavery of habit, and become victor through the merits of our Saviour.

The Spirit of God rested upon me, elevating me above weariness. The acknowledgement of all present was that they had listened to the truth.

Mrs. E. G. WHITE.

The Sabbath-School.

AFTER a correct system of study has been arranged for the school, a standard of scholarship next claims the attention of the superintendent and his assistants; this cannot be done without a class record. The deeper interest of the school and the better preparation of the lessons will immediately show that such a record is invaluable. No teacher of a common district school would think of getting along a day without his record book. The same ends which are met by the use of the record book in public schools are met by its use in the Sabbath-school. 1. The scholar who knows that a faithful record is being kept of his attendance, scholarship and deportment, will make extra efforts to be punctual in attendance, perfect in his lesson, and correct in the rules of deportment laid down in the school. 2. The teacher can tell by a glance at the record book the exact standing of each scholar, and can labor with those who from any cause are making an imperfect record. 3. The superintendent can, as often as once a month, examine all the class record books of the school, and by them form a correct estimate of the earnestness and ability of the teachers.

The teacher should consider himself responsible for the attendance and deportment of his class. If any member is absent one Sabbath he should ascertain at the next school the reason for such absence and endeavor to impress upon the mind of the scholar the importance of regular attendance, and to inspire all with a determination to have a perfect record. If any one is absent from the class two or three Sabbaths in succession, the teacher should take the first opportunity to call at his home and ascertain the cause of his absence, and by conversing with the parents, interest them, if possible in the Sabbath-school work, and in the importance of having their children regular in attendance and perfect in their lessons and deportment.

Much depends upon the interest the parents take in the school. In fact, I have seen this matter worked out so many times, that, if I have never seen the parents, I can tell in a month the exact interest the parents are taking in the advancement of their children in the Sabbath-school, by the action of the children themselves. If the parents think the hour for the school is too early, the children will say so in school, and will almost always be late. If the parents think the lesson too hard and says so, the children will say so too, and have an imperfect lesson.

On the other hand if the parents concur heartily with the measures adopted at school, and makes it a matter of home discipline that the scholar shall be present, punctual, and perfect in lesson and deportment, the class record will show that this is the case. Parents, remember that the class record is simply an index of how you at home are leading your children in the way of truth.

The class record is not applicable alone to the children's classes, but is just as useful in the Bible-class. I know many think it unnecessary to keep a record of the Bible-class. I ask why? The answer is, "We don't need it." Now if you do not need the class record, it is from one of two causes. Either the discipline is unnecessary as you are always perfect, or you are not willing to be subjected to the discipline.

If you are always perfect, the class record will not trouble you, and it will be a great encouragement to the children to know that they are held to nothing but what their parents are willing to accept. If you are not willing to be subject to the discipline, my advice is to get a deeper interest in the school and the truths there taught, and the lessons and discipline will not trouble you. If this latter is your reason it shows clearly that you need just such discipline as the close work in the Sabbath-school will give. Don't require the undisciplined minds of the children to be subject to rules which you are not willing to submit to yourself. If the child can submit to it, surely more mature minds should find in it no difficulty at all.

J. E. WHITE.

Enlarging Liberality.

"The evil that men do lives after them; The good is oft interred with their bones."

If this was true in the days of Shakespeare's Anthony, there must have been a remarkable revolution in the public mind since; for now our highest officials are unsparingly condemned while they live, but when they are dead they are eulogized. If we can believe it, death takes men straight to heaven; and some whose departure from earth is not to be regretted.

The eulogy of H. W. Beecher on the late pope

presents a remarkable instance of the enlarged so-called charity of these days. Speaking of the pope, in Brooklyn, February 11, he said: "With all the complications of instructions, and doctrines, and usages, one would think, standing as we do in the simplicity of Protestant faith, these would have smothered his best nature and turned him out to be merely a hierarch. But his sweetness, simplicity, love, unaffected piety, very generous personal wishes toward all, showed that, notwithstanding all the surrounding influences and circumstances, his love of God and man was so strong in him as to overpower them all, and when he died, in an instant God's angels bore him gently, as if a little child carried on its mother's breast, into the presence of the Saviour, and then a crown was put upon his head; not because he was a pope, but because a new heart had been given him just for so loving."

Is this the verdict of enlightened Protestantism? Is the head of that hierarchy which the Spirit of God, by an apostle, calls "the man of sin" and "the son of perdition," and which is described in prophecy as a power which would "speak great words against the Most High, and wear out the saints of the Most High," already crowned in the presence of our Saviour? while those through whom God warned us against this "lawless one" are not to receive their crowns till the day of the Lord Jesus? See 2 Tim. 4: 6-8. And who is this man of such "sweetness, simplicity, love, and unaffected piety," notwithstanding that his circumstances placed him at the head of a fallen and corrupt church, the Babylon of Revelation, drunken with the blood of saints and martyrs, the worst foes of God and man, the hosts of Satan, for whom is reserved "the cup of the wine of the fierceness" of the wrath of God? What has the man done to clear him from the denunciations of God's wrath, against that power, and secure him a place among the meek of the earth? Has he said or done anything to clear himself from the responsibility of the blasphemous words which were predicted of that power? Not far from the year 1868, as reported in a French Catholic journal, the pope used the following language: "I alone, despite my unworthiness, am the successor of the apostles, the vicar of Jesus Christ; I alone have the mission to guide and direct the bark of Peter; I am the way, the truth and the life."

How much short of blasphemy is it for a man thus to assume the titles and just claims of our Lord Jesus Christ? And this too is the man that summoned together the Catholic bishops of the whole world to make a formal declaration of his own infallibility, as well as that of those monsters of iniquity who filled the papal throne during the dark ages of the past! And such blasphemy and unbounded arrogance unrepented of is preached right into heaven, into the presence of him who taught his disciples humility both by precept and example! Surely Protestant charity, falsely so-called, is a very large mantle. The people are becoming very liberal in their views. Is it because that they know, that unless the way to heaven is broad, they themselves are not in it? R. F. COTRELL.

Letter from England.

THE following is an extract from a letter from J. S., of Lancashire. He gives a brief account of his religious experience, previous to, and of his change of sentiment during a three years' sojourn in America, and says:—

"I attribute the change in my views in not accepting the gospel as preached, and my inclination to question and criticise, mostly to the insipid nature of the sermons to which I listened, to the pride and unchristian demeanor of those who attended church, certain skeptical influences brought to bear upon me and a proud and sinful heart. I obtained infidel works and adopted their views, repudiating the Bible; and I delighted to argue with, and, if possible, discomfit 'believers,' of whom comparatively few, when put to the test, were able to give a reason for the hope that is within them.

