

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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My Saviour.

My Saviour! what a theme for mortal tongue!
For never yet hath burning spirit flung
O'er thrilling chord his rapture-waking hands,
To theme so great, 'mid Heaven's seraphic bands,
Through the long silence of eternal night,
Thou wast, enthroned in uncreated light;
Thyself a universe—thyself thine all!
And when, of thy mere goodness, thou didst call
Angelic worlds around thee, sweetly rolled
Their strings o'er harps of pure ethereal gold.
They sung thee, God—Creation's fount and end,
Their Sovereign, Benefactor, Lord, and Friend,
Their Holy, holy, holy, pealed around,
Deep echoing through immensity's profound;
Yet none among their shining hosts of light,
E'er hailed thee Saviour! that supreme delight
Reserved for guilty man—for guilty me!
To sing through time and through eternity.

—Sel.

General Articles.

IN THE JUDGMENT HALL.

BY MRS. E. G. WHITE.

THE look of Christ conveyed volumes to the repentant Peter. He read in that glance sorrow, love and pardon. A tide of memories rushed over him. He remembered the Saviour's tender mercy, his kindness and long-suffering, the patience with which he dealt with his followers. He remembered the caution of Jesus to him: "Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." He reflected with horror upon his base ingratitude, his falsehood and perjury. He looked once more at his Master, and saw a sacrilegious hand raised to smite him in the face. Unable to longer endure the scene, he rushed, heart broken from the hall.

He pressed on in solitude and darkness, he knew and cared not whither. At last he found himself in the garden of Gethsemane, where a short time before he had slept while the Saviour wrestled with the powers of darkness. The suffering face of his Lord, stained with bloody sweat and convulsed with anguish, rose before him. He remembered with bitter remorse that Jesus had wept and agonized in prayer alone, while those who should have sustained him in that trying hour were sleeping. He remembered his solemn charge: "Watch and pray, that ye enter not into temptation." The scene of a few short hours before came vividly to his mind. He witnessed again the tears and groans of Jesus. It was torture to his bleeding heart to know that he had added the heaviest burden to the Saviour's humiliation and grief. He fell prostrate upon the very spot where his Lord had sunk beneath his inexpressible weight of woe.

Peter's first mistake was in sleeping when Christ had bidden him to watch and pray. At the most critical moment, when the Son of God was in need of his sympathy and heartfelt prayers, he was incapable of giving them to him. The disciples lost much by sleeping; Jesus designed to fortify them for the severe test of faith to which they were to be subjected. If they had spent that mournful period in the garden in watching with the dear Saviour, and in prayer to God, Peter would not have been left to depend upon his own feeble strength; he would not have denied his Lord.

This important night-watch should have been spent by his disciples in noble mental

struggles and prayers, which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand in some degree the nature of the overpowering anguish which he endured. They would then have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place. He knew the power which the prince of darkness would use to paralyze the senses of his disciples when they should be watching and praying.

The disciple John, upon entering the judgment hall, did not try to conceal the fact that he was one of the followers of Jesus. He did not mingle with the rough company that were insulting and mocking his Master. He was not questioned for he did not assume a false character and thus lay himself liable to suspicion. He sought a retired corner secure from observation of the mob, but as near Jesus as it was possible for him to be. In this place he could hear and see all that transpired at the trial of his Lord.

If Peter had been called to fight for his Master, he would have proved a bold and courageous soldier; but he became a coward when the finger of scorn was pointed at him. Many who do not hesitate to engage in active warfare for the Lord, are driven to deny their faith through the ridicule of their enemies. They place themselves in the way of temptation by associating with those whom they should avoid. They thus invite the enemy to tempt them, and are led to do and say that which they would never have been guilty of under other circumstances. The disciple of Christ, who, in our day, disguises his faith through dread of suffering or reproach, denies his Lord as virtually as did Peter in the judgment hall. There are always those who boast of their freedom of thought and action, and laugh at the scruples of the conscientious who fear to do wrong. Yet if those righteous persons are persuaded to yield their faith, they are despised by the very ones who were Satan's agents to tempt them to their ruin.

Peter, however, as well as John, witnessed much of the mock trial of Jesus. It was necessary that there should be a pretense of legal trial; but great secrecy was maintained lest the people should obtain information of what was being done, and come forward with their testimony in vindication of Jesus, bringing to light the mighty works which he had done. This would bring the indignation of the people upon the Sanhedrim; their acts would be condemned and brought to naught; and Jesus would be liberated and receive new honor at the hands of the people.

While the members of the Sanhedrim council were being called together, Annas and Caiaphas the priest questioned Jesus, with the purpose of provoking him to make some statement which they could use to his disadvantage. They brought two charges against him, by one or both of which they meant to effect his condemnation. One was that he was a disturber of the peace, the leader of a rebellion. If this charge could be verified he would be condemned by the Roman authorities. The other charge was that he was a blasphemer. This, if proved true, would secure his condemnation among the Jews.

The high priest questioned Jesus concerning his doctrine, and the disciples who believed in him. Jesus answered briefly: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in the secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said."

Jesus was well aware that his questioner designed to draw some statement from him which should awaken the fears of the Roman authorities that he was seeking to establish a secret society with the purpose of finally setting up a new kingdom. He therefore plainly stated to Annas that he had no

secrets in regard to his purpose or doctrines. Turning upon his interrogator he said with startling emphasis, "Why askest, thou me?" Had not the priests and rulers set spies to watch his movements and report his every word? Had they not been present at every gathering of the people, and carried information of all his sayings and doings on these occasions to the priests? "Ask them that heard me, what I have said," replied Jesus; and his words were a rebuke to Annas, who had hunted him for months, striving to entrap him, and to bring him before a secret tribunal, in which the people could have no voice, that he might obtain by perjury what it was impossible to gain by fair means.

The words of Jesus were so close and pointed that the high priest felt that his very soul was being read by his prisoner. Though Annas was filled with hatred against Jesus at these words, he disguised it until a more fitting opportunity presented itself of giving vent to his malice and jealousy. But one of the servants of the high priest, assuming that his master was not treated with due respect, struck Jesus in the face, saying, "Answerest thou the high priest so?" To this insulting question and blow, Jesus mildly returned, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

The Majesty of heaven might have summoned to his aid legions of loyal angels to protect him against the malignity of his enemies; but it was his mission, in the character of humanity, meekly to endure taunts and stripes, leaving an example of patient forbearance to the children of men. Those into whose power Jesus had fallen had no respect for this sublime forbearance. The fact that he was a passive captive in their hands was the signal for them to wreak upon him the basest insults which their corrupt hearts could invent.

When the council was fully assembled in the judgment hall, Caiaphas took his position as presiding officer. This man had ever regarded Jesus as his rival. The combined simplicity and eloquence of the Saviour had attracted large crowds to listen to his teachings, which contained wisdom such as they had never heard from the lips of priests or scribes. The anxiety of the people to hear Jesus, and their readiness to accept his doctrines, had roused the bitter jealousy, of the high priest.

Jesus stood calm and serene before the high priest, while the eyes of the multitude were upon him, and the wildest excitement prevailed around. For a moment Caiaphas looked upon the captive, struck with a sudden admiration for his dignified bearing. A conviction came over him that this man was akin to God. The next instant he banished the thought, scorning the suggestions of his own mind. Immediately, his voice was heard in sneering, haughty tones, requesting Jesus to work before him one of those mighty miracles which had given him such fame among the people; but his words fell upon the ears of the Saviour as though he heard them not.

The people involuntarily compared the excited and malignant deportment of Annas and Caiaphas with the calm, majestic bearing of Jesus. A holy influence seemed to emanate from the Saviour and pervade the atmosphere surrounding him. The question arose even in the minds of the hardened multitude present, Is this man of Godlike presence to be sentenced as a common criminal? Caiaphas, perceiving the influence that was obtaining, hastened the trial. He took his position on the throne of judgment, while Jesus stood at its foot. On either side were the judges and those specially interested in the trial. The Roman soldiers were ranged on the platform, below the throne.

The high priest arose in his gorgeous robe, with glittering tiara and costly breastplate, upon which, in former days, the light of God's glory had often flashed. In strong contrast with this display were the coarse habiliments of Jesus. And yet he who was clad in homely garb had reigned in the courts of heaven, crowned, and with garments of brightness, attended by holy angels. Yet there he stood at the foot of an earthly throne to be tried for his life.

The priests and rulers had decided in

counsel together that Jesus must be condemned, whether or not they could furnish evidence of his guilt. It was necessary to bring charges against him which would be regarded as criminal by the Roman power or they could legally effect nothing against him. His accusers could find plenty who would testify that he had denounced the priests and scribes; that he had called them hypocrites and murderers; but this would weigh nothing with the Romans, who were themselves disgusted with the pretension of the Pharisees. Such testimony would also weigh nothing with the Sadducees; for in their sharp contentions with the Pharisees, they had used to them language of the same import. His accusers were anxious to avoid raising the opposition of the Sadducees against the Pharisees; for if the two parties fell to contending among themselves, Jesus would be likely to escape from their hands.

They could secure abundant evidence that Jesus had disregarded their traditions, and spoken irreverently of many of their ordinances; but such evidence was of no value, as it would have no weight with either the Romans or Sadducees. They dared not accuse him of Sabbath-breaking for fear an examination would reveal what had been the character of his work upon that day. In that event his miracles wrought to heal the afflicted would be brought to light, and defeat the very object they wished to gain.

What Shall I Do To Be Saved?

"MEN and brethren, what shall we do?" This was the eager question of a large company of people at Jerusalem who were "pricked to the heart." Their consciences were aroused under plain preaching to them as sinners who had "crucified and slain" the Messiah. They felt keenly. But the apostle Peter did not stop to commend them for feeling so tenderly, or to exhort them to deepen their emotions. He endeavored to lift the whole matter of their salvation out of the vapory region of emotion, and to base it on the solid ground of principle.

It is a sad mischief to thousands in our congregations that they feel so much and do so little. They melt under eloquent preaching, perhaps shed tears. (So they do over a pathetic novel.) Their consciences are touched. They make good resolutions, and then go home, and straightway forget what manner of persons they have been. This is a most dangerous and damaging process. My friend, don't you know that to weep over sin, and then not to quit the sin—to have a good feeling, and not to carry it out into practice—does you a most serious harm? It is a wrong upon the Holy Spirit, and a most terrible wrong to yourself. It hardens your heart most fearfully. The most difficult persons in our congregations to deal with are those emotional people who have wept and resolved a hundred times, and yet have never lifted a finger to obey Christ. I am afraid that their tears in this world are but a prelude to bitterer tears in perdition. Hell is full of weepers. Even Satan himself may be wrung with intense and inconceivable anguish. It is well to feel. But it is not enough to feel. An ounce of faith is worth a ton of feeling.

But what answer does Peter make to his awakened and anxious auditors? Does he tell them that they have no natural ability to do their duty? Does he address them as "poor sinners," more to be pitied than to be blamed. Does he offer to pray for them, and thus lead them to cling to him, instead of clinging to the Saviour? Does he urge them to take to good reading, or even to come often and hear him preach the gospel? No, indeed! All such inventions and devices he leaves to modern pretenders and false guides in divinity. His auditors demanded to know what they should do; and he gives them at once a piece of work—of thorough work for the heart and the daily life. He knows that sinners must "work out their own salvation," even while God was "working in them to will, and to do of his good pleasure."

