

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.

VOLUME 4.

OAKLAND, CALIFORNIA, FIFTH-DAY, JUNE 27, 1878.

NUMBER 24.

The Signs of the Times

IS ISSUED WEEKLY BY THE

Pacific Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS: Two Dollars a year in advance for a volume of 48 numbers. When paid by Tract Societies, or by individuals for their friends, \$1.50.

Office, 1059 Castro St., bet. 11th and 12th.

Address, SIGNS OF THE TIMES, Oakland, Cal.

We Seek a Better Country.

PRESS on! the country thou seekest to win,
Is unclouded by sorrow, unsullied by sin;
Press onward through trial, while yet there is day,
While light is around thee to point out the way.
Bright seraphs and martyrs, when victory is won,
Will welcome thee home, when thy work here is done.
The sands of the desert may gather in might,
And sweep from thy pathway all beauty and light,
But fear not to climb the perilous steep;
For angels are with thee to guide and to keep.
Then onward and upward, so shalt thou at last
Enter the mansions prepared for the blest.
Press bravely on! thou seekest to win
A country unclouded by sorrow and sin,
Where, free from the trials that here are now borne,
We all shall be happy in Eden's fair home.
Oh! who does not long for a resting-place there,
In that beautiful country so bright and so fair,
Where Jesus and angels, with harps of pure gold,
Together with prophets and martyrs of old,
Will make all the heavenly arches to ring
In the song of redemption; for joy will they sing.
Then onward, press onward, through sorrow and care,
Remembering that Jesus will hear every prayer.
And angels from glory, commissioned, will come,
To aid and encourage toward Eden, thy home.—C. P. Whitford.

General Articles.

BEFORE HIS ACCUSERS.

BY MRS. E. G. WHITE.

CHRIST had said, concerning the temple of his body, that he could destroy it, and raise it again in three days. These words were understood by his hearers to refer to the Jewish temple. Of all that Jesus had said, the priests could find nothing which they could use against him save this. The Romans had engaged in rebuilding and embellishing the temple. They took great pride in it as a work of science and art; and the priests counted upon their indignation when it was proven that Jesus, a humble man, had declared himself able to build it in three days if it should be destroyed. On this ground, Romans and Jews, Pharisees and Sadducees, could meet; for all held the temple in great veneration.

In addition to this they had bribed false witnesses to testify that Jesus was guilty of inciting rebellion and seeking to establish a separate government. This they hoped would farther excite the apprehensions of the Romans and accomplish the desired object. But when these witnesses were called, their testimony was so vague and contradictory that it was worthless. Upon cross-questioning, they were led to falsify their own statements. It was becoming apparent to the people that the charges against Jesus could not be maintained. The life of the Saviour had been so faultless, and his doctrines so pure, that envy and malice could find little in either capable of being misrepresented.

Two witnesses were at last found whose evidence was not so contradictory as the others had been. One of them, a corrupt man who had sold his honor for a sum of money, spoke of Christ as on a level with himself. Said he, "This fellow said, I am able to destroy the temple of God, and to build it in three days." In the figurative language of prophecy, Jesus had thus foretold his own death and resurrection, his conflict and victory; but his enemies had misconstrued his words to suit their own purposes. The words of Jesus were truth and verity; the evidence was false and malicious. If the words of Jesus had been reported exactly as he uttered them, there would have

been nothing offensive in them. If he had been a mere man, as they assumed him to be, his declaration would only have indicated an unreasonable, boastful spirit, but could not have been construed into blasphemy.

Caiaphas urged Jesus to answer to the charge made against him; but the Saviour, knowing that his sentence was already determined, answered him nothing. The evidence gained from the last two witnesses proved nothing against him worthy of death; and Jesus himself remained calm and silent. The priests and rulers began to fear that they would fail to gain their object after all. They were disappointed and perplexed that they had failed to gain anything from the false witnesses upon which to condemn their prisoner. Their only hope now was to make Jesus speak out and say something which would condemn him before the people.

The silence of Christ upon this occasion had already been described by Isaiah in prophetic vision: "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth."

The high priest now raised his right hand toward heaven in a most imposing manner, and with a solemn voice addressed Jesus: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." Thus appealed to by the highest acknowledged authority in the nation, and in the name of the Most High, Jesus, to show proper respect for the law, answered, "Thou hast said." Every ear was bent to listen, and every eye was fixed upon his face, as with calm voice and dignified manner, he made this reply. A heavenly light seemed to illuminate his pale countenance as he added, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

For a moment the divinity of Christ flashed through his guise of humanity; and the high priest quailed before the penetrating eyes of the Saviour. That look seemed to read his hidden thoughts, and burn into his heart; and never in after-life did he forget that searching glance of the persecuted Son of God. This voluntary confession of Jesus, claiming his Sonship with God, was made in the most public manner, and under the most solemn oath. In it he presented to the minds of those present a reversal of the scene then being enacted before them, when he, the Lord of life and glory, would be seated at the right hand of God, the supreme Judge of heaven and earth, from whose decision there could be no appeal. He brought before them a view of that day, when, instead of being surrounded and abused by a riotous mob, headed by the priests and judges of the land, he would come in the clouds of heaven, with power and great glory, escorted by legions of angels, to pronounce the sentence of his enemies.