"All this time I had a friend, who is now a Seventh-day Adventist, whom no amount of argument, however strong, could shake the faith of; and it is through her instrumentality that I have been led out of darkness into partial light. After I returned to England she frequently sent me papers, sometimes the Review and Herald, and sometimes the SIGNS OF THE TIMES. These papers dealt with the very things that puzzled me. The articles on the 'Unity and Personality of God' swept one of my strongest points away. The lessons on the 'Nature and Destiny of Man,' and 'The End of the Wicked' answered another; 'The Sonship of Christ' very clearly and unmistakably

pointed out that Christ was more than mere man. 'Can God Organize Matter?' has considerably lessened my psychological difficulties. And here let me say that praise is due Mr. Canright for his earnest efforts in the attainment and promulgation of truth."

He states that the principal object in writing is to ascertain how he can obtain certain publications noticed in the SIGNS, which matter is referred to the V. M. society, by which he will be supplied.

Reports from the Field.

(Condensed from Review and Herald.)

Massachusetts.

DANVERS.—The work at this place is still progressing. Elder Canright reports having had a very interesting debate with a First-day Adventist, on the Sabbath question. This has served to strengthen those who have already accepted the Sabbath, and is a general topic with others. Elder C. writes: "The next evening after the debate closed, we had a full attendance at our prayer and social meeting. We have not had a better meeting in our house. Every moment was occupied, the brethren rising in quick succession, sometimes two or three at a time. All expressed themselves as stronger in the truth than ever, and thankful for the light they had received. Sabbath day nearly all were present. The attendance at Sabbath-school was larger than ever before, one hundred and eighteen being present. Nearly as many came in the afternoon, and again all thanked God for the light on the Sabbath and this blessed truth. Nearly every family among our people, and a great many outside, take our periodicals, and are well supplied with our books and pamphlets. There are now one hundred adult Sabbath-keepers here, besides children, not one of whom observed the Sabbath when our tent was pitched here last August. About one-half of them had never been Christians. Now nearly every one is a praying person. The filthy habit of tobacco-using has almost entirely disappeared from among them. Sunday afternoon and evening our house was crowded full, as usual. Though we have had preaching here almost constantly for six months, yet our regular attendance Sunday is about three hundred. A large share of these believe the present truth just as firmly as those who are keeping the Sabbath; and, indeed, many of them seem to love it just as well, and are as zealous in advocating it. They give of their means and their influence to support the cause. There is work enough for us to stay, and labor constantly; but probably it is not best. Thus ends my labor in Danvers for the present. I hope to return once more for a couple of weeks before the tent season. My address will be Danvers, Mass., as before. I am glad to say that Mrs. Canright, through the blessing of God, is recovering very rapidly. The prospect now is that she will soon be entirely well. For all these mercies we feel thankful to God."

Michigan.

BRANCH COUNTY.—Elder Littlejohn and Brother Burnham report further labor among the churches. February 11-18 meetings were held with the church at Quincy. Among the members are those who are qualified for the service of God by the possession of both the grace of the Spirit and intellectual ability. At the last service the house, although large, was filled with intelligent and attentive hearers. Several members of other denominations took an active part in the social meetings.

DEERFIELD.—Brethren J. S. and C. A. Preston report a good interest here. By special request a second discourse was given on the sanctuary; at the close of which an expression was called for to see how many would keep all the commandments, and the faith of Jesus. Over twenty arose, including four who have been keeping the Sabbath for four years. These have been a help and encouragement in the work in this place.

Iowa.

FREMONT.—Elder McCoy writes: "At this place, eight precious souls, adults, have covenanted to obey God, and there is a good prospect for as many more. At my last meeting, two arose for prayers, whose conversion would be a great triumph for the truth."

Nebraska.

WEeping WATER.—Brother Hackworth writes: "Have just closed a series of meetings in a school-house, south-west of here. Thirteen signed the covenant. I took an expression to see how many believed we had the truth, and about twenty arose. We established regular Sabbath meetings."

THE HOME CIRCLE.

Farmer Penniman's Dream.

"THERE'S no need of a donation for Mr. Goodman," growled out Mr. Penniman, on his way home from church, after the notice of a proposed donation visit had been given; "he has salary enough without—six hundred dollars a year and a parsonage and garden spot—that's enough for any family to live on; why, it doesn't cost us near that, and we have six children, and they have only four. 'Twas real mean for Mr. Goodman to exchange, and get that man to give out the notice." And Mr. Penniman fretted away in the ear of his silent wife till they had nearly reached home, quite unmindful of the four children who, with wide open ears, were eagerly listening to every word.

Rev. Mr. Goodman was pastor of a little church in a small village of Manisuch, a Home Missionary church composed of farmers, with a few members in the village where two other churches of different denominations were also endeavoring to live and thrive.

Four hundred dollars was the nominal salary of Mr. Goodman from the Home Missionary Society. Of the four hundred Mr. Penniman gave twenty-five dollars, usually in advance, "to get it off his mind" he said—if all the subscribers had followed his example it would have been better for the minister. But the last year's subscription was two hundred dollars in arrears. And the Home Missionary Treasury was empty.

It was mid-winter; the minister's credit and provisions were well nigh exhausted, and nothing had been said of the accustomed donation visit.

Driven almost to desperation, Mr. Goodman rode over to a neighboring city, where one of his classmates was preaching to a large, prosperous church, and laid the case before him.

"Let's exchange," said the sympathizing listener, when the story was told. "I'll give notice of a donation visit on my own responsibility." The exchange was made; and the notice was given to the astonishment of every one, Mrs. Goodman included.

Mr. Penniman's family went into their large, warm kitchen, laid aside their wrappings, and sat down to a bountiful dinner, prepared by the eldest daughter during their absence; and with the appearance of the hot mince pies began the discussion of the coming donation visit.

"Mother, may I go?" from a chorus of little voices, and comments from the elder members of the family according to their moods.

"Well, I paid the whole of my subscription long ago," said Mr. Penniman, with a satisfied air, "and if the rest had done the same, there would be no excuse for having a donation visit."

"I don't believe Mr. Jones has paid a cent, and he's rich, too," said Clara, a bright little girl of eleven.

"No, nor Mr. White, nor Mr. Cook, nor even Deacon Slocum," added George, a stout lad of sixteen, who knew more, in his own estimation, than any man in the neighborhood. Mrs. Penniman and the eldest daughter, Mabel, said nothing.

"Mother, I heard my teacher tell the superintendent that if people would only give tithes now, as the Jews did, there would be no need of donation parties. What are tithes?" said Robert, the nine year old son.

"I will tell you all about it this afternoon. Finish your dinner, now," was the reply.

An hour later, according to promise, the mother sat, Bible in hand, explaining to her younger children the Jewish law of benevolence. Clara and Robert were finding the references, and James and Minnie were asking numberless questions. Jacob's vision interested them greatly. Robert read the dreamer's morning vow, "Of all that thou shalt give me, I will surely give the tenth unto thee."