Peter's answer to their question begins with one short word, that flashes like a saber, and cuts like a saber too: "Repent!" "Oh! but," they might say, "we are penitent; we feel sorely; we are pierced to the heart." Very true. But feeling keenly is not always repentance. For, if so, then every inebriate would be repentant; no man suffers keener self-loathing and misery than does a drunkard while he is sober. Repentance is an infinitely deeper thing than sorrow, or suffering, or dread of a wrath to come. It is the taking a right view of sin as sinful, and then quitting it. I look at a glass of exhilarating drink which I hold in my hand, and say to myself: "That is a poison. It has an adder in it; it is death!" and then I drop it in a moment. That is a genuine repentance of the sin of tipping; and it is the only kind of repentance that can save an inebriate. God's grace may be operating upon the inebriate; but still he must renounce the fatal cup of his own accord and for himself. The fact that God's Spirit awakens repentance and promotes repentance in a sinner's heart does not alter one whit that other fact that repentance must be your own act. You must forsake your sins voluntarily. There is no merit in a Tweed's giving up the practice of plundering when he has no longer the power to plunder. If you only give up wrong-doing reluctantly, and then hanker after your sinful practices again, that is not repentance. Evangelical repentance implies change of mind, change of purpose, change of conduct. We repeat once more that it is a taking of a right view of all sin as utterly wicked, and then quitting it. My friend, have you done this? Then you have put your foot on the first round of the ladder that leads upward and Heavenward.

2. Another vital point is unconditional submission to God. When a certain commander of a conquered fort inquired of his conqueror on what terms the fortress should be given up, the memorable reply was: "Unconditional surrender." If you are a sinner, then your heart is a rebel fortress. It must be yielded to the Lord; yielded entirely and yielded without any conditions on your side. Do not stop to bargain with God. Put in no selfish demands. Saul of Tarsus yielded up every point when he cried out from the ground: "Lord, what wilt thou have me to do?" An intelligent woman, who had been in deep distress for many weeks, finally said: "Peace with God I know nothing about; but I have done quarreling with him. I am justly condemned. I have resolved to submit to God, and serve him, and do all the good I can as long as I live; and then go to hell as I deserve." Her pastor quietly replied: "You will find it hard work to get to hell in that way." He said no more. The frank, honest-hearted woman soon found that her calm, willing submission to God—her willingness that God should reign while she patiently did her duty—was bringing her abiding peace and strength. She became a strong, consistent Christian. Her will yielded to God's will. To know the will of the Lord Jesus, and to do it in his strength, is the very core of true religion.

Especially I entreat you not to demand of God the ready pay of "comfort" and "joy." Don't stop to think about happiness. A wounded soldier must not expect any comfort until the bullet has been extracted. When the festering rifle-ball is out, he will feel better and get well. So, when the festering sin comes out of your heart, and all the wicked enmity to God, you will find true comfort; but not before. Do not be selfishly greedy of enjoyment. Paul was perfectly content to suffer hunger, and weariness, imprisonment and death, for Jesus' sake. He was not everlastingly begging to be "happy, happy, happy," like certain watery professors now-a-days. To do Christ's will and to save souls was his joy and crown.

3. Peter did not stop with preaching repentance of sin. He pointed to Christ, and enjoined immediate confession of the Lord Jesus. To quit sin and to follow the divine Saviour, was the sum and substance of the duty which Peter laid upon those anxious inquirers. This, too, is your duty. Begin at once to do the first thing which Christ bids you. At whatever point Christ is pressing you, yield! Obey! When you yield even one single point to please Christ the change is begun. When you yield one point from principle, you will be ready to yield all. To be willing to trust in Christ and to go with Christ is to be a converted man or woman. When you consent to obey Christ, and to do this at all hazards, and cost what it will, you are a Christian. As to raptures and ecstasies, it will be time enough to look for them when you get into heaven.

In these plain, practical counsels I have said nothing about prayer. For, if you are trying to do what the word of God and the Holy Spirit commands you, it must inevitably lead you to pray fervently. And, unless you actually do what the Lord requires of you, all the prayer in the universe cannot save your soul.—Cuyler.

THERE is enough in Christ for you, when you have nothing in yourself.

WHY NOT FOUND OUT BEFORE.

WHEN we have clearly shown by the plainest teachings of the Bible that the seventh day is the Sabbath, and should be kept, Sunday-keepers say, "If this is so why was it not found out before?" And because many pious and learned men have lived and died without seeing or keeping it, therefore they argue that it cannot be right. The answer to this is short and easy: First, such reasoning judges the Bible by the opinions and actions of poor fallible men. Instead of reading the Bible, to learn what men ought to do, they go to what men have done, to learn what the Bible ought to mean. Secondly, this objection has always been made against every reformation in religion. The Pharisees urged it against Christ. Matt. 15:1-9; the Jews against the apostles. Acts 6:14; the Catholics against Luther; and the priests against Wesley. On this principle, we must never learn anything our Fathers did not know.

God's truth is always progressive—new truths being brought out and old truths revived in different ages as the circumstances may require. From Adam to the apostles it was continually an apostasy and then a reformation, an apostasy and then a reformation. To each generation God gave some additional light and truth which he had not given before. In many cases the people were brought back to doctrines and truths which had been lost sight of for generations; so of the Sabbath. In the providence of God, the time has now come when light is being given, and a reformation is being wrought upon this subject.

It was foretold in prophecy that the man of sin, the Papacy, would change God's Sabbath and enforce that change for 1260 years. This is the reason it was not found out before. It could not be till those days were fulfilled. (In this brief article only the shortest quotations can be given, and the briefest explanations made. We ask the reader to open the Bible and read the passages cited.) In Dan. 7 we have the prophecy of the four kingdoms. It is universally agreed that the last of these represents Rome; and the blasphemous horn, the papacy, or Catholic power. Verse 25 says, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time." How exactly the popes have fulfilled all this! They have spoken against God by claiming the titles and attributes of God; as, "the holy father," "Lord God the pope," etc. They claim to be infallible. They have worn out God's saints by persecuting and slaying 75,000,000 of them. But he was also to "think to change times and laws." Whose laws and times? Those of the Most High; for it is against God that the beast makes war. Then all human laws are constantly changing any way, so it would be nothing remarkable that these should be changed. But that a man should think to change the law and the times of God would be remarkable. Beyond doubt, then it refers to God's law and God's holy time.

Looking into the Bible, we find that God gave his holy law, the ten commandments, from Sinai with his own voice, and engraved it on stone with his own finger. Ex. 19 and 20. This he declared to be his law. Ex. 24:12. What part of this law was the pope to think to change? That relating to time. Is there any precept in that law relating to time? Just one, and only one—the Sabbath. The other commandments say nothing about time, while this relates to nothing else. "Six days shalt thou labor . . . but the seventh day is the Sabbath of the Lord." Time is the very soul and heart of this commandment. Time is inseparably connected with it, so that to change the commandment would be to change the time. Neither could you change the time without changing the law. The prophecy said the pope should think to change God's laws and times. But God's law relates to no time but the weekly Sabbath. Hence we have here the most explicit prediction that the papacy was to change the Sabbath of the fourth commandment. Seldom is any prophecy so plain as this.

Now we ask, Has the pope changed the Sabbath? Yes, emphatically; and the proof is abundant. 1. The law plainly says, "The seventh day is the Sabbath." Ex. 20:8-11. 2. The New Testament is entirely silent about any change of the Sabbath by Christ or the apostles. Indeed, it shows that they did not change it. 3. But coming down this side of the Papacy, we find that some one has changed the Sabbath, for the Catholics and most Protestants now keep the first day, and not the seventh as the law requires. 4. History shows that the popes did make this change of the Sabbath. See *History of the Sabbath*, by Andrews. 5. The Catholics confess that they did it. Listen to the following from the two popish catechisms:—

"QUES. Have you any other way of proving that the church has power to institute festivals or precepts?"

"ANS. Had she not such power, she could not

have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism*, p. 101.

"QUES. How prove you that the church hath power to institute feasts and holy days?"

"ANS. By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*Abridgement of Christian Doctrine*.

How could such evidence be clearer? The popes, then, did change the Sabbath according to the prophecy.

Now the prophecies just as clearly predict that this breach in the law of God will be repaired and the Sabbath restored in the last days. Thus in Dan. 7:25 above quoted, after stating that the Papacy would persecute the saints, and change times and laws, it says, "And they shall be given into his hand until a time and times and the dividing of time." That is just 1260 years. See any Commentary. They shall be given into his hand until this specified time. This is equivalent to saying that they will be taken out of his hand when that time has expired, which is near the judgment, verse 26. So even here the restoration of the Sabbath at the end of the 1260 years is strongly implied.

In Rev. 12:14 we have a prediction of the same time, times, and a half time, during which the dragon, the Roman power, persecutes the woman, the church, the same as in Daniel. When this time is up, we find a remnant people keeping all the commandments of God. Thus: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. This is after the close of the 1200 years, the period after which the law and Sabbath were to be taken out of the pope's hand according to Dan. 7:25. What do we find here? 1. A persecuted people. 2. The remnant of the church. A remnant is the last end of anything. Hence the remnant church will be the last state of the church, or those living at the second advent. This, then, brings us to the last days. 3. But the special peculiarity of this people is that they keep the commandments of God. This certainly indicates that before that time all these commandments had not been kept, but that here a people will be raised up, who will keep them. Notice that their observance of the commandments brings upon them hatred and persecution. This plainly shows that they are keeping some one of those commandments, which is not generally kept, for people are not persecuted for doing what everybody else is doing.

Now look at the law of God. Excepting the Sabbath commandment, everybody is agreed in keeping all of the ten commandments. But let a man step out to keep the Sabbath commandment just as it reads, "the seventh day is the Sabbath," and he immediately becomes odd from everybody, and brings upon himself hatred and persecution, as we see wherever the Sabbath is agitated. This is just what the prophecy foretold. It is this day fulfilled before our eyes, in the Sabbath reform.

Another striking prediction of this reformation concerning the law of God is found in Rev. 14:9-12.

It is here stated that just preceding the second advent of Christ, to reap the harvest of the earth, verses 14-16, there will be a message given, to bring out a people for that event. Of those thus brought out it says, "Here are they that keep the commandments of God and the faith of Jesus." Verse 12. "Here are they." Where? Just before Christ is seen coming in the clouds. Verse 14. The time, then is the same as that of the remnant in Rev. 12:17 above examined. What is the peculiarity of this people? They keep the commandments of God. This, again, is just what was said of the remnant in Chap. 12:17. In the mind of God this must be an important fact to repeat it twice in so close connection. "Here are they that keep the commandments of God" is equivalent to saying that for a long time previous, no such people had been found that it was a new return to the truth, a revival of it. "Here are they," under the last message, just before the second advent, just preceding the end, "that keep the commandments of God."

Then in the last days there will be a reformation in some way touching the commandments. It must be upon the Sabbath, for all are agreed about the balance. The other nine have been kept by God's people for ages. But through the influence of popery the Sabbath commandment has been ignorantly broken till of late. But now, just at the time mentioned in the third angel's message, Rev. 14:9-12, hundreds and thousands are turning to keep the Sabbath. The movement is wide spread and rapidly increasing. It embraces many countries and tongues. The prophecy has become fact. Take heed how you reject it.

Here again we have the reason why it was not found out before, it was reserved for the last testing message to the world.

In Ezekiel is another prophecy of the restoration of the Sabbath in the last days. First, it speaks of false teachers as neglecting to do God's work due at that time. Chap. 13: 4-11. It says that a certain "gap" was to be built up, verse 5, but they refused to build it. This gap was to be made up, that the people of God might "stand in the battle in the day of the Lord." Verse 5. All the scriptures locate "the day of the Lord" at the second advent. See 2 Pet. 3: 10. Is there to be a battle then? Yes, and it is called "the battle of that great day of God Almighty." Rev. 16: 14. At that time the wrath of God will be poured out in the seven last plagues, Rev. 16, the last of which will be great hailstones from heaven, verse 21. God's saints need a special preparation to stand then. Ezekiel refers to this and to the great hailstones which will fall, and says that this "gap" must be made up, that the people of God may stand at that time, but that these false teachers will not do it. They see "vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them." Verse 6. Also they cried "Peace, and there was no peace." Verse 10. In 1 Thess. 5: 1-4, Paul locates this peace-and-safety cry at the second advent.

All these points show the time of which Ezekiel speaks. He says, "One built up a wall, and, lo, others daubed it with untempered mortar," verse 10. Turning now to Eze. 22, where the same subject is up again, we find that it is the violation of the Sabbath, which is referred to, and the gap is the breach made in the law of God by breaking down the Sabbath commandment. Read verses 25 to 30, and you will see that the same teachers are referred to, the "daubing with untempered mortar," the "seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." He sought for a man to make up the hedge and "stand in the gap," and found none.