Jesus knew what would be the result of this announcement; that it would secure his condemnation. The object of the designing priests was now gained. Jesus had declared himself to be the Christ. The high priest, in order to give those present the impression that he was jealous for the insulted majesty of Heaven, rent his garments, and, lifting his hands toward heaven, as if in holy horror, said, in a voice calculated to rouse the excited people to violence, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" The answer of the judges was, "He is guilty of death."

The priests and judges, exulting in the advantage they had gained through the words of Jesus, but anxious to hide their malicious satisfaction, now pressed close to him, and, as if they could not believe that they had heard aright, simultaneously inquired, "Art thou the Christ? tell us." Jesus looked calmly at his hypocritical questioners, and answered, "If I tell you, ye will not believe. And if I ask you, ye will not answer me, nor let me go." Jesus could have traced down the prophecies and given his accusers evidence that the very things were then taking

place which had been predicted in regard to Messiah. He could have silenced them thus; but they would not then have believed. He could have pointed them to his mighty miracles; but they had set their hearts against the light of heaven, and no power could change them.

There were some in that assembly who heeded the words of Jesus and noted his God-like bearing as he stood serenely before the infuriated judges. The gospel seed found lodgment that day in hearts where it was eventually to spring up and yield an abundant harvest. The reverence and awe which his words inspired in the hearts of many who heard them were to increase and develop into perfect faith in Jesus as the world's Redeemer. Some of the witnesses of that scene were themselves afterward placed in a similar position to that of Jesus in the judgment hall; and were tried for their lives because they were the disciples of Christ.

When the condemnation of Jesus was pronounced by the judges, a satanic fury took possession of the people. The roar of voices was like that of wild beasts. They made a rush toward Jesus, crying, He is guilty, put him to death! and had it not been for the Roman soldiers, Jesus would not have lived to be hanged upon the cross of Calvary. He would have been torn in pieces before his judges, had not Roman authority interfered, and by force of arms withheld the violence of the mob.

Although Jesus was bound, yet he was also guarded, and held by two men lest he should escape from the hands of his persecutors. The judges and rulers now entirely forgot the dignity of their office, and abused the Son of God with foul epithets, railing upon him in regard to his parentage, and declaring that his presumption in proclaiming himself the Messiah, notwithstanding his low birth, made him deserving of the most ignominious death. Most dissolute men engaged in this infamous abuse of the Saviour. An old garment was thrown over his head, and his jeering persecutors struck him in the face, crying, "Prophecy unto us, thou Christ, Who is he that smote thee?" Upon the garment being removed, one poor wretch spat in his face. But the Saviour directed no word or look of retaliation against the deluded souls around him, who had cast off all restraint because they perceived that the priests and rulers sanctioned their acts.

Jesus realized that the hosts of heaven were witnessing his humiliation, and that the least angel, if summoned to his aid, could have instantly dispersed that insulting throng, and delivered him from their power. Jesus himself could have stricken down the excited multitude like dead men, by a look or word of his divinity, or driven them frightened from his presence, as he had the defilers of the temple. But it was in the plan of redemption that he should suffer the scorn and abuse of wicked men, and he consented to all this when he became the Redeemer of man. The angels of God faithfully recorded every insulting look, word, and act directed against their beloved Commander; and the base men who scorned and spat upon the calm, pale face of Christ, were one day to look upon it in its glory, shining brighter than the sun. In that awful time they would pray to the rocks and the mountains: "Hide us from the face of Him who sitteth upon the throne, and from the wrath of the Lamb."

Jesus was pushed hither and thither, and so insulted and abused that at last the Roman officers were ashamed and angry that a man against whom nothing had yet been proven should be subject to the brutal treatment of the worst class of persons. Accordingly they accused the Jewish authorities of assuming to exercise a power that did not belong to them, in trying a man for his life, and pronouncing his condemnation. They declared that in doing this they infringed upon the Roman power, and that it was even against the Jewish law to condemn any man to death on his own testimony. This intervention of Roman authority caused a lull in the rude excitement.

Just then a hoarse voice rang through the hall, which sent a thrill of terror through

the hearts of all present: He is innocent. Spare him, O Caiaphas! He has done nothing worthy of death! The tall form of Judas was now seen pressing through the startled crowd. His face was pale and haggard, and large drops of perspiration stood upon his forehead. He rushed to the throne of judgment, and threw down before the high priest the pieces of silver he had received as the price of his Lord's betrayal. He eagerly grasped the robe of Caiaphas, and implored him to release Jesus, declaring that he was innocent of all crime. Caiaphas angrily shook him off, but he was confused and knew not what to say. The perfidy of the priests was revealed before the people. It was evident to all that Judas had been bribed to deliver Jesus into the hands of those who sought his life.