"Then tithes mean tenths. Does it mean a tenth of everything?" asked Robert.

"Turn to Leviticus, 27th chapter and 30th, 31st, and 32d verses," was the mother's reply.

"Why, mother, it says cattle, too," exclaimed Robert in astonishment, "and a tenth of all their grain and their fruit! Sure! I guess my teacher was right; but does anybody do that now-a-days?"

"Yes," replied Mrs. Penniman, "I have known several men in the city who conscientiously gave to the Lord one-tenth of their income, and some of them were far from rich."

"Why can't farmers do the same?" asked Clara.

"I suppose they might," replied the

mother with a sigh. "Now turn to Malachi 3:8, 10."

"Let me read that," said Clara, and while she read her father said to himself, "That's all right, I am glad my wife is so faithful in teaching the children, especially in teaching them benevolence. I guess I have paid my tithes this year; twenty-five dollars for the minister, and as good as twenty-five for Chicago, fifty dollars, that's a tenth and more too, but I don't begrudge it, not a bit," and with a self-satisfied smile he fell asleep, and dreamed.

Half an hour passed, and the sleeper awoke with a groan and a start. Rousing himself, he said to the children, "Run away now and crack some nuts; I want to talk to your mother awhile." The children obeyed, and the mother sat with folded hands, and heart trying to prepare itself to listen patiently to more fault-finding.

"I have had such a fearful dream, Jennie," said Mr. Penniman, in a low, troubled voice; a warning from God, I do believe. You are a better Christian than I am, let me tell you my dream, and I know you will help me do my duty."

Then, in words often choked with emotion, he told his dream, while tears rolled down his wife's cheeks.

The profound silence which followed was broken by the husband's voice solemnly repeating the vow of Jacob, henceforth to be his own vow: "Of all that thou shalt give me I will surely give the tenth unto thee."

"Amen!" was the wife's joyful response.

"Isn't it Sabbath work to look over the books? It seems to me I shall feel better to have this matter all arranged to-day," said Mr. Penniman, after a few moment's thought.

Mrs. Penniman brought the books, in which her husband kept a full record of all the farm products.

"Now, Jennie," said he, "take a piece of paper, and as I call off the yield you take out the tenths, and we will estimate the value and see how much we fall short."

200 bu. Wheat—tithes	20 bu.	@ \$1.00 per bu.	.....	\$20.00
150 " Potatoes	15 "	@ 0.60 "	.....	9.00
300 " Oats	30 "	@ 0.30 "	.....	9.00
600 " Corn	60 "	@ 0.25 "	.....	15.00
200 " Apples	20 "	@ 0.50 "	.....	10.00
10 " Beans	1 "	@ 1.50 "	.....	1.50
30 " Turnips	3 "	@ 0.25 "	.....	.75
10 bbls. Beef	1 bbl.	@ 10.00 "	.....	10.00
20 tons Hay	2 tn	@ 10.00 "	.....	20.00

The amount of Tithes is.....\$97.05

said Mrs. Penniman, and

Deducting the.....50.00

already paid here and for Chicago

Leaves.....\$47.05

"Yes, that is correct," remarked Mr. Penniman, looking over the figures; "now, how shall we arrange the rest? Let us see. We will give the minister

One barrel of beef.....\$10.00

and the tithes of turnips, beans and

potatoes, which will

Amount to.....11.25

.....\$21.25

This sum deducted from the.....\$47.05

Leaves.....\$25.80

a little more than the price of two tons of hay, as we valued it. But we have not tithed our cattle yet; we have ten cows, you know—shall they 'pass under the rod?'" asked the husband, with a meaning spile.

"Yes, certainly," was the earnest reply.

"Well, then, one cow—you shall say which one—and two tons of hay to feed her on. There are a good many things we cannot tithe this year, so I will take a good large grist, and you may take what you like from the house, and next year we will be more exact," said Mr. Penniman in a tone of great satisfaction.

"A good deal to give away," said Mrs. Penniman, doubtfully, for in her heart she feared her husband would repent his liberality when the excitement of his dream had passed away.

"Why, Jennie, you are not sorry the Lord made the tenths so large, are you?" he said, half reproachfully. "Nine-tenths are left for us to use without doubt or reproach. How blind I have been all my life," he added, with a sigh.

"Father, George says it is milking time," called out little Clara, looking in at the door.

"Yes, I'll come," answered the father, rising. "Jennie, which cow shall I give," he asked, turning to his wife.

"Give the best to the Lord," was her reply.

"Mabel, come here a few minutes," said Mrs. Penniman to her eldest daughter, a young lady of nineteen when the door had closed on the father and the two boys. In a few words the mother related what had transpired within the last hour; and the daughter listened with clasped hands and glistening eyes.

"Oh, mother, I am so glad!" she exclaimed. Giving a tenth has always seemed right since I read God's own law to the Jews.

He must know best. If the Jews were commanded to give tithes, surely, with our greater blessings, a tenth of our income is the very least we ought to think of presenting to the Lord as a thank offering. It seems a great deal because God gives us so much."

"Well, my dear, you and I must look up our tithes, to-morrow," said Mrs. Penniman with a smile.

The day of the donation visit came at last.

"George, I guess we will take over our loads this morning," said Mr. Penniman while they were doing the chores at the barn. "You may fasten Brindle's rope to the back of that load of hay, and let her eat while you help me load up the other sleigh; then you may harness the old horses, I will take the colts, and we will go over together."

"Why, father, what are you going to do with old Brindle?" asked the astonished boy.

"Give her to the minister; we have nine cows left," was the reply.

The two went to the house and proceeded to load up the "big sleigh" which stood before the door. A barrel of beef, potatoes, turnips, beans, and a "monstrous grist," the children said, and away the two drove to the parsonage.

"Why, Mr. Penniman, haven't you made a mistake. What does all this mean?" exclaimed Mr. Goodman running out of the house without his hat, as they drove through the great gate. "What does it all mean?"

"Only the tithes," replied Mr. Penniman, laughing.

"Here's your hat, father," said little Henry Goodman, holding up the missing article. "Thank you, my son, now run into the house."

"Where shall I put your cow?" asked Mr. Penniman.

"My cow! why Mr. Penniman, you can't afford—"

"Got nine left," interrupted Mr. Penniman. "Drive on, George, we'll find a place."

The little barn was a rickety old affair, but Brindle was soon tied in one corner of the stable, and Mr. Penniman and his son stowed away the hay as best they could in the bay and shabby loft. The boards on the sides were some of them hanging by one nail, but George said that the roof looked as if it would not leak, and he would drive a few nails in those boards before night.

Then came the unloading of the second sleigh, amid exclamations of wonder and delight from Mr. and Mrs. Goodman and the children, and such a time as they all had preparing the little almost unused cellar for such an unexpected supply of vegetables.