In verse 26 he throws off the figure, and plainly says it is the law of God, the Sabbath bath which they are violating. "Her priests have violated my law." Yes, even the priests are breaking the law of God. Which precept? Listen. "And have profaned mine holy things [his holy Sabbath] they have put no difference between the holy and profane, [between the Sabbath day and the secular, working days]; neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths." This is the trouble. They are violating God's law by hiding their eyes from the Sabbath, and refusing to prepare a people for the day of the Lord by building up that gap.

In Isa. 58, the same work of building up the "gap" and repairing the breach" by restoring the Sabbath is foretold. He first commands to cry aloud and not spare to show his people their sins. Verse 1. He says they are ignorantly disobeying him, for they think they are doing his will, verse 2. Among other things he says, "And they that shall be of thee [of those who cry aloud] shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairers of the breach, The restorer of paths to dwell in." Verse 12. Here is some important reformation spoken of. Old waste places are to be built up, the foundation of many generations are to be raised up. Something that has been neglected for ages must now be restored. Those who do this work will repair "the breach." Here is that breach again of which Ezekiel spoke, the gap in God's law made by taking out the Sabbath. Also they are to restore the old paths. Some truth, then, long neglected, will be brought to light, and obeyed. It is the Sabbath, as the very next verse in which the conditions are stated, shows: "If thou turn away thy foot from the Sabbath." God's Sabbath is being trampled in the dust. They have their feet upon it. They have had them there for "many generations." Now if they will take them off, they will be called the repairers of the breach.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Yes, they are using God's day for their own pleasure. "And call the Sabbath a delight, the holy of the Lord, honorable." They must cease to speak of the Sabbath as they have done. They have called it "the old Jewish Sabbath," and thought it was dishonorable. Now they must call it holy and honorable and a delight.

This prophecy does show that after the Sabbath has been neglected and trodden under foot for many generations there will be a reformation upon that subject, and the holy Sabbath will be honored again. This is just the work which Seventh-day Adventists are now doing. Will you have a part in it?

Isa. 56 also predicts the restoration of the Sabbath in the last days. In verse 1 the Lord says, "My salvation is near to come." This is when Jesus comes, Heb. 9: 28; 1 Pet. 1: 5. It is when the watchman are prophesying peace, but when destruction is right at hand, Isa. 56: 9-12. At that time "Blessed is the man . . . that layeth hold on it, that keepeth the Sabbath from polluting it." Verse 2.

You cannot lay hold of what you already have hold of. But here a blessing is pronounced on all who will lay hold on the Sabbath and keep it at that time.

Isa. 8 contains another reference to the work of restoring the Sabbath in the last days. It speaks of the destruction coming on the wicked, verses 9-15; of those who are waiting and looking for the Lord, verse 17; of the signs, verse 18; of Spiritualism, verse 19; and it says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Verse 20. This directs us to go to the law of God and test men by that. In verse 16 the Lord says, "Bind up the testimony, seal the law among my disciples." The testimony is the ten commandments. See Ex. 31: 18; 32: 15; 34: 29. This must be bound up. But we do not bind up that which is not broken. This shows that in the last days there will be a work of binding up and restoring the law of God.

"Seal the law among my disciples." Seal and sign are synonymous terms. Rom 4: 11: "He receiveth the sign of circumcision, a seal of the righteousness," etc. Here sign and seal are applied to the same thing. The Sabbath is the sign or seal of God. "I gave them my Sabbath to be a sign between me and them." Eze. 20: 12. The Sabbath, as the sign of the living God, is the seal in the law of God, which shows who is its author. In tearing down the Sabbath, the papacy has taken the seal from God's law. Now the prophet says, "Seal the law among my disciples." The seal, the Sabbath, must be restored to the law while the disciples are waiting for the Lord, verses 16-18.

So in Rev. 7: 1-3, just after the signs of the second advent have been given, chap. 6: 12-17, an angel is seen with the seal of God preparing a people for the day of wrath. This again is the work of restoring the Sabbath. And in Jer. 6: 14-19, the same work is foretold. The prophet says they are deceiving the people with the cry of "Peace, peace," when the Lord is about to destroy the land. He sent watchmen to warn them, but they would not hearken. He appeals to them to seek "for the old paths," but they would not, "because they have not hearkened unto my words, nor to my law, but rejected it." Verse 19.

The prophets, then, have foretold that in the last days there will be a work of reformation concerning the law of God and his holy Sabbath. The time has come, and the work has commenced. Reader, do not reject the law of God; do not hide your eyes from his holy Sabbath. D. M. CANRIGHT.

The Special Work of the Spirit Attends Every Special Work of God.

MANY have rejected the third angel's message, and many stand aloof and in doubt concerning it, not because its teachings in respect to the law and the gospel are false, but simply because the work is accompanied by a special manifestation of the Spirit of God. If there was nothing of this kind in the work, they think they could receive it as the truth, and as a genuine work of God. Take away the testimony of Jesus, which is the spirit of prophecy—rob the work of its special credentials as a special work of God—and they could receive it. Then they could number themselves with the remnant of the woman's seed, "which keep the commandments of God and have the testimony of Jesus Christ."

Now it is self-evident that the proclamation of the last message of probation is a special work. In its importance it is not exceeded by any work ever performed among men upon earth. At different times in the past, when the special promises of God became due, there have been special interpositions of God's providence in their fulfillment. The fulfillment of these special promises in the development of the great plan of salvation is what I call special works of God. And I affirm that God never performed such a work without the presence of direct and special inspiration of the Holy Spirit. Let us notice some examples.

God made a promise to Abraham that after his children should serve the Egyptians four hundred years, he would bring them out of their bondage to the land he had promised to give them. And when "the time of the promise" was come, he sent Moses, filled with the Spirit and endowed with miraculous powers, and with the promise, "I will be with thy mouth, and teach thee what thou shalt say;" and so redeemed the promise which he had made.

Another instance we find in the fulfillment of the promised restoration after the seventy years' captivity in Babylon. Few and feeble were the Israelites that returned to build again Jerusalem and the temple of God. Their enemies stood ready to oppose the work by every available means. There was much to discourage the people; but God had promised; and it was not by the power of the people, but by the Spirit of God, that the work was to be accomplished. Zech. 4: 6, 7. But for the prophesyings of Haggai and Zechariah, it is evident

that the work would not have been accomplished. But "they prospered through the prophesyings of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel." Ezra 6: 14. Can the exceeding great and tremendous work of the closing messages of probation be accomplished without the gift of prophecy to unite and encourage feeble laborers? No. With emphasis all must say, No! Without it the work could never have been brought to its present state of development; but with it, it will prosper to its completion.

We have another instance in John the Baptist. The Lord had promised to send a messenger before the Messiah to prepare the way. In order for Christ to be the Christ of promise, the promised messenger must precede him. There was no greater prophet than John; and yet it is expressly affirmed of him that he "did no miracle." The light of prophecy, without the aid of miracles, was sufficient proof of his mission. It was by the inspiration of the holy Spirit that his work was accomplished.

No special message, no special work was ever done without divine inspiration. Will the closing messages, than which there has been no greater, be an exception to this general rule? The idea would be preposterous, had not the Spirit described the remnant of the church as having "the testimony of Jesus," which is "the spirit of prophecy."

The work in which we are engaged is a work of promise; and it is second in importance to no other, from the beginning to the end of the world. It should have the special sanction and aid of the Spirit of God. This is promised in the Scriptures of truth. And it is not only reasonable and scriptural that it should be expected, but the promise is being fulfilled. The builders in this work know what is promised in prophecy—that such a work must and will be done; but they would lack the essential unity and courage to prosper in the work, and might in discouragement conclude, as the returned Israel of old, "that the time is not come" for the work to be performed. Hab. 1: 3. It is encouragement to put forth united effort that is needed. It is the assurance that the builders will be successful when they put all their energies into the work. Encouraging words like these: "This is the word of the Lord to Zerubbabel. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

If God spoke through the gift of prophecy to aid and carry forward the work of rebuilding the temple, that his promise might be fulfilled in its restoration, will he not speak in that way to those who have the last message to proclaim to mankind—a message upon which the destiny of the last generation living is to be decided. Reasoning from analogy the conclusion is inevitable; and besides this we have the sure promise of God's word for it. The presence of the gift of prophecy, therefore, is no objection; on the contrary, its absence would be the greatest objection against the genuineness of the work. R. F. COTTRELL.

Afflictions.

"I AM the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." These are the words of the Saviour, yet how often we fail to see the hand of God in our afflictions! How often we are impatient under the pruning knife! How often we fail to realize in times of trial that our afflictions are according to God's holy will, and that, rightly borne, they will purify us and make us meek and humble.

When our union with the true Vine is perfect, we shall bear in our lives the fruits of the Spirit. We shall abound in good works. The sick, the afflicted and the poor, are always with us. Have we hearts of deep gratitude for the privilege of being co-workers with Christ, and of ministering to their needs?

Would you know whether you are being grafted into the true Vine? Here is the test, given by the high and holy One, "If ye keep my commandments, ye shall abide in my love." The disciples who met Jesus as they went to Emmaus said, "Did not our hearts burn within us, while he talked with us by the way?" It is our privilege to live so we may know for ourselves that the love of the dear Saviour warms our hearts. We may enjoy great peace and comfort in communion with him. We may have Him for our friend, who owns the cattle upon a thousand hills. He will provide for all our wants, and sustain us in every trial. The pruning knife may wound, but it cannot destroy as long as we "abide in the Vine."—M. M. C.

FAITH is the bond that unites the soul to Christ.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JUNE 13, 1878.

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

Going East.

Not realizing the desired benefit from a winter's sojourn in California, we decided the next best thing for us to do was to spend June and July at the Sanitarium under the care of Dr. Kellogg. In company with Brother Gillett, we left Oakland, California, Friday, May 31, 1878. This journey we have dreaded very much, but Providence has been better to us than all our fears. Thus far the journey has been more comfortable and pleasant than we expected to find it. The weather has been cool; we have rode in sight of snow the most of the way. As we write acres of snow are before us. Frequent rains all the way since leaving Sacramento have completely laid the dust, and we have but two more nights out, when we expect to sleep in our good home in Battle Creek, Mich. We are not going to work at present. Our first business is to rest, recreate and get well. Dear brethren, let your prayers unite with ours that the means employed may be effectual.

JAMES WHITE.

The Pacific Press.

When we first contemplated establishing a press in California, we had no idea that in so short a time a publishing house could be erected and completely furnished with printing presses, types and complete book bindery, stereotypic apparatus, and foundry for the manufactory of type, and nearly paid for in so short a time, but we are happy to report that this is the case. Every available foot of room in our large house from garret to cellar is occupied, besides furnishing rooms in the lower part of the tank house and barn for the manufacture of type and stereotype plates. This last work, recently introduced is very profitable and can be increased to almost any extent. Not only can type be manufactured for our own Offices, but can be held for sale both at Oakland, and Battle Creek. The brother employed to make the type learned the trade of Miller and Richards in Scotland, therefore makes the Scotch type now in use by both our American Offices.

The outside book and job department has so increased as to demand a smaller and more rapid cylinder press for which there is no room in the present buildings, neither is there room for the number of hands required in the finishing of the type. We therefore decided and recommended just before taking a seat on the train, that an addition to the present building extending to 12th street, two stories 30x85 feet, be immediately erected. We have \$1,000 deposited at the Sign's Office, which we recently received from the sale of property and loan to the Pacific Press without interest, May God bless and prosper this good work.

J. W.

The Order of Events in the Judgment.

NUMBER ELEVEN.