Judas continued to beseech Caiaphas to do nothing against Jesus, declaring that he was indeed the Son of God, and cursing himself that he had betrayed innocent blood. But the high priest, having recovered his self-possession, answered with chilling scorn, "What is that to us? see thou to that." He then represented to the people that Judas was some poor maniac, one of the mad followers of Jesus, and charged them not to let any influence prevail to release the prisoner, who was a base deceiver.

Finding his prayers were in vain, Judas fell at the feet of Jesus, acknowledging him to be the Son of God, begging forgiveness for his sin, and imploring him to exercise his God-like power and deliver himself from his enemies. The Saviour did not reproach his betrayer either by look or word. He knew that he was suffering the bitterest remorse for his crime. He gazed compassionately upon Judas, and declared that for that hour he had come into the world.

A murmur of surprise ran through the assembly at the heavenly forbearance manifested by Jesus. Again a conviction swept over their minds that this man was more than mortal. But the question then arose, If he was indeed the Son of God, why did he not free himself from his bonds and rise triumphant above his accusers?

The love of money had perverted the nobler nature of Judas, making him a fit agent for Satan to use in the betrayal of Christ. When Judas had become annoyed at the implied rebuke of Jesus because of his covetous spirit upon the occasion of Mary anointing her Lord with costly ointment, he yielded to the tempter, and gave Satan easy access to his mind. But when he decided to sell his Master to the murderous priests and rulers, he had no thought that Jesus would permit himself to be taken. He thought the priests would be cheated of their bribe, and he, the betrayer, would secure the money to use for some purpose of his own, and Jesus would have a new opportunity to display his divine power in delivering himself from the wiles of his enemies.

From the time of his betrayal in the garden, Judas had not lost sight of the Saviour. He eagerly looked for him to surprise his enemies by appearing before them in the character of the Son of God, setting at nought all their plots and power. But when he saw him meekly submitting to their abuse, suffering himself to be tried and condemned to death, his heart smote him, and he realized the full extent of his own crime—he had sold his divine Master to shame and death. He remembered how kind and considerate Jesus had ever been to him, and his heart filled with remorse and anguish. He now despised the covetousness which Jesus had reproved, and which had tempted him to sell the Saviour for a few pieces of silver.

Perceiving that his entreaties to spare the life of Jesus availed nothing with the high priest, he rushed from the hall in despair, crying, It is too late! It is too late! He felt unable to live to see Jesus crucified, and, in an agony of remorse, went out and hanged himself.

Afterward the money which Jesus had cast down before the priest was used for the purchase of a public burial ground. "And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day."

If any testimony had been needed to prove the innocence of Jesus, it was given in the confession of Judas. Not only was it an evidence of the innocence of the Saviour, but the event was a direct fulfillment of prophecy. In prophetic vision Zechariah had looked down the ages and seen the trial of God's dear Son. The act of Judas is thus described: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

ANSWER TO EXCUSES FOR NOT KEEPING THE SEVENTH DAY.

TEXT: "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Luke 14: 18-20.

EVEN the Saviour himself, when he presented to men the claims of God found them ever ready to evade obeying by raising various excuses. So common was this that he illustrated it in the parable from which I have quoted. He says, "They all with one consent began to make excuse." He found but few who would cheerfully and readily do their duty. One made excuse that his farm must be attended to. He thought this was a sufficient excuse for not obeying. Another was compelled to attend to his oxen. He claimed that this was enough to excuse him. The wife of another one stood in his way. He thought that was a sufficient excuse for him. So each studied his own convenience, persuading himself that it would be all right with the Lord, as he, of course, knew their hearts. But the Lord thought differently. He was angry with them and said, "None of those men which were bidden shall taste of my supper." Verse 24. These men were self-deceived. Their excuses were not accepted. God commanded them to do thus and so. Their convenience in the matter did not change his requirements. Their various excuses were of no weight with the Lord.

Thus it has always been. The requirements of God are generally in conflict with the selfish interests and worldly policy of men. Hence men are ever ready with excuses for not obeying God. And they vainly imagine that the Lord will really excuse them from obedience, in order to accommodate their worldly interest. But it is a vain hope, a deception of the devil. The whole tenor of the Bible abundantly sustains us in this statement. We must obey God at all hazards and at every sacrifice. Thus Jesus says: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 33.

So now when the claims of God's holy Sabbath, the seventh day, are presented, when the Scripture argument is so clear that men are compelled to admit it, and confess that there is no doubt about it, then, instead of promptly obeying it as God requires, they all begin with one consent to make excuse. They really seem to flatter themselves that these excuses will have weight with the Lord, and that they can live in disobedience, and still have his blessing, simply because it is not convenient to keep it. But this is a vain delusion, as we shall presently show. Let us notice some of these excuses.

FIRST EXCUSE—*God has blessed us in keeping Sunday.* The argument is that themselves and others have kept Sunday in the past, and God has blessed them; and hence it must be right, or at least they can continue to do so, and still be blessed of God. The answer to this is very easy. When a person does the best he knows how, then the Lord will accept and bless him, even though he should be in an error on some things. Surely the Lord will not hold a person responsible for what he does not know. But when the Lord sends us light, and shows us that we are wrong, then, if we still persist in doing as we have done before, he will condemn us as guilty.