Two empty barrels were filled to overflowing with the best of flour, the bran and shorts for the cow found a place in some old barrels in the woodshed, and Mr. Penniman and George drove home delighted.

"What has happened to Mr. Penniman?" asked Mrs. Goodman after they had gone. "Is he going crazy?"

"I asked him what it all meant, and he said he had a dream last Sabbath which he would tell me sometime," replied her husband.

"The result of his dreaming will bless us all the year," said Mrs. Goodman gratefully.

"Mother, is that cow to be our very own, always?" asked one of the children.

"Yes. We all thank Mr. Penniman very much, and I am sure none of us will forget to thank Him who put the thought of this great kindness into Mr. Penniman's heart."

The afternoon and evening passed off as usual on such occasions, with one exception. The Penniman children had all faithfully tithed their nuts, pop-corn, and the money in their savings banks, and brought their gifts to the children at the parsonage, and child-like, Robert told the story to a group of listening children, and some of larger growth.

"We are all tithed," said he, "George gave his tithes in money—mother and Mabel brought butter and eggs and dried apples, and every so many cans of fruit, and father tithed everything in the cellar, and even tithed old Brindle, too."

"What is tithing? I don't know what you are talking about," said Willie Greene, the merchant's son.

"Why the Bible says folks must give to the Lord one-tenth of all they can raise on the farm," replied Robert. "Clara and I read it there last Sabbath, and that is just what we have been doing at our house. We have just begun, but we mean to keep on doing so all the time. I tell you, Henry Goodman, you'll get lots of eggs and chickens before summer is out, and I shouldn't wonder if you should get, now and then, a harvest apple. I have one tree that's all my own."

"That boy of yours has been telling quite a long story to the children about the tithing

done at your house," remarked Mr. Stevens to Mr. Penniman when they went out after supper to attend to their teams. "Have n't you changed your mind lately?" he asked.

"Yes, I have most essentially," replied Mr. Penniman, "but it is a long story; come to prayer-meeting to-morrow evening, and you shall hear all about it."

Twenty minutes later everybody in the house knew that Mr. Penniman would explain the reason for the change in his feelings and practice at the next prayer-meeting, and everyone had resolved to go to-morrow evening—not long to wait.

"Are you going to prayer-meeting to-night to hear Penniman tell his dream?" asked Mr. Greene, the merchant, of the first customer who made his appearance the next morning.

"Yes. I want to hear what he will say; it seems silly, though, to talk about a dream doing such wonders, for his donation was large for any one, and certainly wonderful for him."

"A dream!" sneered Mr. Greene, brushing his coat-sleeve; "conscience, more likely."

"I don't know about that," was the reply; "Mr. Penniman is close, but he is honest, and true to his word—always pays when and what he agrees to pay; his subscription is always paid in advance, if possible."

So passed the day; in every house and in every shop and store the subject of tithing was thoroughly discussed, always concluding with a wise shake of the head and the sage remark: "The Pennimans won't hold out long. No farmer can afford to give away one-tenth of what he raises, cattle and all." But they went to the prayer-meeting, and for once the cold, cheerless little church was packed full.

Mr. Goodman opened the meeting as usual, and then remarked: "Brethren and friends, I know you are all anxious to hear the message which Brother Penniman brings us to-night, and we will listen to him now."

Slowly Mr. Penniman rose to his feet and looked around on the congregation. His face was deadly pale, and his lips quivered for a moment. Then, in a calm, distinct tone he said:—

"My first duty to-night is confession. I have frequently said, in the presence of many of you, my brethren, that our minister's salary was amply sufficient to support his family without donation parties; that he must be extravagant, or he would not get into debt. Now, that was all wrong; I am sorry for it, and ashamed of it. In the first place the statement was not true, though I did not intend to falsify. I made the mistake which we farmers are apt to make; we only reckon our money outlay, and count as nothing what we consume.

"Yesterday I took my books and deducted the amount of family supplies I had sold from the amount produced on my farm last year, and I was surprised. Now, I only wonder how, with the closest economy, our pastor's family could live comfortably on his salary and our donations too. But if my assertion had been true to the letter, it was no business of mine how he spent the money he had honestly earned, any more than it is how any other man spends the money he earns. The only question for me, as a member of this church, to decide is whether Mr. Goodman's labors among us are worth the salary which we agree to pay. If so, my portion of his salary is to be paid promptly and fully, like any other debt, and he and his family left to the expenditure of the money well and faithfully earned, without remark or hindrance. This shall always be my course toward him and every other pastor hereafter.

"Last Sunday I sat in my easy chair, listening to my wife and children as they read and conversed about the Jewish law of tithing, till I fell asleep with the very comfortable feeling that, for myself, I had brought all the tithes into the store-house—and I really believed it.

"I dreamed that I went to the anticipated donation visit with my family, and carried about my usual donation—a bushel of flour, a bag of potatoes, and a bag of apples—and thought I had done well, for I was very sure the minister did not need even that with his salary.

"The evening passed as usual, we farmers talking of the crops of last year and discussing our plans for the coming season. I was well satisfied to find, by comparison, how abundant my harvest had been.

"When I came in sight of my home, that night, I saw my well-filled barn in flames, my garnered treasures gone beyond hope of rescue. It was a terrible blow; and as I stood there helpless—for nothing could be done—and saw the product of my hard toil a great, blazing mass, how I wished I had given more of that burning wheat to my pastor. But it was too late now. I had only enough

left for bread and for seed—a few bushels put in another barn for lack of room.

"It was summer; my oats were sown, my corn and potatoes planted, the cattle and sheep were in the pastures; but there was no rain. Day after day the sun arose without a cloud, and night after night the moon and stars shone with undimmed beauty. So the summer months passed—not one drop of rain, no harvest. The winter came, and still no moisture for the thirsty earth. I had no grain in store, it had been burned; no hay for my cattle, the grass had not grown. The cattle died, one after another; and through the long winter it was a fearful struggle to get bread to eat.

"Spring returned, and yet no rain. I had no grain to sow, and others began to be in want. We grew weak and sick at heart. We were in the midst of what this country had never known—a real famine. Terror took hold of the soul, while hunger tormented the body.

"Day and night we prayed for relief, and the answer, always the same, echoed and re-echoed everywhere: 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.'

"Summer's burning heat poured down upon us, and one after another my whole family sickened and died. Oh! the agony of watching over sick beds with nothing to alleviate their suffering! To see our dearest friends dying of starvation! Yet so my loved ones died, and I lived on. I buried them with my own hands, for the famine had taken all sympathy from the community; each was fully occupied with his own sorrow.

"Day after day I wandered through the rooms of my desolate home, and touched reverently the common things which their dear hands had used, and found some comfort in this indulgence of my sorrow.