The act of blotting out is not the only event in the final disposal of the sins of those who overcome. The removal of their sins from the sanctuary, at the conclusion of the high priest's work therein, is followed by a most remarkable transaction. The sins thus removed from the temple of God are placed upon the head of the scape-goat. But our Lord Jesus Christ cannot be typified by this goat; for the sins of men were laid upon him before the work of his priesthood began in the sanctuary; but the scape-goat receives the sins from the sanctuary after the whole work of the priest is completed therein. The sins thus placed on the scape-goat never pass from him to any other being or object.

But those goats which were slain in sacrifice for sin, had the sins of the people laid on them before the high priest entered the sanctuary to sprinkle the blood of sin-offering before God. Indeed, it was by this very means that the sins of the people were transferred to the sanctuary. This work represents the sacrifice of the Son of God for us, and his ascension to heaven to plead the cause of his people. But when his work therein is accomplished, and the sins of the people of God are removed thence (see Heb. 9: 22, 23), that being who receives them at the hand of our High Priest to bear them to a land not inhabited, can be no other than

Satan, the author of sin. The fulfillment of this will be when Satan, at the commencement of the 1000 years, is confined to the desolate earth, his dreary prison during the long space between the two resurrections. Rev. 20: 1-7. That the ancient people of God understood the scape-goat to represent not Christ, but Satan, the following testimonies will show. It will be seen, moreover, that there is direct evidence that Satan is intended in the very signification and use of this word.

Charles Beecher, in his work entitled, "Redeemer and Redeemed," pp. 66-70, says:—

"Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color,—they must be counterparts. Placing these goats before him, the high priest put both hands into an urn containing the golden lots, and drew them out, one in each hand. On the one was engraven, La Yehovah (for Jehovah), on the other, La Azazel (for Azazel)."

"The goat on which the lot La Yehovah fell was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness; the man thus employed being obliged to wash his clothes and person before returning to the congregation.

Mr. Beecher states two views respecting the meaning of this term, Azazel, each of which he shows to be manifestly untrue. He then gives his own view as follows:—

"The third opinion is, that Azazel is a proper name of Satan. In support of this, the following points are urged: The use of the preposition implies it. The same preposition is used on both lots, La Yehovah, La Azazel; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

"Another confirmation is found in the Book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

"In addition to these, we have the evidence of the Jewish work, Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Samael.' Hence Moses Gerundinenses feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Hebrew Azazel is no other than the devil.'

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan.

"The meaning of the term, viewed as a proper name, was stated in 1677, by Spencer, Dean of Ely, to be Powerful Apostate, or Mighty Receder."

Mr. Beecher, on the seventy-second page of his work, states that Prof. Bush considers Azazel to be a proper name of Satan.

Gesenius, the great Hebrew lexicographer, says:—

"Azazel, a word found only in the law respecting the day of atonement. Lev. 16: 8, 10, 26. . . . By this name is probably to be understood originally some idol that was ap-

peased, with sacrifices, as Saturn and Mars; but afterwards, as the names of idols were often transferred to demons it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and Gentile rite. This name Azazel is also used by the Arabs for an evil demon."

Milton represents Azazel as one of the fallen angels, and the standard-bearer of Satan:—

"That proud honor claimed
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign." —Paradise Lost b. 1.

The "Comprehensive Commentary" has the following important remarks:—

"Scape-goat. See different opinions in Borchart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosemuller, whom see. The Syriac has Azzail, the angel (strong one) who revolted."

"Cassell's Illustrated Bible" speaks thus of the scape-goat:—

"We offer the following exposition as much more likely, and much more satisfactory: That Azazel is a personal denomination for the evil one."

Certainly, these are very important testimonies to show that Satan is typified by the scape-goat. To show the reasonableness of that act which rolls back upon Satan the sins of the people of God, and also to define the nature of the act, let us carefully state the case. Every sin committed by men is instigated by Satan. This part of the transgression is the sin of Satan alone, and belongs solely to him whether men repent or not. But consenting to the tempter, and obeying him, is the sin of the one tempted. This part of the transgression will, in the case of all who avail themselves of the work of our High Priest, be placed upon the antitypical scape-goat, Satan, and he will have to bear the full punishment of all such sins.

One of the most important events, therefore, in the opening of the great day of judgment, is that of placing the sins of the overcomers upon the head of the great author of sin. The fallen angels will, no doubt, share with their great leader in this fearful burden of guilt. Satan and his angels are reserved to the judgment of the great day. And one of its first events after the righteous are made immortal, is that they are exalted to sit in judgment upon the fallen angels. Jude 6; 2 Pet. 2: 4; 1 Cor. 6: 2, 3.

J. N. A.

The Sonship of Christ.

AT THE CLOSE OF HIS MEDIATORIAL WORK IN HEAVEN, JESUS CHRIST WILL RECEIVE THE DOMINION OF THIS WORLD AS HIS KINGDOM, WHERE HE WILL REIGN OVER THE SAINTS ETERNALLY.

Thus the Father says: "Yet have I set my king upon my holy hill of Zion. I will declare the decree, the Lord hath said unto me, thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2: 6-9. The Father sets Christ as king in Zion; then he asks of the Father, who gives him all the nations of the earth for his possession. This same truth is illustrated in Christ's parable of the nobleman. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." "And it came to pass that when he was returned having received the kingdom," &c., Luke 19: 12, 15. Jesus then went into heaven to receive for himself a kingdom. This kingdom he receives before he returns. Then he comes to take possession of it.

Speaking of this same event, the prophet Daniel says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. The extent of this kingdom is stated in verse 27. It is a kingdom "under the whole heaven." It is an everlasting kingdom, which shall never pass away.

The nature, extent, and glory of this kingdom of Christ are stated in the language of Gabriel to Mary. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the High-

est; and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 31-33. This glorious personage is to sit on the throne of David, and reign over the house of Jacob, and of his reign there is to be no end. Notice how prominent and emphatic the truth is made, that it is a son, Jesus, who is conceived by the virgin Mary, and born of her, and yet he is the Son of the Highest, who is to have this honor. When thus the Son of man shall be honored and glorified, all his saints and faithful servants will be exalted and honored with him. How anxiously and yet tenderly Jesus refers to this in his pathetic prayer to his Father. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John 17: 24.

Dear reader, what a Saviour we have! mighty, glorious and divine! Who would not love him? Who would not serve him? Who would not trust in him? He is worthy of the best affection of our hearts, of the entire service of our lives, and of all the honor we can possibly give him. May it be ours to follow him here, and to reign with him hereafter.

D. M. CANRIGHT.

Appeal From Italy.

The following appeal for help comes from those who have embraced the truth through the labors of Brother Ribton, at Naples. It was written by them of their own accord, and not at the request of Dr. Ribton. They sent it to me to be forwarded to the General Conference Committee, at Battle Creek, Mich. I send the original with twenty-two names appended, and I send also a translation for publication. I know not what words I can use that will add to the force of this appeal. When I was in Naples a small hall was found that could be had if we would lease it for nine months. But it was not even furnished with seats, and it was very uninviting. Just opposite to this hall is a Roman Catholic church, with an image of the Virgin in front, and this prayer to her inscribed in stone: "Show thyself to be a mother."

I could not regard such a hall thus situated as a promising place for the preaching of the truth. It would cost fifty francs (\$10) per month, and it must be furnished with seats and lamps and other necessary things by us. But Brother R. had sought a hall for many months, and this was the first one that could be had. It was first offered while I was there, and there was no other which we could obtain. At first I was averse to hiring the hall. I told Brother R. that if the hall was hired I feared that I could do nothing for his personal expenses, and that he would suffer for means to sustain his family. But he said nothing could be done in Naples without a hall, and that he would trust God to sustain him in the work. I was at last perfectly satisfied that it was duty to hire the hall. But as it is easy to make mistakes even when we think we are right, I determined in my own heart that if there should be nothing accomplished by the preaching in the hall, I would as soon as possible replace in the funds of this mission all the money that I should take for the expense of the hall.

Our lease expired May 4, and cannot be renewed only at much higher figures; but it is not desirable to continue in that hall. Now what has been accomplished? Brother R. has preached in it a great number of times. In one letter to me the past winter he says: "The past fortnight I have preached sixteen times, written many letters, and made many visits." The opposition has been so violent that they have been obliged to have the police station guards at the door. Stones have been thrown through the windows, and on one occasion a quantity of fire works were exploded within the hall, so that his congregation was obliged to disperse. It has been at the peril of assassination that Brother R. has continued his labors. And now behold the result. Here is a company of twenty-two persons who unite in such a declaration of their faith as is expressed in the following appeal. Several of these persons are able themselves to become teachers of the truth to others.

These brethren ask that means shall be sent to sustain and enlarge the work in Italy. I second this request with as earnest entreaty as my heart can utter. Naples is one of the dark corners of the earth; but there God is causing the light to shine. Is it not a great privilege to do something to help in such a work? But why not let the Italian converts sustain the work in

Italy? Those who ask this question know not the situation of Italy. The wealth is all in the hands of a few wicked men. The mass of the people are extremely poor. There are no openings as in America, for men who live by their labor to ever gain even a moderate competency. I will say in behalf of these friends that they will do all that they can; but they must have help for the present. I have hitherto taken great responsibility with regard to the work in Italy. It would be a great relief to me if some member of the General Conference Committee would visit Italy, and make report as to what ought to be done.

It seems from some facts which Dr. Ribton writes me that there is a providential call to send the truth to the island of Sicily. For a very small sum one of Brother R.'s helpers in Naples might be sent to do this work. There is a Baptist minister on the east coast of Italy who has had our paper for some time past, and who is convinced of the truth. He has a great desire to see Brother Ribton, so much so that he proposes, when he can, to visit Naples. But Brother R. ought to go at once and visit him. I have not been able to send him means for this.

For a year or more we have been sending the paper to certain friends in Alexandria, in Egypt. There is in that city a considerable number of Italians who associate together for worship, and who understand the French language. The reading of our paper has convinced this entire company that Christ is about to come again. Five of these persons have received the Sabbath. Dr. R. must go before long and visit them. We are sending a number of our papers to the island of Malta, and it is not unlikely that we shall soon have a call for help from that island.

We have printed French tracts till we have nearly all that are needed to cover all the ground of our faith. We have nearly a sufficient variety of German tracts to answer the same purpose. Our expenses in the publication of French and German tracts for some time to come will be much smaller than heretofore. But now comes the same work for Italy. We have printed an excellent thirty-two-page tract, "The Sabbath of the Bible," in the Italian language. We have also in type, "The Sunday." The expense of a sixteen-page tract, 5000 copies, for press work and for white paper, is about \$20, the paper being of nearly the same quality as that used in our American tracts. We do all the work ourselves except that of the press, and as our printers work without wages the money expense on our publishing work is for press work and for white paper.

Yet the living expenses of those who do this work must be met. This means house-rent, fuel, food, and clothes, and whatever may be really necessary. We must take from the funds of the mission the greater part of this expense, but beyond this we are not willing to take anything. We study to make our living expenses as small as possible, and to practice the strictest economy. We know that the money raised for this mission is given by many who must deny themselves in order to give. We therefore seek to use it so that every dollar shall count.

I am fully in agreement with the caution of Brother White that those who are in want or in poor circumstances should consider themselves excused from contributing to this part of the work. In general, these persons are in danger of going beyond their duty. They may give where their brethren who know their circumstances can advise with them as to how much they should give. But if our brethren who have wealth, and who are adding to it from year to year, will open their hearts and their purses to supply the missionary treasury at Battle Creek, so that this Italian work can be sustained, we promise them that not a dollar shall be wasted. If you would like to have your money used for tracts in Italian, we will print them for you at the above rates. Or if you would choose to help in the living expenses of those who do the work, you can do so.

But we beg that the appeal of these Italian friends may be regarded. There can be no greater privilege than that of giving in so sacred a work. Our paper must soon be printed both in Italian and in German. It will cost some money; it will cost also much labor, and care, and patience to print in these languages. But we are sowing the seed in Europe, and it is already springing up in distant places. Whatever money our friends raise goes into the hands of the General Conference Committee to be appropriated from time to time, according to their best judgment. The following is the translation of the appeal from the Italian brethren.