The Bible is very plain on this point. Jesus says, "This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19. Again he says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15: 22. If Jesus had not given them the light, they would not have been held responsible; but now they are without excuse. James says, "Therefore, to him that knoweth to do good, and doeth it not to him it is sin." James 4: 17. Again, Christ says, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12: 47. All these and many more scriptures plainly show that when additional light comes, it changes

our obligation. Just so upon the Sabbath question. When we did not know that we were breaking the Sabbath, but honestly supposed Sunday to be the Sabbath, the Lord did not hold us guilty; but now he will, if we break it in the future.

SECOND EXCUSE—*If the seventh day ought to be kept, why was it not found out before?* With many this is supposed to be a sufficient reason for disregarding the Sabbath, even when they know that the Bible plainly enjoins it. But the answer is easy. God has a proper time for the development of every important truth. When that time comes, he will always cause light to shine upon that question. Then he holds men responsible to obey it. God's work has ever been progressive, from the days of Adam down. The Lord gave the patriarchs some light, the prophets much more; and the apostles still more; and thus it has been increasing till the present time, as men have been able to receive it.

Thus Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." John 16: 12. Why was not the full light of the gospel given to the world before it was? Hear Paul's statement about it: "According to the revelation of the mystery, which was kept secret since the world began but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. 16: 25, 26. The apostle here says the gospel to the Gentiles was kept secret since the world began to that time. Was that any reason why men should not obey it when it was made known? To the heathen Paul said, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts 17: 30. These men queried why this gospel to the Gentiles had not been found out before, if it was true, and this was Paul's reply.

And so with regard to the Sabbath. God's time had not come for light upon this question. The same objection has always been raised against every reform God has ever sent to the world. Luther the great reformer, met this objection on every hand. They said to him, "If this new doctrine which you are preaching is true, why was it not found out before?" What could the man of God say? What did he say? He knew that he had found it out now, and that was enough for him. He could not tell why it had not been found out before; and even to this day it remains a wonder why God suffered the world to continue in such unaccountable darkness so long. But God did not see fit to bring out the light of the Reformation till Luther's day; yet it was no less the duty of men to receive it when it did come. The same question was asked Wesley in after years, when he began his reformation. His opponents said, "Mr. Wesley, if this thing is so, why didn't Luther or Calvin or other reformers find it out?" What could he say? Nothing, only that the time hadn't come.

So with the Sabbath reform. It is so plain that a child can see it. But we believe that it was in the order of the Lord that this reform should be reserved for the last generation. Indeed, we find it plainly foretold in the Bible that light on the Sabbath question would not be given till the last days. In Dan. 7: 25, it was plainly foretold that the Catholic church should think to change God's Sabbath, and should enforce that change for 1260 years. See also Rev. 12: 6, 14. Then the Lord has plainly foretold that just before the second advent, there should be great light upon the commandments. Rev. 14: 12; 12: 17.

Then the Sabbath is to be restored after it has been trodden down for many generations. Isa. 58: 12, 13. Of course, then, but little light would be given upon this question till the proper time had come. And so it has been. Within twenty-five years a flood of light has been thrown upon the Sabbath question. It has been brought prominently before the world. Everywhere it is being agitated. Hundreds of ministers are preaching it; papers, books, and millions of tracts, advocating it are being scattered far and wide among the nations, enlightening men upon these subjects. Many thousands from the different nations within these few years have commenced its observance. The wave of reform is growing, spreading wider, and going faster every year. The Lord's hand is in it. His time has come.

THIRD EXCUSE—*If it is true, why don't our wise, learned, and great men see it?* Upon this flimsy excuse, thousands are breaking the commandments of God, and risking their own salvation. It is the same old excuse that was used so effectually against Christ. "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" John 7: 45-48. Ah! here was the question: "Have any of the rulers or of the Pharisees believed on him?" No matter how wisely he speaks, no matter if he does open the eyes of the blind, unstop

the ears of the deaf, make the lame to walk, and raise the dead, no matter how powerful his arguments are, nor how plain the truth which he preaches, all this goes for nothing. "Have our rulers and pharisees, our lawyers and doctors, our high priests and Gamaliels, our elders and wise men,—have these believed him? If not, that is enough for us. It cannot be of God. Away with him." With these excuses upon their lips, they were left to kill God's own Son. It was a vain excuse then, and it is no better now. Jesus himself said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Matt. 11: 25, 26.

Yes, in the wisdom of God these learned and great men were all passed by, and very plain, unlearned men were chosen as God's agents through whom to give the light. And even Paul says, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1: 26, 27. Reader, has not this always been the case, with scarcely any exception? Every great reformation has started among the common people. These wise men and doctors of divinity are generally too conceited and high minded to receive God's humble truth.

It is painfully amusing to see how the same objection has always been brought against the work of God in every age. The Roman Pagani Emperor Diocletian, in a law against Christians A. D. 296, said:—

"The immortal Gods have by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established, and which was dominion in the State."—*Rose's Neander*, Vol. I, p. 84.

The famous Roman Catholic, Dr. Eck, spoke against Luther as follows:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*De Aubigne's Hist. Ref.*, Vol. II, p. 59.