"But even this poor solace was taken away from me. Another fiery tempest came, sweeping away every remaining vestige of my earthly possessions, and I fled before it. On, and on, and on, still flying, still pursued, never tiring, impelled by a terror indescribable, till at length, I know not how, I found myself in a deep gorge of a California mine. All around me lay broken fragments of rich gold-laden quartz, the very earth beneath my feet seemed formed of golden sand, and on either side of the narrow valley the mountains rose, full of treasure. But all this wealth awakened no emotion, for yonder, trickling over the rocks, was water, pure cold water! Almost frantic with joy, I rushed toward it, but fell fainting ere my lips were moistened. I did not lose consciousness, but, too weak with my utmost effort to drag myself onward, there I lay, with the life-giving water almost within my reach!

"At last relief came; the miners gathered to the little grass plat not far away to eat their noonday meal. They seated themselves on the grass, made tables of the broken rocks, and spread out their bountiful repast. How delicious their food looked! I had not seen so much at one time for months. How I longed for the very crumbs that fell from their hands, yet I could not ask. It was not pride, but despair. All the ungrateful part of my life seemed to come up before me; the food I had carelessly wasted, or carelessly received, unmindful of the Giver. I never was hungry till this famine began, and now it seemed impossible for me ever to be fed. 'Cursed with a curse' for my ingratitude and robbery of God! Oh, the thought was agony! A deep groan escaped my lips and discovered me to the miners. One brought me a cup of water, and others gave me food. What a luxury was that cold water! How delicious was that coarse but wholesome food! I ate and drank like the famished creature that I was, till fully satisfied, and my kind friends returned to finish their own repast, leaving me lying on the soft grass with a heart full of praise and thanksgiving.

"The miners were rough men, of many nationalities. Irish, Germans, Chinese, and profane, God-defying Americans, worked side by side. And as they sat in groups, enjoying their noonday meal, I listened to their fearful profanity till my soul was sick within me. There I lay, all that long summer afternoon, living over the years of my past prosperous life, bemoaning my selfishness and thinking how little I had ever done to send the gospel to such as the men in the mines.

"But all the future was dead within me. What could a poor, bereaved, famine-stricken man do, only to pray for pardon and for death?

"At last the day was ended, and two of the kind miners, half led, half carried me to their camp, shared their evening meal and their scanty tent with me. My heart was full of gratitude, and, before seeking repose, I knelt to thank him who had given such unexpected deliverance from famine and death.

"Scarcely had I lain down, when one of the men touched me on the shoulder, saying: 'Stranger, if you can pray won't you come and see a sick man just over here?'

"I arose and followed him, and there in a dirty tent, lay, and had lain for weeks, tossing with fever and delirium, my once happy, innocent boy, my long lost Henry. The fever had left him, and now, pale and exhausted, he seemed only waiting for the last heart-throb of a wasted life. Some of you, my friends, have known of this great sorrow which has lain on my heart for years, and may imagine the meeting and the sad recital I had to make. He said little of himself till I asked him of his spiritual state—his preparation for an exchange of worlds. An expression of anguish passed over his face. 'I am not ready—not prepared,' he exclaimed. 'All is lost, lost! Don't interrupt me,' he continued, as I was about to speak. 'I know what you would say; I know the way, but have lost the desire to walk there. I feel I am forever lost! Two years ago,' he continued, 'there came to the mines a young Christian minister, full of life and enthusiasm, yet so gentle and blameless, so Christ-like that we must all love him. He had a wonderful power over all, even the roughest, and I loved him as a brother. He remained with us a year, preaching, talking, and praying, till profanity was banished, and many seemed almost persuaded. His second year's labors were scarcely begun, when news came from the Home Missionary Society, saying the treasury was empty, and they did not know how long it would be before they would be able to pay what remained due on his salary, and there were so many feeble churches needing a little help, so many new settlements to be occupied, that they could not continue his commission another year. His heart was full of grief. He loved those rough men. He would have gladly worked with his hands as did Paul, but had not the strength, nor could he live without the salary. The miners might have paid it, but they would not; they liked him, but he was a restraint upon them, and he left us. Father, I thought of home then, of those rich farms, those bountiful harvests, and those men and women professing so much love to Christ, yet neglecting to fully support their own minister, and doing nothing to give these poor miners the bread of life. I might have been a Christian if young Hurd had remained here, but when he went away I was angry with Christians, with God, and myself. I went back to my old ways, and now I cannot repent.'

"My poor boy sank back on his pillow exhausted; a deadly pallor overspread his face, his breath grew shorter and shorter, and in my agony at seeing him dying thus without hope, I uttered a deep groan and awoke.

"At first I could scarcely believe it possible that all I had passed through was but a dream, and then such a flood of contending emotions poured in upon my soul as almost overpowered me. I was indeed like one rescued from deepest misery, and put in possession of every needful blessing. How happy I was, how grateful for the sparing mercy of my heavenly Father! and never did I receive any worldly good with half the satisfaction that it gave me to know that God would accept a thank offering at my hands. I was in haste to make the offering, for I feared the old life-long selfishness would come back to trouble me; and I could see that my wife had the same fear.

"But the offering was made, gladly and in good faith, by us both. During the few days that have intervened since then, I have thoroughly investigated the subject of tithing, and it seems so reasonable, so just, indeed so very little to offer in return for our many mercies, that I only wonder I, a professedly Christian man, could so long have been blind to my duty and privilege.

"Just think of it, year after year, I have plowed my fields and sowed the seed, utterly powerless to make one single seed germinate. I have planted orchards, and could neither make the trees live, nor the fruit grow. And every season, God has given the sunshine and the dew, and the copious rain. And more wonderful still, he has constantly carried on that chemical process by which each plant has appropriated to itself the elements it needed for growth and perfection. Then, when the rich harvests have been gathered in, I have not brought to God a thank-offering of even one-twentieth of the fruits of the earth, and the little which I have doled out, I have called *benevolence*.

"And all these years, men, like the miners in my dream, men from the corrupt nations of the old world, whom God has sent to us for light; and our own people, somebody's sons, every one of them, have been going down to eternal death un instructed and unwarned; while I Cain-like, have said

in my heart, 'Am I my brother's keeper?' O my brethren! God would be entirely just if he were to visit upon me all the horrors of that fearful dream.

"Yet he is long-suffering, and abundant in mercy, and his fearful denunciation is followed by the comforting words: 'Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it!'

"I cannot recall the past; I can only pray God to forgive it, but most gladly for the future, do I, from the depths of a grateful heart, adopt Jacob's vow: 'Of all that Thou shalt give me, I will surely give the tenth unto Thee.'

A solemn hush pervaded that large assembly when Mr. Penniman ceased speaking, broken, at length, by Mr. Goodman's voice in prayer. A hymn was then sung and the meeting closed.—E. M. S.

The Gallows in 1877.