THE SEVENTH-DAY ADVENTIST CHRISTIANS OF NAPLES TO THEIR BRETHREN IN AMERICA.

VERY DEAR BRETHREN IN JESUS CHRIST: We, the undersigned, who have recognized the perpetuity of the moral law, the sacred duty to observe all the commandments of God, not excluding the fourth, that is to say, the sanctification of the Sabbath of the Lord, and who have received the doctrine of the near advent of Christ, unite to send you our fraternal salutation, and to express our gratitude for the interest that you, and especially our dear Brother Andrews, have had for our dear country, and for the aid you have sent us, by the means of which we have been able to hear these great doctrines. We are now desirous to unite as a church. It has been unfortunate for us that our hall which we have occupied hitherto has not, because of its unhealthful condition and its unfavorable location, permitted a numerous auditory. In a few days we must leave this hall; nevertheless we feel the need to meet together often to confirm one another in the faith and to instruct one another in the word of God, and to announce to the thousands who surround us, who are in ignorance, superstition, and idolatry, the good news, the commandments of God, the gospel of the kingdom, and to preach to them: "Repent for the kingdom of heaven is at hand."

But besides ourselves who have already recognized these great truths, there are many persons who desire to hear these subjects preached, and to study all these questions; but we see that this is impossible without a better hall, and without an Italian journal equal to LES SIGNES DES TEMPS, and without tracts in the Italian language. Without these, we fear that the good fruit already obtained will in part be lost.

We are exceedingly grateful to our dear Brother Ribton that he has, with zeal worthy of a Christian in apostolic times, instructed us in the word of God, and given discourses of profound interest upon the prophecies, upon the fourth commandment, and upon the striking signs of the near advent of Christ. He has labored beyond his strength in this work; and though he has an ardent desire to preach the word of God, he is not able to dedicate himself entirely to the work of the Lord, because he must also labor for the support of his family.

Though we have lacked the means necessary to work to good advantage, yet in a few months' time we have accomplished relatively greater results than any of the evangelical churches of this city; though they have existed here for many years, and though they have sufficient means. It is with profound grief that we see that we are not able to respond to the growing demands of this work in its present state.

For these reasons we make appeal with confidence to you, dear brethren in the same faith, in the hope that with the fraternal love that you have already testified in our behalf, you will be able to aid us to obtain a hall suitable to receive the people that desire to attend, and so that Brother Ribton may be able to devote all his time to those who desire to learn the great facts concerning the advent of our Lord.

We all believe that the Son of man is near, even at the door, therefore we burn with desire to announce, while yet there is time, this great truth to our brethren.

We regret extremely, dear brethren, that we have not the means necessary to sustain the work ourselves, as do our brethren in other places; but owing to the peculiar situation of our country, we are all poor; a part of our number are students who receive from their parents scarcely the means to live; the others are persons who by their labor sustain their families with difficulty.

Receive, dear brethren in Jesus Christ, our salutation and love which abides forever.

[To the foregoing appeal were appended twenty-two names of the brethren and sisters in Naples.]

J. N. ANDREWS.

Ringsted, Denmark.

We arrived at Sjælland last Thursday. I have held two meetings at Ordrup, at the house of a brother of Brother Anders Petersen, Iowa; and I have visited several friends who believe in the truth. There are some Sabbath-keepers here, but they are rather scattered. One brother who lives north of Sorö has kept the Sabbath more than four years. Another brother in Ordrup has kept it two and a half years. There is one more Sabbath-keeper in Ordrup and two at Ringsted.

Our opponents dislike to have us so particular concerning the Sabbath (though we do not consider the other commandments of any less importance; would that we could regard them all much more sacred than we do!); but we do not make void the law through faith. Rom. 3:31. We believe that it is the love of God that we keep his commandments, 1 John 5:3; and we know that the Papacy has tried to change times and laws, Dan. 7:25; and that we worship God in vain by teaching for doctrines the commandments of men—commandments which God has not given. Matt. 15:9. We are therefore very happy sometimes to find a faithful soul who loves the Lord's Sabbath. For we can in no better way show our love for God than by trying continually to do his will as we find it revealed in his holy word.

We have received a letter from the brethren in Alstrup and Tylstrup. They assemble every Sabbath to receive strength and encouragement from the word of God. We consider it our duty to try to encourage the few souls at Sejel-land, who have the same precious faith as we, and, as far as God will give us grace and opportunity, to preach the Second Advent to our dear countrymen on this island. It is quite difficult for us to work in a place altogether strange to us; but we try to rely upon the living God, who is the only one that can save souls, and who can cause his down-trodden and despised truth to shine forth among the people of the last generation.

We have rented a small room in this city, and intend to stay here for the present.

JOHN G. MATTESON.

Ringsted, May 15, 1878.

The Kansas Camp-Meeting.

In company with Elder E. W. Farnsworth, President of the Iowa Conference, I attended this meeting held May 22-28. Preparations were quite well advanced at the appointed time, and Elder Ayers gave a discourse on the evening of the 21st. Though we had a long rain the first night, yet we were mostly favored with fair weather. Nearly three hundred Sabbath-keepers camped on the ground. Some of these came three hundred miles with teams, many of them half that distance, and the going was very bad at that. This shows a good degree of zeal truly.

I saw many encouraging omens at this meeting,—evidences of progress since I met with these brethren three or four years ago. There has been a large increase of numbers, and many good, sensible people have been converted to the truth. The cause has made a very encouraging growth. People from all parts of the country are gathering into Kansas. This year the emigration has been very large. It must be that many of these can be reached by the truth.

In financial matters the Conference has hardly kept pace with its other growth. The s. b. was not sufficient to settle up with the ministers, but three hundred dollars were promptly raised on the grounds for this purpose, more than covering the deficit. A fund of \$1000 for the better carrying on of the T. and M. work was also started on the ground, and about \$500 subscribed. Times are not as hard in Kansas as in Iowa, as Kansas has been reasonably favored with crops since the grasshopper raid, and the large emigration brings means into the State. Some of the brethren could do much more than they are doing financially to build up the cause.

We tried our best to care for the spiritual interests of the meeting, and found Brother Farnsworth most efficient help. The Spirit of the Lord came in with power several times during the meeting, and souls melted under its influence. On Sabbath, some fifty were forward for prayers, and these souls sought the Lord with tears.

On Monday about as many came forward as on the Sabbath. The Spirit of God was present. Several made a start in the religious life for the first time, and backsliders were aroused. Eleven were baptized. The brethren seemed to be of good heart to go on in the work. We were compelled to leave for the next appointment at 8 p. m. Monday, very weary from the anxieties of the meeting, hence were not present at the close Tuesday morning. God bless the Kansas Conference. Men of promise are taking licenses this year, and we wish them great prosperity.

Our meeting at Appleton City will be very small, as the fearful rains of a week or two past, west of here, have raised the streams. The Osage river bottom was covered with water five miles wide in places, and trains could not

cross it for nearly a week. The railroad had to ferry for two and a half miles. The streams are much lower now, but few can come.

GEO. I. BUTLER.

Appleton City, Mo., May 29.

Reports from the Field.

(Condensed from Review and Herald.)

Vermont.

HOLLAND.—Brethren Owen and Kellogg have been holding meetings in this place since May 17, have given eight discourses. They have now reached the Sabbath question. The interest is good. Three have already decided to obey; and others are hoped for, as they have opportunity to hear further.

Michigan.

CANANDAIGUA.—Brethren Collins and Butcher had labored in this place about four weeks at the time of their report. They write: "We praise the Lord for some signs of success. Many are convinced and are still investigating. Six have said they would keep the Sabbath, and we expect as many more to join them by another week. We have appointed a Sabbath meeting; quite a number have said they would attend."

Iowa.

BENTONSPORT.—May 30, Elder L. McCoy reports twenty-four as having signed the covenant at this place, and others as being much interested. The Methodist minister has begun to review him.

DAVIS CITY.—Elder G. I. Butler and C. A. Washburn commenced meetings near this city May 10, and continued them till May 20. Eight were baptized and a church of twenty members organized. These were mostly heads of families. Ten or twelve others are keeping the Sabbath, besides many others who are convinced. About \$100 per year systematic benevolence, was pledged.

Minnesota.

GRANITE FALLS.—A church has been organized at this place, two were baptized, and six signed the covenant to keep the commandments of God and the faith of Jesus.

FRIENDSHIP AND WOLF LAKE.—Elder S. H. Lane met with the people at Friendship May 19, and 20. Three were baptized, and a church of seven members organized. Systematic benevolence was pledged to the amount of \$50 per year. May 25, 23, he was at Wolf Lake where he completed the organization of a church of seventeen members.

Texas.

TERRILL.—Of the progress of the work in this place Brethren Kilgore and Caldwell report: "Seven discourses have been given against us by the Baptist minister. We dismissed three meetings in order to let our audience hear the other side, leaving an appointment for Sunday p. m., at which time our large congregation voted for us to go on with our meeting, stating that they had heard enough of the other side. We gave two discourses in review of his assertions on the Sabbath question. Our friends are all stronger than before. We lost none, but gained some. To God be all the praise. We are not able to tell how many are keeping the Sabbath. Our Sabbath-meetings are excellent. The truth is settling deeper into the hearts of many. We learn of new ones every day. We are laboring incessantly, visiting from house to house; and we see no stopping place yet. We are gathering names from different parts of the State, and sending out our periodicals. Times are hard, and there is but little money afloat. Have sold but few books; but the people are reading their Bibles, and listen attentively to the word spoken."

Nebraska.

WEeping WATER.—Elder Boyd writes: "In company with Brother Hackworth, I went to Weeping Water May 23, and commenced meetings in the evening. We found this company, not only firm, but growing in grace. A church of eighteen members was organized. Ten were baptized. Systematic benevolence was cheerfully pledged to the amount of \$122. All were glad to here meet a company from the Nebraska City church. Meetings closed with the celebration of the Lord's supper, of which quite a number partook for the first time. In the gathering out of this company the hand of God is very manifest. While passing through the country, Brother Jas. Clark heard of a believer in the advent faith. He sought and found a wandering brother. He influenced him to attend the camp-meeting which was soon to be held at Fremont. He here renewed his covenant with God, and went home to sow seeds of truth by scattering tracts and living a Christian life."

Two Ways To Live.

THERE are two ways to live on earth;
Two ways to judge, to act, to view;
For all things here have double birth,
A right and wrong—a false and true!

Give me the home that kindness seeks
To make that sweet which seemed small;
Where every lip in fondness speaks,
And every mind has care for all;

Whose inmates live in glad exchange
Of pleasures, free from vain expense;
Whose thoughts beyond their means ne'er range,
Nor wise denials give offense;

Who in a neighbor's fortune find,
No wish, no impulse, to complain;
Who feels not—never felt—the mind
To envy another's gain;

Who dreams not of the mocking tide
Ambition's foiled endeavor meets
The bitter pangs of wounded pride,
Nor fallen power that shuns the streets.

Though fate deny its glittering store,
Love's wealth is still the wealth to choose;
For all that man can purchase more
Are sands, it is no loss to lose.

Some beings, whereso'er they go,
Find naught to please or to exalt,
Their coos and study but to show
Perpetual modes of finding fault;

While others in their ceaseless round
Of daily want and daily care,
Can yet cull flowers from common ground,
And twice the joy and pleasure share!

Oh! happy they who happy make,
Who, blessing, still themselves are blest!
Who sometimes spare for others' sake,
And strive in all things for the best!

THE HOME CIRCLE.

"My House" and "Our House."

THESE houses are opposite each other in a beautiful suburban town. "My house" is large and handsome, with a cupola, and has a rich lawn before it. It is surrounded by a broad piazza, and graced and shaded by ancestral elms and huge button-wood trees. Its barns and stables are large and well-filled; its orchards are gorgeous with fruit in the season, and the fields around it seem alive with golden grain that waves in the wind. Everything about the place tells of long continued prosperity. The rich old squire who lives there rides about with fine horses, and talks a great deal to his neighbors about "my house, my orchards, and my horses."