Dr. A. Clarke says:—

"The antiquity of an opinion, if that be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old. And as to great men and great names, we find them enrolled and arranged on each side of all controversies."—*Introduction to Solomon's Songs*.

So we see that this is no new objection. God's servants have always had it to meet in every reformation the Lord has given the world. God uses men who are humble enough to obey unpopular truth when they see it.

FOURTH EXCUSE—*We must be subject to the laws of the land, the powers that be.* It is strange how very loyal and law abiding some men suddenly become when it is for their convenience! God's law says, Thou shalt keep the seventh day. The law of the land says, Thou shalt keep the first day. Here is a good excuse. Paul says, "Let every soul be subject unto the higher powers." Rom. 13: 1. That is just the thing to do. "We will obey the law of the land, and that will excuse us from obeying God." How deceitful the human heart is! Have you never read this scripture: "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye?" and this: "We ought to obey God rather than man?" Acts 4: 19; 5: 29. But how are these scriptures to be reconciled? Just this way: The law of God must be obeyed at all events. Then, if the law of the land is in opposition to the law of God, obey God anyway, and take the consequences. Submit to the penalty of the law of the land without resistance. Do just as the apostles did. They obeyed God, and took a whipping, went to jail, and lost their lives. They did not resist the powers that were, neither did they disobey God.

So we should do in this case. God requires us to keep the seventh day, and this we can do, and there is no law of the land forbidding it. Then if the law of the land compels us to rest the first day, we can do that too, or pay the penalty which it imposes for Sunday labor. So there is no difficulty here. But, fortunately for Sabbath-keepers, in this country the laws in nearly every State are very favorable to us. They provide that we shall be allowed to work on Sunday if we observe the

seventh day. And, in fact, even in those States where there is no such provision, the Sunday law is a dead letter. Our brethren everywhere work right along on Sunday the same as other days, and the law of the land doesn't interfere with them, so there is no difficulty in this respect.

FIFTH EXCUSE—*If we keep the Sabbath, it will greatly interfere with our business, so that we shall not be able to make a living.* Really, this is the most prominent of all the excuses, the one that weighs the most with the people. It is a fact that in most all business the seventh day is the busiest day of the week, hence it does interfere more or less with business to keep that day. But if that is really the Sabbath day, is this a sufficient excuse for not observing it? Certainly it is not if the Bible is to decide the question. The Lord everywhere positively says that our first duty is to obey him, whether it be convenient or not, whether it interferes with our worldly affairs or not. It teaches most expressly that a man must obey God, even if it requires a sacrifice of business, the comforts of life, and even life itself. Let us read upon this point:—

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” Matt. 16:26.

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matt. 6:31-33. Reader, can you trust these promises from the Lord, that if you will first obey him all necessary things shall be added unto you?

Once more: “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.” Matt. 19:29. What a blessed promise! God is able to fulfill it. Jesus says, “If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.” “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” Luke 14:26, 27, 33. This language is very plain. Nothing must stand between us and the requirements of the Lord.

Think for a moment of what the ancient worthies suffered for their faith in God. The Lord required it of them, they were greatly blessed in doing it. “And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains and in dens and caves of the earth.” Heb. 11:36-38. What suffering these men endured for the Lord's sake! They were whipped, and stoned; they were driven out of society, afflicted; they had to wear the skins of animals for clothing. The observance of the Sabbath will bring no such affliction as this upon any one. Can we excuse ourselves, then, because it is not just convenient!

But after all, is it so difficult a matter to observe the Sabbath? No, indeed! The experience of the last twenty-five years has shown that men can observe the Sabbath with but very little sacrifice if they try. There are twenty thousand Seventh-day Adventists, scattered in every part of the world. They come from all classes, and from every occupation in life. After trying it, we all find that it is not nearly as difficult as it appeared to be. Indeed, Sabbath-keepers prosper just as well financially as other people. They neither starve, nor suffer materially in their business. If they lose one place, they soon obtain another. The blessing of God seems to be with them. All these imaginations which the devil raises in men's minds, of poverty and starvation, never come to pass. In a few weeks time men in almost any business can adjust matters so as to go on with their work as well as before. They can hire plenty of men who will observe the Sabbath, and work on Sunday; or if they wish to work out, they soon find places to work on the first-day.

But, oh! how the devil will magnify the difficulties in a person's way, when he is thinking of keeping the Sabbath! The little mole hill becomes a mountain. A slight difficulty becomes an impossibility. Loss of business and starvation loom up before him. All the promises and protection of the great God are forgotten. Bunyan beautifully illustrates this idea. Pilgrim saw ferocious lions before him, right in the path. He was terribly frightened. He thought they would certainly devour him. There was no way to go around them. But pressing on, when he came near to them, lo! they were both chained, and he went safely by them. Reader,

so it will be in this case. Step right out, and obey God; and the difficulties will vanish. You can obey God, and live. Thousands do it, and you can. But even suppose you have to sacrifice largely in obeying God. Think what Jesus has suffered for you. Think what the kingdom of God is worth. Think of a place in the heavenly city. Think of immortal life. Think of the favor of God. Can not you afford to sacrifice something for these?