THE hangman's record for the past year shows that eighty-three murderers were hanged in the United States. Of this number forty-seven were white, thirty-four colored, one Indian and one Chinaman; four were hanged for indecent assaults; one for burglary, eight for wife murder, one for filicide, and one for fratricide. There were three double executions, one triple, two quadruple, and one in which six men were hanged. Not a single woman was hanged; the only one sentenced to death, Mrs. Louisa Lawsar, of Virginia, had her sentence commuted to imprisonment for life by the governor. Friday still maintains its reputation in the black list as the favorite day on which to enforce the death penalty, more murderers having been hanged on that day than on all others of the week combined. Forty-seven murderers were hanged on Friday, seventeen on Thursday, eight on Saturday, six on Monday, three on Tuesday, and two on Wednesday. There were five executions in January, five in February, six in March, six in April, ten in May, fifteen in June, eleven in July, one in August, five in September, none in October, nine in November and ten in December. Pennsylvania stands first in the list of the States for the greatest number of executions during the past year, South Carolina being second. The executions were distributed in twenty-five States, as follows: Pennsylvania sixteen, South Carolina twelve, North Carolina and California five each; Missouri, Maryland, Georgia and Virginia, four each; New York, Louisiana, Arkansas, Nevada and Tennessee, three each; New Jersey, New Hampshire, Delaware, Alabama, Kentucky, Texas, Utah, Dakota, Oregon and Wyoming, one each.—Sel.

RELIGIOUS NEWS.

—The gospel of John has been issued in the Nez Percés language, by the Presbyterian Board.

—Fifty churches have been built and paid for within the past year by the colored Baptists of Virginia.

—The aggregate of church debts in the city of New York is \$7,770,314, and the total value of church property \$56,101,600.

—The American Missionary Association has reduced its indebtedness from \$62,816 to less than \$50,000 since October last.

—In 1850, the Catholic bishops in the United States held \$9,000,000 worth of property. They now hold \$110,000,000 worth.

—It is reported that the deceased Pope left a fortune of \$3,500,000, which is mostly in the hands of, and has been manipulated by, the Rothschilds.

—The first Presbyterian church of Cleveland, Ohio, pays its choir and organist \$2,000 per year; St. Paul's church, \$2,050; and Trinity, \$1,700.

—This year is the hundredth since the introduction of Roman Catholicism into Boston. They propose to commemorate the event in some public way.

—George Muller has been preaching with great success in Charleston and Columbia, S. C., and other southern cities. He will soon come to California, and will proceed to England in June.

—The number of Mormons in Scandinavia is stated to be 2,249 in Denmark, 1,606 in Sweden, 892 in Norway, and 15 in Iceland. During the course of last year, 583 persons emigrated from Scandinavia to Utah.

—Nearly fifteen thousand converts have been added to the Protestant churches in China during the past year, and there are now in that land more than one hundred self supporting congregations.

—Spurgeon's church has nearly 5,000 members. At the orphanage connected with the Tabernacle 250 boys are clothed, fed and instructed. Forty-five colporteurs are employed by the congregation. The pastor's college, missions, and Sunday-schools are maintained. It requires nearly \$1,500 per week to sustain the Stockwell orphanages and other institutions.

—The following estimate is made of the numbers adhering to the several forms of religious faith held by the English-speaking peoples all over the world: Episcopalians, 17,500,000; Methodists, 13,500,000; Roman Catholics, 13,250,000; Presbyterians, 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000; Unitarians, 1,000,000; minor religious sects, 3,000,000; unclassified, 7,000,000. This makes a total of 80,250,000.

SECULAR NEWS.

—Seven hundred thousand persons died by famine the last year in India.

—About one hundred men are now daily employed at the Golden Gate Park.

—San Francisco has a population of 308,215 against 301,020 last year, 30,000 of which are Chinese, and 2,000 colored.

—Stanley's African expedition is said to have cost the New York *Herald* and the London *Telegraph* \$115,000.

—It is stated that the 84,614 colored voters of Georgia own 457,635 acres of land worth \$1,244,104, city property worth \$1,199,725, personal property worth \$486,522, stock worth 241,106, and other property worth \$2,250,000.

—Great distress prevails in Palestine this year, owing to a poor harvest and prices which are double what they were last year. Many are poverty-stricken, and many are out of employment, for no work is to be had. Hundreds have to beg for food. The war has much to do with this distressed condition.

—The city of Chicago is said to be in a very unenviable financial condition. The Supreme Court has decided that the city debt having reached the ultimate limit, it is not lawful for the city to incur any debt in addition; that it cannot borrow any money in anticipation of its revenue, and that although it may issue orders on the treasury payable out of taxes actually levied when collected, yet that such orders must be issued in payment and without any recourse against the city. The result is, that as the City Council has no money, the employees in various branches of the public service cannot be paid in a year and a half, and as there is hardly any likelihood that they will be able to live without money during that time, there seems to be no alternative but to dismiss them.

—One-sixth of all the corn raised in the United States was raised last year in Illinois, 130,000,000 bushels; she also cut 2,747,000 tons of hay, nearly one-tenth of all the hay in the country; she raised last year 2,500,000 hogs and packed 1,113,845, about one-half of all that were packed in the United States; she also takes the lead in the oat-crop, growing 43,789,581 out of a total of 282,107,159 bushels. Ohio raises the most winter wheat, 27,625,759 out of 175,195,193 bushels produced in the Union; and Iowa raises the most spring wheat, 28,707,312 bushels of the 112,549,533 bushels produced in the United States. Pennsylvania supplies one-fifth of the rye, or 3,577,641 bushels out of 16,918,705; and California the largest barley crop, or 8,783,490 out of a total of 29,761,305 bushels. New York produces 3,904,030 bushels of buckwheat out of a total of 9,821,721. Ohio produces one-fifth of the wool raised in the United States. Kentucky grows more than half the hemp, and Mississippi takes the lead among the cotton-growing States.

OBITUARY.

DIED, near Woodland, Cal., February 15, 1878, Elaine, youngest daughter of J. A. and Sallie Douglass, aged two years, one month, and eleven days. Sister Douglass has lain her sweet babe away to rest until the morning of the resurrection, then she will meet it again. May the loss of little Elaine serve as a link to bind them to heaven. Remarks were made at the funeral by the writer from Psa. 56:8: "Put thou my tears into thy bottle, are they not in thy book?" M. G. KELLOGG.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MARCH 7, 1878.

Just Arrived.

We have just received from Battle Creek, Mich., a good supply of Spirit of Prophecy, Volume III, the Household Manual, the Systematic and Church Record Books. Orders for these valuable books will be promptly filled. Address, SIGNS OF THE TIMES, Oakland, Cal. J. W.

Our European Missionaries.