His wife is evidently the lady of the region. She was a model housekeeper and dairywoman in the days when they worked the farm, and is now an oracle on many questions. She, too, talks of "my house, my horses, and my estate."

These persons each brought property to the other, and the two interests had, unfortunately, never flowed together and formed one estate as they should have done; so there were always two separate interests in the house.

Of course the property belonged, legally, to both; but as each had a snug little fund laid away, the question was always to be settled, if repairs were to be made, or horses or furniture bought, who should pay for it.

It seemed but proper to the husband that carpets, and sofas, etc., should be bought by his wife; also the cows, as the lady was at the head of the house. But she said, "You walk on the carpets, sit on the sofas, and eat the cream and butter just as much as I do, and I see no reason why you should not, at least, help to pay for them."

Such discussions often occurred, but, on the whole, each upholds the interest of the other against outsiders, and gets along without open rupture. They ride about in better dress than their neighbors, they receive and return visits, and are called the leading family in town.

But "my house," as some have named the great square mansions, is nobody's house but its owners'. No guest who could not return hospitality in equal style is asked to tarry for a night there. All ministers sojourning in the place are directed by them to the humble parsonage for entertainment. Every weary, homeless wanderer is pointed to the distant almshouse; and a neighbor's horse

or cow which has strayed from its own enclosure, is at once put into pound by the squire's man.

If an appeal is made for any benevolent object the squire says, "Go to my house and ask my wife to give you something." She, in turn, points the applicant to the field or the orchard, and says, "Go down there and ask my husband to give you something." So one puts it on the other, and nothing is given; and neither the town nor the world is the better for their living.

This is the way things are done at "my house."

Across the street, under the shadow of two wide-spreading elms, stands a very modest cottage nestled in vines and flowers, with curtains drawn up to let in the light of God's blessed sun, and an ever-open door with a great chair in full view, holding out its time-worn arms, as if to invite and welcome in the weary passer-by. The birds are always remembered here in their times of scarcity, and so in token of their gratitude, they gather in the trees and carol out sweet and merry songs by way of paying their bills.

God's peace, as well as his plenty, rests on this place, and while its owners call it, in their hearts, "God's house," they speak of it to others, always as "our house."

Twenty-five years ago a sturdy, brave hearted young mechanic bought this one acre of land, and with his own hands dug and walled a cellar, at times when he had no work to do for others. When he had earned an additional hundred or two dollars he bought lumber and began to build a house. People asked him what he was going to do with it, and he replied that if he should live to finish it, he was going to live in it.

Well, in two years the house was finished, to the last nail and hook. Then he went away, as it was thought, for a wife. In a week he returned, bringing with him some neat household furniture, and three persons instead of only one.

He did bring a wife—a bright-eyed, merry-hearted young girl—and also two aged women "our mothers," as he called them.

The first night in the house they dedicated their humble home—"our house" to God, and in the name of the Lord they set up their banner, praying that ever after this his banner over them might be love.

Many a family moves into a new home and asks God to come in and prosper them, and take up his abode there; but they do nothing to draw him thither. They begin for self, and go on for self; and sometimes God leaves them to themselves.

But the young owners of "our house"—the children of "our mothers"—made their little home His home and the home of His poor and feeble ones. "Our mothers" now laid down the weapons of toil over which they had grown gray, and came out of the vale of honest poverty into the sunshine of plenty. Their hearts grew warm in this gift of double love. They renewed their youth.

In their first days at their children's home, one of "our mothers" spoke of "Henry's new house," when he checked her saying, "Never call this my house again. I built it for God and for all of you, and I want it always called 'our house.' There is yet one thing I want done here before I shall feel that I have made my thank-offering to God for the health and strength and the work which have enabled me to build and pay for this house. I promised then that no stranger or wanderer should ever go hungry or weary from this door. You have made sure of a neat and sunny room for our friends.

Now I want a bed, a chair, and a table put in the shed-chamber for such strangers as we cannot ask into the house. I want also to fill the little store-closet under the back stair-way with provisions to give the needy. They will then not be our own; and if at any time we should be short of money, we will not be tempted to say, 'I have nothing to give.' I want to live for more than self, and I know you all share the feeling. I want to feel that God is here, and to live as

if we saw him and were all under his actual guidance and care, and that he sees and approves our way in life."

Thus was "our house" opened, and thus was it kept—a home sanctified to humanity and to God.

The years rolled away not without changes, but peace and plenty still reign in the modest home whose owners are looked up to by all the towns people—rich as well as poor—as friends and benefactors; for all men alike need human sympathy and comfort.

The young carpenter of twenty-five years ago, is now a prosperous builder in the great city near his home. He could afford to erect and occupy a house worth four times what the cottage cost. But he loves the place and cannot tear himself from it. He has added more than one L to it, and he has refurnished it, and brought into it many articles of taste and luxury.

When asked why he does not build a house more in accordance with his means, he replies:—

"No house could be built which would be like 'our house.' I can never forget the night we and our mothers dedicated it to God in prayer and simple trust; and ever since that night I have felt as if we were dwelling in the secret of his tabernacle, under the shadow of the Almighty. We might have a larger and more fashionable house, but it would bring a weight of care on its mistress, and steal the time she has made sacred to others. No other house could have the memories this one has; no other house be hallowed as this has been by the prayers of the holy and the blessings of the poor."

And so the family still live on and are happy in "our house." Still the pastor's weary wife is relieved of church company, for, from force of habit, all ministers and others on errands of good, draw up their horses before the well-filled stable, and ring, for themselves, at this open door. Still the poor are fed from that store closet under the back stair-way; still the wanderer—though he be a wanderer in a double sense—rests his weary head in that shed-chamber.

The squire wonders at the builder, because he lives in such a modest way compared with his means, and says, "If I were he, I'd be ashamed of that cottage which was all well enough when he was a young journeyman."

The builder wonders what the squire does with all that great house, and why, when half a dozen rooms are empty there, he doesn't allow himself the pleasure of company, and of sheltering strangers and getting the blessing they bring.

The squire's wife peeps through her fine curtains, and says, "I wonder that pretty and intelligent woman hasn't more taste. She might live like a lady if she pleased, and dress as I do; but she pokes on just as she began, and dresses no better than the minister's wife, and has a rabble of poor, forlorn creatures whom I wouldn't let into my house, nor into my wood-shed, running after her for food and clothing, and nobody knows what."

So, you see, "my house" is literally "my house," and "our house" is God's house.—*Mrs. J. D. C.*

Uncle Simon's Queer Reply.

WHAT a funny old man Uncle Simon was! I remember asking him, one day, as I pointed to a house lately built and occupied by a stranger, whether its owner was rich.

"Well, that is as you look at it," was his answer.

"As I look at it! How absurd!" I said to myself; "as if my looking at it would make the man rich or poor!"

On another occasion, I inquired, "Uncle Simon, do you think we are going to have a pleasant day?" We children were going to have a picnic, across the lake, on a lovely little island, and, of course, we were anxious for fine weather.

"Well, that'll be as you look at it," was the reply, with a twinkle in his gray eye.

"The same old answer!" I said to myself. How very foolish I was to ask him! I might have known I should get no satisfaction."

That was about all I thought of the matter at that time; but I have since learned the meaning of Uncle Simon's words.

Mr. Smith, about whose wealth I had been curious, I afterward learned, was the owner of a large tract of valuable land, a whole block of fine houses in the city, and had plenty of bank and railroad stocks. Almost anybody but Uncle Simon would have promptly answered "yes," when I asked if he was rich. But, as I also afterward discovered, he had a sullen, morose disposition, and was so selfish that he kept all of his money for himself and his children. He was never known to give anything in charity, even when urged to do so. Instead of enjoying, by a proper use, the wealth God had given him, he hoarded it, and made himself miserable by coveting still more. If he made fifty thousand dollars in one year, he grumbled because it was not one hundred thousand. If he had made the desired hundred thousand, he would still have sighed because it was not a million. When any pleasant event occurred, he could not enjoy it because something else, which he would have preferred, had not happened instead. With the ideas of wealth I then had, if I had known of Mr. Smith's possessions, I should have thought him a rich man; but as I now view the matter, he was a very poor man.

Uncle Simon's reply to my question about the weather, meant that even if it rained, and we were disappointed in our picnic, the day might be pleasant, provided we viewed the disappointment in the right way, and tried to enjoy whatever kind of sky God sent; and that it might be very unpleasant, even if the sun shone, and we had our party, if we did not enjoy and improve it in the right manner.

And Uncle Simon was right! Things are as we look at them—dark or bright—and men are rich, not according to the lands and stocks they possess, nor poor according to their privations and penury, but in proportion as they receive either with grateful, submissive, and obedient hearts, the wealth or poverty which God in his wisdom and love apportions to each. A poet expressed this truth when he wrote,

"The source of outward good lies deep within." There are poor rich men like Mr. Smith, and there are rich poor ones, who lack what the world calls wealth, but

"Who, having nothing, yet have all;" for they possess the incorruptible wealth of religion. As the Bible expresses it, they "are rich toward God."

Uncle Simon's reply was not so very queer, after all.

I Will Stop.

"I SHALL never become like him," a young man said to me as he pointed to a poor reeling drunkard across the street. I had been trying to warn him of the danger of touching alcohol in any form, for alas! he sometimes drank cider, beer, and wine.

"I shall never become like him," he reiterated again, earnestly.

"Do not be too sure, Charlie," I answered, "for you have taken the first few steps in the path that poor L. is now traveling. Unless you now stop at once, you will become the same wretched thing that he is—a drunkard."

"No, you are mistaken," the young man said, "for whenever I discover danger ahead I will stop; I know that I can."

"You will never discover it till it is too late to turn about, Charlie. Poor L. yonder, was lost before he knew it," I answered.

"Do not borrow trouble about me," he replied with a laugh, as he turned away.

Five years have elapsed since the above conversation took place between Charlie S. and myself, and to-night he sleeps in a drunk-

ard's grave. Poor Charlie did not see the danger until it was too late, and so he went to ruin. He did not possess the moral courage that he was sure he could call into command at any moment, and his frail constitution gave way in a little while, and Charlie was lost in darkness.

"I was mistaken," were the last words he ever said to me, "for I have become just such a wretch like poor L."

Boys, look at the poor, bloated wrecks of humanity all about you, and be saved while it is possible. You will become just such a poor object of pity, unless you leave the paths of intemperance. Leave it now, for if you wait until to-morrow, you may be bound in chains that can never be broken.—*Cross and Crown.*

GOOD HEALTH.

Proper Diet for Man.

MAN NATURALLY FRUGIVOROUS.

IF we now look, as we should have done at first, at the class of animals next below man in the scale of being, considered from an anatomical standpoint, at least, we see at once a most striking similarity. And, indeed, this is just what we should naturally expect. The teeth of the orang-outang are precisely the same in number and order of arrangement as those of man, the principal, and almost the sole, difference being that the cusps are somewhat longer, and more powerful, and pointed. The front and back teeth are entirely similar, as are also the articulation and motion of the jaws. The alimentary canal is a trifle shorter, however, and the cusps are separated a little from the other teeth; which facts, together with that previously mentioned in regard to the cusps, would place this class of animals rather nearer the carnivora, but, at the same time, plainly place man at a still greater distance from the latter class. It is a well-known fact, moreover, that in a wild state the orang-outang lives exclusively upon fruits, nuts, and esculent roots, at least when not urged by hunger to do otherwise; they are consequently frugivorous. This being the case, and the intimate dietetic relation of the human species with this class having been established, we seem to be shut up to the conclusion that man is also a frugivorous animal. Since, then, all the productions used as food by frugivorous animals belong to the vegetable kingdom, are we not compelled to acknowledge that man's diet should also be derived from the same source?

TESTIMONY OF EMINENT MEN.

While it is true that some eminent men contend that man is carnivorous in his dietetic character, it is also true that many of our ablest anatomists and physiologists, who have bestowed both time and attention upon the investigation of this important subject, when expressing their candid convictions in regard to the matter, unhesitatingly pronounce man to be purely frugivorous as regards his dietetic character, when viewed from the standpoint of anatomy. We will give the testimony of some of the most eminent of these authors.