D. M. CANRIGHT.

THE MONUMENTS.

JUDE exhorts us to “earnestly contend for the faith once delivered to the saints.” It is for the “old paths” that we inquire. Since it is through faith that we are saved, and “without faith it is impossible to please God,” how important is the question, “What must we believe?”

A belief in man-made theories which are opposed to God's truth, can never please God, however ardent the believer may be; nor does the performance of rites and ceremonies, should they cost us much, recommend us in any degree to God, if he has not required it. It is a belief of the truth, and the works that consequently follow the belief, that please God. As all points of the compass are embraced in the four cardinal points, east, west, north and south, so the truths of revealed religion are all embraced in four great truths, which I shall call cardinal points of faith. To each of these points God has erected what I shall call a monument to keep it from being lost.

1. *We must believe that the Author of the Universe is God.*

“He that cometh to God must believe that he is.” Said the angel with the everlasting gospel, “Fear God. . . . and worship him that made heaven, and earth, and the sea, and the fountains of water.” By a little thought you will see that many truths cluster about this first great truth. If God be the Author of the universe, then he is the author of our existence; and if he be the author of our being, it is our duty to honor, love; and obey him.

Now behold the monument erected to this truth. “And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God.” Ezek. 20:20. “I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” Verse 12.

“It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.” Ex. 31:17.

By keeping the Sabbath, men show that they believe in the true God, the Creator of all things. Had this institution always been observed by all mankind, a knowledge of the living and true God would never have been lost by any. There never would have been erected an idol, but this truth would have been believed by all: *The Author of all things is God.*

2. *We must believe that Jesus Christ the Son of God, died for us.*

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.” John 3:14, 15. We have all been poisoned by sin, and only by laying our sins by faith upon that sacrifice can we be cleansed. “Who his own self bare our sins in his own body on the tree.”

How many truths cluster about this! If Christ died to redeem us, then we were lost. By believing this we acknowledge ourselves sinners. It follows as a consequent truth that if Christ died for us, then we may be saved.

Now let us see the monument erected at this cardinal point.

“For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, ‘This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.’” 1 Cor. 11:25, 26.

Here, then, we have a fitting ordinance, which, like a monument, keeps this great truth from being hidden: that *Jesus Christ died for us.*

3. *We must believe that Christ was raised from the dead.*

“If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved.” Rom. 10:9.

By reading the 15th chapter of the first Corinthian letter, it will be seen how important Paul considered it to be, that we believe that Christ was raised from the dead.

The fact that Christ now lives, and that he will raise to life all his sleeping saints at the last day, and many other important facts of faith, cluster around this great truth that Christ was raised from the dead.

Now let us see the monument at this point.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Rom. 6:3, 4.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” Col. 2:12. “If ye then be risen with Christ, seek those things which are above.” Col. 3:1.

As Christ was buried, and rose again so we, when dead to sin, are buried in the watery grave, and rise to walk the new life. Thus we give a public assent to the gospel, confessing ourselves to be sinners, and our faith in him who died for us, and showing forth his burial and resurrection.

Some have thought that a day should be kept as a memorial of the resurrection of Christ; but how much more fitting is the appointed ordinance of God to show forth this great fact.

4. *We must believe that the teachings of Christ are Divine, and for us to follow.*

The example and teaching of Christ are one to us, as he practiced what he taught. “Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” John 8:12.

“A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” John 13:34, 35. Now what ordinance have we, in which we show (1) our humility and special love for each other, and (2) that we are disciples (that is learners) of Christ, and believe his example is for us to follow?

We turn to John, 13th chapter and read, “So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.” Here, then, we have in the ordinance of feet washing a monument declaring, not only the excellency of the teaching of Christ in producing humility and cementing love in believers, but also our belief that the teachings of Christ are to be circumspectly followed.

Here we see four monuments, each declaring a great truth which we must believe. During the dark ages, the commandments of God and every ordinance of the Christian church, were changed. In the place of the Sabbath was put the first day of the week. In the place of broken bread were put wafers, the mind being impressed with the thought that they were in reality Jesus. In the place of baptism was put sprinkling; and in the place of feet-washing, among brethren, the pope, as Christ's vicar on earth, washed the feet of priests.

As the reformation has progressed, one new truth after another has been developed till now we see such beauty and harmony in the Christian system, that every honest thinking man must confess its excellence.

Let us thank God for the truth and take courage, and with renewed zeal “contend earnestly for the faith once delivered to the saints.”—*B. F. Merritt, in Review.*

The Greatest Joy of Life.

DR. CHALMERS said: “Unless I make religion my great and engrossing concern, I shall be a stranger to all peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit, when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of life—would enhance even my sensible gratifications of a higher order, which constitute the main and essential blessings of Heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the graces, and hold forth to my acquaintances, and, above all, to my children, the example of righteousness! Conform me to the gospel economy under which I sit, that as Christ died for my sin, I may die to it; that as he arose again, I may rise to a newness of life and feel it is my meat and drink to do thy will.”