It is a painful fact that our worthy missionaries in Europe, Elders Andrews, Bourdeau, Ertzenberger and Ribton are not doing as much as they otherwise could for want of means. We have made an appeal to our people in their behalf, and have sent out three hundred circulars, or pledge papers, to our people, asking them to give the paper circulation that they may obtain pledges of sums according to the ability of those who wish to take part in the work in Europe. More pledge papers will be printed at Battle Creek. Let those who can use them send for them at once. Payment is to be made before January 1, 1879, and a portion or all sooner if possible. All remittances to be forwarded to Elder James White, Oakland, Cal. J. W.

San Francisco and Oakland.

SABBATH, March 2, we spoke to the brethren in San Francisco on the words of Paul, "God forbid!" It was a delightful day. The attendance was not large as no one was expected. Elder Healey was at Oakland, and Mrs. White at Pacheco. After speaking briefly there was a social meeting in which most of the brethren took part.

The meeting at Oakland is reported to have been the best enjoyed for a long time. Several were keeping their first Sabbath. To-day, the 3d, thirteen have been buried with their Lord in baptism, in Lake Merritt, by Elder Healey. Two tents were pitched near the water's edge for the accommodation of the candidates. And although quite rainy, yet the occasion was very pleasant. The candidates went down into the water and came up out of the water with great calmness. We all got a little wet, which seemed to bring us in greater sympathy with those who were immersed in the lake.

The work is moving steadily on here in Oakland. There are others to be baptized soon. We hope for an ingathering of many souls. J. W.

Nevada.

My meetings in the State of Nevada are closed for the present, and I am now on my way to Red Bluff, Cal. I have given in all twenty-four discourses at St. Clair, and one at Stillwater, besides holding a business meeting to organize the work for the State of Nevada.

A church of eleven members has been organized at St. Clair, and besides these ten have signed a covenant to keep the Sabbath with all the commandments. Of the twenty-one, nine have taken their stand since these meetings commenced.

On Sabbath, February 23, Brother Jackson Ferguson was ordained Elder of the St. Clair church. A Sabbath meeting, with Sabbath-school and Bible-class, will now be held each Sabbath, to be conducted by Brother Ferguson, and we expect others who are investigating will soon take their stand for the truth.

Sunday, the 24th, a temporary State organization was effected for the State of Nevada, of which we give a report in this paper.

The systematic benevolence pledge of the St. Clair church for 1878 is \$270. Besides this the church and friends have pledged \$300 to purchase and fit up a tent for the work in the State of Nevada, and they raised and paid \$78 for my traveling expenses and four week's time in Nevada.

The school-teacher in the Churchill county Institute building, having himself signed the covenant to keep the Sabbath, presented the following resolution at the close of my last meeting, which was heartily endorsed by a rising vote of the audience:—

Resolved, That we give many thanks for the lectures given by the Rev. Mr. Loughborough, and earnestly entreat him to visit us again at his earliest opportunity.

The building where we held our meetings being on the great traveling thoroughfare through Churchill county, our meetings have been attended more or less by persons who were not residents at St. Clair, and thus the sound of our

message has gone abroad to other parts of the county. We hope to hear of fruit from such seed sown, though it may be "after many days."

I look back with pleasure upon the month I have just spent in Nevada. May the Lord bless the people and the work there.

J. N. LOUGHBOROUGH.

Lodi, Cal.

TWENTY-ONE sermons have been preached here to date, March 3. The attendance and interest have been fair when the weather has been good. The people generally are poor, and unable to buy books, but take tracts quite eagerly when given them. Opposition from the first has been strong, although we have tried to move carefully, that no unnecessary prejudice might be aroused.

This evening the Methodist pastor will try to prove from the Bible that man has an immortal soul. We shall review him to-morrow evening. Last evening an expression of the people was taken upon the Sabbath question, twenty-two, out of thirty present, voting that Saturday (the seventh day) is the Sabbath of the Lord. When the Sunday side was called for, only two young men arose, who had entered the meeting late; but, on being asked to give the chapter and verse for their belief, sat down in confusion, as an elderly gentleman remarked, "There are no mourners on the bench for Sunday!" We trust some will obey the truth. We desire the prayers of all for the furtherance of the work here. Invitations have already come for us to preach in two country school-houses. Pray for the work in San Joaquin county. B. A. STEPHENS.

Nevada State Organization.

A MEETING of the Seventh-day Adventists of the State of Nevada, called for the purpose of forming a State Association, was held in the Churchill County Institute building, St. Clair, Nevada, February 24, 1878. Elder J. N. Loughborough was chosen chairman of the meeting, and Jackson Ferguson, secretary pro tem. The following constitution was then read, and on motion of C. Allen, seconded by Jackson Ferguson, it was voted unanimously that it be adopted as a whole:—

CONSTITUTION OF THE SEVENTH-DAY ADVENTIST ASSOCIATION OF THE STATE OF NEVADA.

ARTICLE I.

SECTION 1. This Association shall be known as The Seventh-day Adventist Association, and shall be composed of all our ministers in good standing, and all Seventh-day Adventists in the State of Nevada whose names are signed to a covenant to keep the commandments of God and the faith of Jesus.

SEC. 2. All persons in the State who are friendly to the cause, and who choose to contribute regularly of their means for the extension of these truths, shall be considered honorary members of this Association.

ARTICLE II.

SECTION 1. The officers of this Association shall be a president, secretary and treasurer, and these shall constitute an Executive Committee of the Association, and shall be elected annually.

SEC. 2. The duties of the president, secretary and treasurer, shall be such as usually pertain to those offices respectively; and it shall be the further duty of the secretary to furnish to each session of the General Conference a letter, giving statistics of the condition and progress of the work in the State.

SEC. 3. It shall be the duty of the Executive Committee to appoint, through the SIGNS OF THE TIMES, the time and place of the annual meetings, and to call special meetings when needful so to do, and to exercise a general watchcare over the property and interests of the Association, and to audit and settle the accounts of all in the employ of the Association.

SEC. 4. It shall be the duty of the Association, at its regular sessions, to choose an Auditing Committee of three laymen, to act with the Executive Committee in the settlement of the accounts with ministers for the preceding year.

ARTICLE III.

SECTION 1. Funds for the use of this Association shall be raised by systematic benevolence of the churches, and the gifts and donations of individuals.

SEC. 2. It is expected that all s. b. funds pledged to this Association will be paid to the treasurer at the commencement of each of the regular quarters of the year, viz: on the first of January, April, July and October.

SEC. 3. Ministers laboring in the employ of this State Association shall report to the secretary, at the end of each quarter, the amount of their receipts and expenses during the said quarter, and they shall also make a report for the whole year to the yearly meeting of the Association.

ARTICLE IV.

SECTION 1. As this Association is designed only as a temporary arrangement, to continue only till such time as the cause may be sufficiently advanced for the formation of a State Conference, we hereby agree in all other matters, not mentioned in the above articles, to move, as nearly as possible, in harmony with the

State constitutions usually adopted by the Conferences of Seventh-day Adventists.