Sir Everard Home says: "While mankind remained in a state of innocence there is every reason to believe that their only food was the produce of the vegetable kingdom."

Said the great naturalist, Linnæus, in speaking of the dietetic character of man, "His organization, when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food."

Speaking of fruit, the same author said, "This species of food is that which is most suitable to man; which is evinced by the series of quadrupeds, analogy, wild men, apes the structure of the mouth, of the stomach, and of the hands."

Gassendi, who lived in the seventeenth century, and of whom Gibbon says that he was the most learned of the philosophers, and the most philosophic of the learned men of that age, after a thorough investigation of the comparative anatomy of the teeth, came to the following conclusion:—

"Wherefore, I repeat, that from the primeval and spotless institution of our nature, the teeth were destined to the mastication, not of flesh, but of fruits." "As to what relates to flesh, it is indeed true that man may be sustained on meat; but how many things does man do which are contrary to his nature! Such is the perversion of manners, now, by a general contagion enameled into him, that he seems to have become a new creature. Hence the doctrines of morality and philosophy are directed to no

other object than to recall mankind to the paths of nature which they have abandoned."

Baron Cuvier, one of the very highest authorities on comparative anatomy, says, "The natural food of man, then, judging from his structure, appears to consist of fruits, roots, and esculent parts of vegetables."

Prof. Lawrence, of England, fully agrees with Baron Cuvier, and remarks that the opinion held by some that man holds a middle ground between carnivorous and herbivorous animals appears to have been derived from experience rather than from comparative anatomy.

Mr. Thomas Bell, who occupied the position of lecturer on anatomy and diseases of the teeth at Guy's Hospital, in a work upon the subject, says, "The opinion which I venture to give has not been hastily formed, nor without what appeared to me sufficient grounds. It is not, I think, going too far to say that every fact connected with human organization goes to prove that man was formed a frugivorous animal."

Many other names of equal celebrity might be cited; but these are sufficient to convince that class of persons who judge of the truth of any theory more by the great names appended than by the real strength of argument that evidence of this character is not wanting in support of the positions taken.

We have now examined some of the anatomical evidences upon this subject, and we think the candid reader who has carefully weighed them will not be unwilling to acknowledge that the unequivocal testimony of anatomy is in favor of a vegetable diet for man, at least in his primitive state. We have seen how little weight and real force there are in the arguments based upon the so-called canine teeth of man, and upon the comparative length of his alimentary canal. Indeed, it must be evident that those arguments were never framed from a careful consideration of the evidences of comparative anatomy, but were seized upon as a sort of apology for the practice of meat eating so prevalent in this country and England at the present time.

Many more evidences might be drawn from comparative anatomy, but we forbear, feeling confident that the arguments already elucidated are sufficient to fully establish that man is in no sense a carnivorous or omnivorous animal, but that he rightly belongs to the frugivorous class, and consequently should derive his food exclusively from the vegetable kingdom.

RELIGIOUS NEWS AND NOTES.

—At Kioto, Japan, there are eighty-seven students training for the Protestant ministry.

—The Episcopalians have erected 37 chapels for the freedmen, and have 57 clergymen and teachers laboring among them.

—More than 16,000 natives in the east of Tinnevely, India, have within seven months placed themselves under the instruction of the Episcopal missionaries for baptism.

—There has been an increase of 470 Roman Catholic priests in England and Scotland since 1867, and convents, monasteries and religious orders have multiplied rapidly.

—The Philadelphia Annual Conference of the African Methodist Episcopal church, at its session on the 13th of May adopted a resolution strongly condemning the contemplated exodus of the colored people to Africa.

—Mrs. Cowgill, an American Friend, visiting the meetings of the Society of Friends in England, sang a Moody and Sankey hymn in a Quaker meeting-house in London. It was the first time singing had been heard there in two hundred years.

—The general synod of the German Reformed church of the United States which began its triennial session at Lancaster, Penn., on the 15th of May, comprises 6 district synods, 680 ministers, 1,368 churches, and 146,901 members.

—The Governor of New South Wales, Australia, recently, by proclamation, called on the ministers of religion and all other of her majesty's subjects in that colony to observe a day of special thanksgiving to Almighty God for his great mercy in delivering the colony from the suffering and loss attending a long continued drought.

—An exchange says: "The Rev. Charles Tamerlane Astley, Vicar of Gillingham, England, whose living is worth \$3,400 per annum, besides a free house and fifteen acres of glebe land, has just resigned his incumbency and intimated his intention to withdraw from communion with the church of England because he considers some of its doctrines and practices are drawing many

under the influence of Romanism. In his farewell sermon, Mr. Astley specially mentioned the doctrines of baptismal regeneration and priestly absolution as those which he could not seem to tolerate any longer. All honor to every man, whatever may be his opinions, who considers his conscientious convictions first and his worldly prospects afterwards."

—Dr. Prime writes for the *New York Observer* the following on Bible selling in Rome: "When I was in Rome, nearly twenty-five years ago, it was not possible to find a Bible in a bookstore, and its circulation in the Papal States was prohibited. Now it is as freely sold, distributed, and read as in any other country. In my room at the hotel Quirinal, and in each room of this the largest hotel in the city, is a copy of the Bible in the English language—a large, octavo, gilt-edged and handsomely bound Oxford Bible! Such a copy in New York would cost \$2,500 or more. An agent of the British and Foreign Bible Society resides in Rome and attends to the distribution of the Scriptures in hotels, institutions, and wherever it will be received. Colporteurs are employed to go about the country and the cities. One of them will be fitted out with a horse and cart, the cart being so constructed as to be converted by night into a bedchamber for the colporteur to sleep in. He goes into a city, gets a license to sell his books in the marketplace, draws a crowd about him, reads the gospel and sells the truth, or gives it away if he thinks it wisest to do so."

SECULAR NEWS.

—New York brewers are sending beer to Germany.

—Of the 2,500 doctors in Philadelphia, 500 are homeopaths.

—A Kentucky farmer recently lost three cows which ate some tobacco leaves with their hay.

—The citizens of Chicago are arming against apprehended disturbances from the Communists.

—Texas made 46,000 more bales of cotton, the past year, than any other State in the Union.

—According to the *Yuma Sentinel*, the condition of Indians on the Colorado reservation is truly deplorable.

—Clarksville, Texas, suffered a loss of \$150,000 by fire May 22. Nineteen business houses were destroyed.

—In 1850, the length of the railway lines all over the earth was only 19,000 miles; in 1875, it had increased to 200,000.

—Canada shipped to the United States in 1876, 1,619,206 pounds of butter, and 1,026 995 pounds of cheese.

—The pleasure steamer *Empress of India*, with a party of eighteen persons on board, capsized over a dam on Grand river, at Galt, Ontario, May 29, and all were drowned.

—There are upwards of sixty public offices in Great Britain which enjoys free postage, and their correspondence would, if paid for, cost more than \$500,000 a year, and the weight of it exceeds 450 tons.

—The Shah of Persia has reduced the taxes of his subjects by one-half for the next fourteen years. This is owing to the large amount of gold taken from his recently discovered mines of Ahmedabad, near Tahiji, and to the prospect of further large receipts.

—Constantinople among all its other troubles has been visited with a fire within the precincts of the Sublime Porte, which destroyed the greater portion of the official buildings, including the Ministries of Justice and of the Council of State. The archives were saved.

—Stewart's hotel for women, which was opened not long since in New York, is said to have proved so much a failure that it is to be transformed into a general hotel, the number of boarders having dwindled down from 60 to 15, while the expenses are \$700 daily.

—The largest plow ever manufactured has just been turned out of a factory at Stockton, California. The mold-board is eight feet long, and the furrow which is cut is thirty-five inches wide. It is designed for work upon the tule lands, and requires twelve oxen to pull it.

—An exchange says: Advices from Berlin indicate anxiety caused by the discovery of the hold which socialistic opinions have obtained upon the peers. It is said that the

whole professional and educational sections of society are honeycombed with these opinions and that they are prevalent also in the subordinate classes of officials.

—The city of London has 50 Richmond streets, 70 Devonshire, 76 Brunswick, 56 Cambridge, 87 Gloucester, 50 East-and-West, 90 North-and-South, 176 New, 129 Union, 95 King, 99 Queen, 78 Princes, 109 George, 119 John, and dozens and scores that has nothing to distinguish them except the district in which they happen to be.

—Silver Springs, one of Florida's curiosities, is a subterranean river bubbling up into a basin nearly 100 feet deep and an acre in extent, which sends out a stream 60 to 100 feet wide to the Ocklahoma river, six to eight miles distant. To this natural inland port run three steamers from St. Johns, and, in the basin, the fish and everything on the bottom can be seen through the crystal waters.

—The Sydney correspondent of the *Australian and American Home News* writes that the loss in Australia by drouth in 1876 represented about \$10,000,000. It was with great difficulty that stockholders could be induced to furnish statistics. The losses in 1877 are known to be very much heavier. Previous prosperous seasons have enabled the colonies to bear up under this heavy blow, but of course, many individuals have gone under.

—Never in modern times has there been such a period of famine as in the last five years. First in Anatolia (Turkey), then in India, and now in China and Brazil. Hundreds of thousands have died from sheer starvation. Last month the deaths from this cause in Brazil were reported to be as many as one hundred a day. Government and individuals have done what they can, but are powerless to deal adequately with the calamity.

—The work on the tunnel under the British Channel is quietly progressing. The experimental shaft at Sangatte is already 330 feet below the water mark, a pair of pumps throwing out the water, which works in plentifully; while in the chalk bed under the channel a trial gallery has been opened perpendicular to the shaft. If no serious obstacles are encountered in this gallery up to a distance of 8,281 feet, the grand tunnel will be begun.

—Japan has a certain advantage in not having been civilized gradually, but by a revolution. Everything in the Government being new, each department can be formed on the best existing models or on the theoretically best models to which older nations in civilization have not yet attained. We have been talking for a long time about forest preservation and the urgent necessity of encouraging the growth of timber, but Japan is already ahead of us in the liberality of its offers to those who plant and cultivate forest trees.

—Among the buildings brought to light at Pompeii, within the last few months, is one supposed to have been a woolen factory, divided into several chambers, the largest of which (probably an unroofed court) contains three ample receptacles, like cisterns, between files of brick pilasters; on one side of these is a corridor, and on the inner wall, bounding the premises at the same side, are painted several small figures—sportive children and other little beings with large heads, quite caricature-like in grotesqueness.

—It was only in the year 1874 that celluloid goods were first put into market, and already there are no less than fifteen manufacturing concerns which use celluloid exclusively in their business, employing from 1,200 to 1,500 hands, and disbursing in wages from \$50,000 to \$80,000 per month. Each of the companies manufacture some leading specialty, such as jewelry, combs, brushes, knife handles, dental blanks, etc., and they have attained to quite a marvelous skill in the imitation of coral, ivory, amber, turtle-shell, ebony, malachite, and kindred substances.

—An exchange says: "The Khedive of Egypt makes a great show of setting his kingdoms in order by sending for European officials and giving them and their extensive staffs splendid salaries—\$20,000 a year the two Comptrollers-General have; but there is one thing which would inspire more confidence in him than anything else among financiers and men of sense all the world over—restrict his expenses to \$100,000 a year until Egypt is out of the very thick wood which environs her. It is notorious that his expenses during the past fifteen years have, without any exaggeration, been on an 'Arabian' scale of splendor."

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JUNE 13, 1878.

No Paper Next Week.

OWING to the removal of the presses into our new building there will be no issue of the SIGNS next week.

Don't Fail to Read

BROTHER WHITE'S article, The Pacific Press, on editorial page. In this article is set forth the wants of the cause in this branch of the publishing work. A new building is now in process of erection in which to place presses and type. The enlargement of the work here demands increased facilities. This demand requires the expenditure of several thousand dollars. A large portion of the amount required is due us from the various T. and M. societies. We therefore make an urgent call upon these societies to send the amount due immediately.