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JUNE 27, 1878.

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

Home Again.

IN company with Brother Gillett, formerly from Monroe, Wis., we left Oakland, May 31, and arrived at Battle Creek, Mich., June 5. Mrs. White will attend the Oregon camp-meeting, and will probably join us at the General Conference the 1st of September.

On returning home to Battle Creek we find that the three Office buildings are crowded with Printing, Binding, and Electrotyping machinery and a hundred active workers. For the three months of March, April, and May it has been necessary to run five of our presses day and night.

The experience of the last three years, which had clearly demonstrated that it was impossible with our then limited facilities to furnish the tract societies with annuals, premiums, and tracts promptly and on time for each winter campaign, forced us to purchase a complete bindery, two cylinder presses, and to establish complete Electrotyping and Stereotyping foundries at an expense of about \$10,000. These were bought none too soon as they have been worked to their utmost capacity since the day they were set up. The Michigan publishing house is a strong institution. The increase of capital has been rapid; but when we take into account the fact that it has expended over \$10,000 during the last year for machines necessary to publish tracts and premiums which are furnished at a trifle above cost, and the fact that our tract societies owe the Office for over thirteen thousand dollars' worth of books, and that this, with what the College still owes, has forced us to hire and pay interest on a large amount, leads us to take this earliest opportunity to correct the impression that may have arisen from our statement relative to the strength of the Review Office, that it no longer needs the especial support of our brethren.

We regret to find the tract societies so heavily in debt. Each tract society should immediately raise funds to pay for all the books it has on hand, and not leave the Offices to carry the tract societies. We beat the world in furnishing our publications cheaply. Tracts especially are furnished at marvelously low prices to encourage the tract work, and we appeal to the officers of all the tract societies to reciprocate this liberality by the soon payment of about \$13,000 which they owe these Offices. This will stop the interest which they are to-day paying. J. W.

Come and See.

WHEN the first of the seven seals was broken, that the servants of God might read from the unfolding scroll a record of the things that were soon to come to pass, John says that he heard one of the living beings before the throne, saying with a voice like the noise of thunder, "Come and see."

In no dispensation does God do his work in a corner. He does not call his created intelligences to an examination of his plans and purposes with a voice so weak that but few, or none can hear it. But he sends forth the proclamation through heaven and earth.

His own voice once shook this solid globe, when he spoke his law in grandeur from Sinai. A strong angel with a loud voice challenges heaven and earth to produce a being that is worthy to open the book and to loose the seals thereof, except the Lamb that was slain. The living beings before God's throne, say to all with a voice of thunder, Come and see. Angels proclaim with a loud voice the everlasting gospel to every nation, tongue, and kindred, on the face of the earth.

All this indicates that God's truth is not to be shut up in secrecy. It never has been, it never will be. And the closing work is no exception to this rule. It is a world-wide message of mercy. It is to go with a loud voice. The truth courts publicity. It sends forth no challenges for controversy; but it invites all to come to the light and receive its benefits. It loudly calls upon all to come and see. Come and see in what period of this world's history our lot is cast. Come and see the perils and dangers that surround us. Come and see the purposes that God has to fulfill in the near future. Come and see the path of safety and

salvation, and make haste to walk therein.

Parents come and see. Children come and see. Young and old, come and see. Professor, backslider, sinner, come and see. Thus the truth for this time, now calls upon all in thunder tones.

And this is but the prelude to a higher and more joyous note which shall be heard in a little while, from "a great multitude, as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:6, 7.

U. S.

The Order of Events in the Judgment.

NUMBER TWELVE.

IT is remarkable that each of the visions of Daniel bring to view either the coronation of Christ or that event which immediately precedes it, the close of his priesthood. Thus in Daniel 2:44, we read:—

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

But in the seventh chapter the very manner and place of this event are given us. Thus when the prophet describes the act of the Father in taking the place of judgment, he represents the Son as being crowned at that tribunal.

Dan. 7:13, 14: "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."

How the kingdom thus set up in the days of these kings shall break in pieces all the wicked kingdoms of earth, is very plainly stated in Rev. 19:11-21.

The coronation of our Lord is very distinctly marked in Daniel's fourth vision, as recorded in chapters 10-12. Thus we read:—

Dan. 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as there never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

The standing up of Michael is simply the commencement of the reign of Christ, as has been shown in a former article. This is followed by the great time of trouble which will be briefly noticed hereafter. But the third vision of Daniel, which says not one word respecting the coronation of our Lord, does distinctly mark that event which directly precedes it, viz., the closing act of his priesthood. Here is the record:—

Dan. 8:13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Here is an event to transpire in the conclusion of this vision; in other words it occurs in the end of the gospel dispensation. The sanctuary to be cleansed at the conclusion of the new covenant dispensation, must be the sanctuary of the new covenant. A sanctuary implies of necessity a priesthood. The cleansing of the sanctuary is that event which completes the work of the priest who ministers therein. When, therefore, we read of the cleansing of the sanctuary at the end of the twenty-three hundred days, we understand that this is the closing event of the priesthood of the Son of God. It is of necessity a work which brings human probation to a close and marks the transition from the priesthood to the kingly office of the Saviour.