SEC. 2. This Association considers itself under the jurisdiction, as a mission, of the General Conference of Seventh-day Adventists; and wishes in all things to move subject to their counsel, and requests their watchcare.

After adopting the above constitution the following officers were nominated and elected by a unanimous vote: Elder J. N. Loughborough president, John B. Ferguson secretary, and Jackson Ferguson treasurer, the same to act as Executive Committee of the State Association for the coming year.

The following resolutions were then presented and unanimously adopted:—

Resolved, That we express our gratitude to the General Conference of Seventh-day Adventists for permitting Elder J. N. Loughborough to spend the past month in laboring in this State, and we further request that he be permitted to labor in this State during the coming year, with the tent, and otherwise, as much as may be consistent with his duty in other fields.

Resolved, That we will raise, by special contributions outside of s. b. funds, three hundred dollars, to purchase and fit up a fifty-foot tent, to be used in the State of Nevada.

Resolved, That we hereby authorize Brother Jackson Ferguson to act as solicitor, collector and treasurer of said tent fund.

Resolved, That we request Elder J. N. Loughborough to secure for us said tent with the necessary outfit, and we pledge to furnish him the means needful so to do.

Meeting adjourned sine die.

J. N. LOUGHBOROUGH, Chairman.

JACKSON FERGUSON, Secretary.

Stockholders' Meeting.

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

By order of the President.

J. E. WHITE, Secretary.

APPOINTMENTS.

ELDER and Mrs. White will speak at the Seventh-day Adventist church, corner of 13th and Clay streets, Sabbath, March 9, at the usual hour of service. Also Mrs. White will speak upon the subject of Temperance, Sunday evening, March 10, at 7:30.

ELDER J. N. Loughborough will meet with the church at Vacaville, Sabbath and first-day, March 9 and 10, at 11 o'clock A. M. and evening of each day.

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2.00 EACH. Wm Saunders 5-1, Dora F Rowe 5-2, H F Daniels 5-2, Seth Armstrong 5-13, R Patterson 5-10, Fannie Richardson 4-40, Mrs Lucinda Wilkinson 5-8, Mrs A Campbell 4-18, H A Churchill 5-1, Mrs Luey Smith 5-1, Gilbert Foote 5-1, Mrs S A Martin 5-2, Mrs Mary S Robbins 5-5, G Slater 5-6, Franklin Wood 5-2, J G Soule (8 copies) 4-4.

\$1.50 EACH. ER Reynolds 5-12, Walter Higley 5-10, S B Higley 5-10, Lizzie P Philo 5-2, Dr W J P Kingsley 5-2, Mrs V Wheeler 5-2, Nathan Burch 5-2, E M Hicks 5-6, Elisha Hitchcock 5-2, F J Clark 5-1, W M Clark 5-2, Mrs Corah O'Brien 5-2, Rosina Garlock 5-2, Margaret Wahl 5-2, O A Twist 5-2, Wm J Rumph 5-2, J M Clarke 5-2, Lucie Spalding 5-2, Edward Frazier 5-2, Siles Munch 5-2, Martha Wilson 5-2, F F Hamlin 5-2, Mrs C Taylor 5-10, A C Carr 5-1, S S Collins 5-2, Mrs Matilda Merrill 5-2, Mary E Witmer 5-2, David Parker 5-2, J Wallen 5-2, Edward Babcock 5-13, Mary Bolser 5-2, John Blake 5-2, H T Huggins 5-2, Mr Charlton 5-2, S Bartlett 5-2, Mrs Mary Ann Daek 5-2, F T Cooper 4-2, Mrs Joanna Collins 5-2, Mrs Alfred Hamlin 5-2, Mrs B L Crowell 5-2, Frank Peabody 5-13, Andrew Whitson 5-2, Apollonia Douglass 5-2, F Hubbards 5-10.

MISCELLANEOUS. Mrs Allie Coombs \$1.00 4-32, Enos Sprague (24 copies) 36.00 5-10, John Cochran (6 copies) 9.00 5-10, T I Hathaway (4 copies) 6.00 5-10, N M Hawkins (2 copies) 3.00 5-10, Sam'l Alexander (2 copies) 3.00 5-10, E H Forgy (2 copies) 3.00 5-10, Mrs B F Morris 1.00 5-2, M A Ellis (46 copies) 69.00 5-10, H C Cady (2 copies) 6.00 5-10, Minnie Wolcott (2 copies) 3.00 5-10, M J Bartholf (4 copies) 6.00 5-10, P Potter (2 copies) 3.00 5-20, L B Green (2 copies) 3.00 5-10, Wm Showers 1.00 4-17, E J Rice (40 copies) 60.00 5-8, Mrs N C Taylor (10 copies) 15.00 5-8, Mrs J N Robbins (10 copies) 15.00 5-8, Levi Marsh (20 copies) 30.00 5-8, Willie C Witter (6 copies) 9.00 5-8, E Godfrey (6 copies) 9.00 5-8, M E Mowry (3 copies) 4.50, 5-10, M Satterlee (3 copies) 4.50 5-10, Daniel Bowe 1.00 4-30, Oakland V M S (40 copies) 36.00 4-39, Anna Austin (2 copies) 3.00 5-10, M A Van Wagner (2 copies) 3.00 5-10, A H VanKirk (4 copies) 6.00 5-10, S M Norton (2 copies) 3.00 5-10, C Kelsey (4 copies) 6.00 5-10, Mrs M A Jerome (8 copies) 5.00 4-8, Mrs M C S True-dail (6 copies) 9.00 5-10, S H D Greer (40 copies) 60.00 5-10, R B Wheeler (2 copies) 3.00 5-7, Mrs Freeman Brown 75c 4-24, Mrs Mary Foster 75c 4-24, James B Mason (6 copies) 9.00 5-10, D W Hill (10 copies) 15.00 5-10, Morris Worrel 75c 4-24, Mrs H E Warner 50c 4-26, Mrs J H Waggoner 50c 4-26, Mrs Swart 50c 4-26, S D Smith (3 copies) 4.50 5-16, W E Chesbro (4 copies) 6.00 5-10, Luther Smith (8 copies) 12.00, 5-10, J Loomis (6 copies) 9.00 5-10, C W Olds (3 copies) 4.50 5-10, W S Morn (4 copies) 6.00 5-9, Mrs S B Whitney (12 copies) 18.00 5-10, Maria West (3 copies) 4.50 5-10, J Q Foy (6 copies) 9.00 5-10, A P Lawton (3 copies) 4.50 5-10, Miss L P Forgy (2 copies) 3.00 5-10.

California Conference Fund.

Christine \$39.00.

Received on Account.

Cal T and M Society \$39.75, Iowa T and M Society \$100.00, Virginia T and M Society \$2.00, Kansas T and M Society \$15.10.

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.
The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts.
The History of the Sabbath and First Day of the Week. J. N. Andrews. 628 pp., \$1.00.
Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid.
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