To those who have means to spare in sums from \$100 upward, we will give the Association's notes, with or without interest, for six months or a year.

For Sale.

THE house and lot now owned by W. C. White, located near the corner of Castro and Eleventh street, Oakland, Cal., is for sale. He and his wife, having given themselves wholly to the work of the Lord, design to go to Europe soon to establish a complete publishing house in the Old World, and now offer their beautiful and convenient property in the city of oaks for sale at cost. The lot was purchased and the house erected at a bargain. The same, which cost five thousand dollars cannot now be duplicated for less than six thousand.

We join with a hundred others in objecting to this property passing into the hands of those who do not keep the Sabbath. There are brethren who should be as willing to sacrifice as W. C. White and his father have for the work in California. He has given all. We have sacrificed thirteen hundred in the sale of property to the Pacific Press. There are brethren of means who should move to Oakland and help bear the burdens.

For further particulars as to the property see J. E. White, at SIGNS OFFICE.

JAMES WHITE.

San Francisco.

OUR tent-meetings which had been in progress two months, closed Sunday evening, June 9. During that time sixty-nine discourses have been given, and thirty-four names added to the covenant of commandment-keepers.

On Sabbath the churches of Oakland and San Francisco held a union Sabbath-school and meeting in the tent. There were between 150 and 200 adult Sabbath-keepers together. These with the youth and children made quite a tent full. It was the largest collection of Christian Sabbath-keepers ever assembled in San Francisco.

Sister White was with us and enjoyed freedom in speaking the truth, and her testimony told upon the people. The tent is now being moved to Oakland for a series of meetings there. May God bless the effort in Oakland.

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

Red Bluff and Vacaville, Cal.

OUR meetings at Red Bluff closed the evening of May 26. Thirteen signed the covenant, whom we hope will prove faithful. The opposition is strong, but a few have pressed through the darkness to the light, and taken up the cross of Jesus. This church is very much scattered; its members living from twelve to seventy miles away, yet their courage is good. In the forenoon, May 26, I spoke to an interested audience in the Antelope school-house on the subject of the resurrection. The last meetings were good, and all seemed to desire not only the form of godliness but the power connected with it. Several will attend the camp-meeting.

MAY 29 to June 4, I spent with the Sabbath-keepers at Vacaville, and spoke seven times. The methodist preacher gave a discourse upon baptism. He said that *baptizo* had eleven different meanings, and although it sometimes meant to dip it must be understood in the New Testament as meaning to sprinkle; that we could not tell from the Greek prepositions whether Philip and the eunuch really went

down into and came up out of the water, or not; and that nothing was said of the eunuch that was not said of Philip; that if Paul baptized the Philippian jailer after he was brought out of the prison he would burn his Bible; that immersion was inexpedient, dangerous to health, and very indecent; that John the Baptist inducted Christ into the priesthood by sprinkling him; that immersion was baptism in spite of its being immersion, and was not taught in the Bible. These different points were easily confuted in a review. The friends at Vacaville seemed encouraged. I have now come to Rocklin, Placer county, to hold meetings a few weeks in a school-house by request of some who have recently embraced the truth through reading, and to gather in others if possible. Desire the prayers of all for the success of the truth here. B. A. STEPHENS.

June 6, 1878.

Wisconsin Camp-Meeting.

FAILING to receive for this week's issue a report of the Wisconsin camp-meeting, held May 9, to June 4, we give the following from the *Wisconsin State Journal*:—

The opening meeting was held Wednesday evening, May 29, under the direction of D. M. Canright. The services were congratulatory in their nature and the remarks appropriate and practical. The Elder called the attention of his hearers to the manifold blessings enjoyed since the last meeting, and the increased obligations all were under, to the Giver of all blessings. This and kindred considerations were urged as incentives to fervent and humble devotion throughout the entire meetings.

A session of the Conference was called at 9 o'clock, president H. W. Decker in the chair. S. S. Smith was appointed secretary *pro tem*. Of about fifty-five churches in the State, forty were represented by delegates. Two new churches were admitted into the organization, and committees were appointed on nominations, auditing, license, credentials and resolutions.

The forenoon discourse was by Elder Canright, on the prophecy of Dan. 2. It was shown that the great image which Nebuchadnezzar saw in a dream was interpreted by Daniel to be a representation, in outline, of the history of the world from that time forward as referring to the four great kingdoms, which have borne almost universal power in their reigns, viz.: Babylon, Medo-Persia, Grecia and Rome. History was referred to in support of this interpretation, and by comparison the predictions were found to have met their fulfillment precisely, with the exception of the last one, the striking of the image upon the feet by the stone, which causes its destruction, and the setting up of the fifth and everlasting kingdom, an event which the speaker maintained would transpire at the second advent of Christ, and he argued that this event must be impending, as it is next in order, the rest of the prophecy having been already fulfilled.

Prof. C. W. Stone preached the afternoon discourse, giving a clear and concise exposition of the 7th chapter of Daniel; making a similar application of the symbols there brought out, to the one made in the forenoon of the symbols of the second chapter: that is they represent the principal kingdoms and events in the history of the world. The specifications in this chapter are more definite and particular, and the facts more clearly pointed out than in chapter two. The speaker labored to identify the different predictions of the prophet in past history, and to the minds of many of his hearers he succeeded quite well. The successful study of the prophecies required an extensive knowledge of history, which the preachers seem to possess.

The Scandinavian service at 4 P. M. was well attended by those of that language. Judging from outside appearances and the fervor of the speaker, the discourse was an interesting one, for although to us unintelligible, it was by no means inaudible. These people take a large interest in their foreign missions. An important branch of their work has its headquarters in the city of Bale, Switzerland, where publications are issued in different European languages; and missionaries are at work successfully in nearly all parts of the Eastern world. In this country, the denomination embraces in its adherents all nationalities, particularly those of Scandinavian and German tongues. An agent will be sent to Switzerland the present season to establish and furnish a first-class publishing house.

The discourse for the evening, by Elder Canright, was one of interest to all. The subject title, "The United States in prophecy," excited the curiosity of the hearers, and having been previously announced, attracted quite a crowd. The discourse was remarkably clear, and the points well sustained upon the speaker's premises, allowing them to be correct and the conclusions arrived at were evident. Good attention was paid, and at the close of the service the crowd quietly dispersed.

These meetings do not partake of that spirit of excitement and recklessness which so often attends and disgraces camp-meetings; but, by a careful observance of rules of order and decorum, they are doing much to remove the stigma attached by many to such gatherings. The most perfect quiet pervade the grounds from 9:30 P. M., until the bell at 5 o'clock in the morning reminds all that the hour for rising has arrived.

Friday at 9 A. M. the Conference was called

and delegates from churches before represented were received.

Saturday afternoon was well improved in devotional exercises. A revival meeting was held from 2:30 o'clock until 4. At 5 o'clock, baptism by immersions was administered to twenty-six persons. The scene was an impressive one, and during the ceremony, the utmost quiet and order were preserved.

Sunday at 8:30, all assembled in the pavilion for the purpose of organizing a State Sabbath-school Association. A constitution was presented and adopted and committee appointed to nominate officers. At 10:30, a good congregation had arrived, and Prof. Stone preached on the Sabbath question. Text: "Where there is no law there is no transgression." Rom. 4:15. At three o'clock it is estimated that there were five thousand people present on the ground. The afternoon discourse by Elder Canright was a continuation of the subject of the morning. Superintendent Whitford made the opening prayer. The sermon was pronounced a clear and logical one in favor of the perpetuity of Sabbath obligation in general and the observance of the seventh day in particular. Taking New Testament authority, he brought numerous examples of the observance of the seventh day by Christ and the apostles. At five P. M., Elder Decker spoke from the words: "Blessed are the meek, for they shall inherit the earth;" showing that finally, after its purification by fire, the new earth will become the abode of the saved. This is rather material for our ears, who have been taught to believe in heaven, "Beyond the bounds of time and space, the saints secure abode;" but considerable testimony was brought from the Bible to support the position. The theory is that the earth was made just right in Adam's day; that Satan and sin spoiled it, that Christ redeemed it and that the original purpose of the Creator will be carried out by returning it again to the Eden state, and placing the righteous therein. The order was good, and the citizens were favorably impressed with what they saw and heard upon the grounds. During the day three discourses were given to the Scandinavians, in their own language, by Elders Olsen and Jaspersen.

Elder Decker spoke in the evening on the punishment of the wicked, taking grounds to which neither Jonathan Edwards nor Colonel Ingersoll assent. As is generally known the Adventists do not believe in the immortality of the soul; but that immortality is the gift of God through Christ to those who are worthy of it at the resurrection. They believe that the dead are unconscious until that time, when the righteous will be raised to eternal life, and the wicked to the second death, which is total destruction.

Monday was devoted to business meetings of the different societies. At a meeting of the Conference, officers were elected for the year. Credentials were given to eight ministers and licenses to twelve. Five hundred dollars were raised for the tract and missionary work.

Health Retreat.

THE RURAL HEALTH RETREAT at Crystal Springs, near St Helena, Napa county, California, is now open for patients, boarders and visitors.

Dr. M. G. Kellogg, author of the Hygienic Family Physician is the Superintendent and attending Physician. The plan of treatment for invalids will be the same as that adopted at the Medical and Surgical Sanitarium at Battle Creek, Mich. The readers of the SIGNS are requested to forward to the Institute the names and postoffice addresses of such persons invalids or others, as may be benefited by an acquaintance with the Hygienic mode of treatment and living.

Address, M. G. KELLOGG, M. D.
St. Helena, Cal.

APPOINTMENTS.

ELDER HEALEY will speak Sabbath at 10:30, June 15, in the Seventh-day Adventist church, corner of Thirteenth and Clay streets.

Oakland Tent-Meeting.

MEETINGS will commence Sunday evening, June 16, in the Tent, corner of Ninth and Peralta streets, near Center Street station.

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. N E Pleasant 4-45, Mrs E Horn 5-22, L R Hall 5-23, J J Boardman 5-23, J P Sanders 5-23, A D Quirk 5-18, A T Jones 5-21, Mrs Jennette Graves 5-16, M J Downing 5-25, Miss Ida Kelley 5-23, Mrs Wheeler 5-23, Mrs E D Gilbert 5-16, Mrs E G Whittier 5-23.

\$1.50 EACH. Mrs M A Breggartner 5-23, R M Kilgore 5-23, E J Allen 5-10, Maggie Worster 5-23, Mrs Caleb Millett 5-23, Wm Wheeler 5-23, S B Turner 5-23, Mrs Eliza Geer 5-23, J W Kirk 5-18, Laura McClurg 5-23, Joseph Mead 5-23, Elder E J Whittier 5-18, I Allen 5-18, E Z SANBORN. (2 copies) 5-1, B F Whittier 5-16.

MISCELLANEOUS. Daniel Hagman 50c 4-24, Mary A Eaton 50c 4-29, I B Watts \$1.00 4-27, Mrs F A Stone 1.00 5-22, W A McCaulley 50c 4-39, Judson Gould 50c 4-39, M L Brown (10 copies) 15.00 5-23, J M Lindsay (2 copies) 3.00, 5-23, A Avery (5 copies) 7.50 5-23, J M Avery (4 copies) 6.00 5-23.

California Conference Fund.

S M Mecker and family \$13.00.

Received on Account.
Cal T and M Society \$12.80.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.
Dictionary of Bible. \$1.75, post-paid.
Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
Progressive Bible Lessons. 50 cts.
" " " " for Children. 35 cts.
The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts.
The History of the Sabbath and First Day of the Week. J. N. Andrews. 628 pp. \$1.00.
Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid.
Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.
Thoughts on the Revelation. U. Smith. \$1.00.
Life of William Miller, with likeness. \$1.00.
The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.
Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, \$1.25.
The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00.
The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.
Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00.
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The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts.
A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 30 cts.; paper, 15 cts.
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Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25 cts.
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Miraculous Powers. 15 cts.
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The Morality of the Sabbath. D. M. C. 15 cts.
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