Paul tells us that there are two covenants, the old and the new. Gal. 4:24. He tells us that the sanctuary of the old covenant was the tabernacle which Moses made like that one showed him in the mount. Heb. 9:1-5; 8:5; Ex. 25:8, 9, 40. This tabernacle was a pattern of the heavenly temple. Heb. 9:23, 24; Rev. 11:19. When the temple was erected, some

five hundred years after the time of Moses, a larger and grander building, indeed, that also was a pattern of the temple of God in heaven. 1 Chron. 28:11, 12, 19; Wisdom of Solomon 9:8. But the sanctuary of the new covenant is this heavenly temple itself. Here are the words of Paul defining the new covenant sanctuary to be the temple of God where our High Priest is ministering for us.

Heb. 8:1, 2: "Now of the things which we have spoken this is the sum; We have such a high priest, who is set on the right hand of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The temple of God in heaven is, therefore, not only the great original which Moses and Solomon copied in erecting the tabernacle, and the temple, each in its period being the sanctuary of the old covenant, but the heavenly temple is certainly the new-covenant sanctuary. David and Jeremiah each mention this sanctuary in heaven.

Ps. 102:19: "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth."

Jer. 17:12: "A glorious high throne from the beginning is the place of our sanctuary," Comp. Rev. 16:17.

No one will dispute that "the sanctuary" in the days of Moses was the tabernacle. Nor will they deny that 500 years later this gave place to the temple which was thenceforward, till its destruction, the sanctuary of the old covenant. It will also be freely admitted that with the new covenant came the great antitype of all this, viz., the temple of God in heaven, which is the real sanctuary of the Lord. But it will be denied, by many, that this sanctuary of God in heaven is brought into the vision of the prophet.

The ninth chapter of Daniel is a key to the eighth. A literal rendering of Dan. 9:24, informs us that "Seventy weeks are cut off upon thy people and upon thy holy city." Then it is certain that not all the vision pertained to old Jerusalem. The period of 490 years belonged to that city, the place of the earthly sanctuary. But the remainder, viz., 1810 years, coming wholly within the gospel dispensation must pertain only to the sanctuary of the New Testament. And it is remarkable that the very verse which tells us how much of the vision pertained to the earthly sanctuary does present to our view the sanctuary of the new covenant in close connection with the introduction of the new covenant. Dan. 9:24, 27. For one of the last events in the period of 70 weeks is the anointing of the most holy. This is not the anointing of the Saviour, for the term is literally, in Hebrew, the holy of holies; a plain reference to the sanctuary itself. This anointing was performed in the earthly sanctuary when the ministrations therein began. Lev. 8:10, 11. The anointing of the holy of holies at the end of the 70 weeks, cannot relate to the earthly sanctuary, which was no longer the sanctuary of prophecy, but must relate to the heavenly tabernacle which then became the sanctuary of prophecy. Its anointing was an event preparatory to Christ's ministering therein, just as the earthly sanctuary was anointed in both its holy places before the Levitical ministrations commenced in it. We cannot, therefore, doubt that the last 1810 years of Daniel's 2300 relate to the sanctuary of the new covenant.

The objection that this sanctuary cannot be trodden down is met by the fact that the New Testament plainly declares that Christ, the minister of this sanctuary, is trodden under foot of wicked men. Heb. 10:29; 8:1, 2.

The further and final objection that it cannot in the very nature of the case ever be cleansed, is fully answered by the expressive language of Paul, who states that the heavenly sanctuary is to be cleansed for the same reason that the earthly one was. Heb. 9:22, 23. In a former article we have seen that the cleansing of the earthly sanctuary marked the conclusion of the yearly round of service. Lev. 16. The services of the heavenly sanctuary are performed once for all. The cleansing of the sanctuary must therefore have its antitype only once, and that at the close of the priesthood of Christ. The 2300 days mark the time of that event. When this work is entered upon by our Lord, it is the concluding work of his priesthood, and the period for the finishing of human probation.

This work finishes our Lord's priesthood preparatory to his coronation. It takes place in the second apartment of the sanctuary. Lev. 16; Rev. 11:19. As the session of the judgment by the Ancient of days is the very place where the transition from Christ's priesthood to

his kingly office takes place, we cannot err in placing the cleansing of the sanctuary in Dan. 8:14, in the closest connection with the blotting out of sins at the Father's tribunal. Dan. 7:9-14; Acts 3:19, 20. J. N. A.

Camp-Meeting at Appleton City, Mo.

THE circumstances at the commencement of this meeting were more discouraging than those of any meeting I ever attended, but it finally turned out to be about the best meeting I ever attended in the State of Missouri. Our new tent did not come as we expected, so we were forced to fall back on the old forty-foot tent. There had been such incessant rains and the prospect was so poor that the brethren could get there, that we seriously thought of giving up the camp-meeting, and pitching the tent in the village and lecturing to the few who came out. Finally, we thought there might be forty or fifty out, and we would have a meeting in the grove. It rained every day till Sunday. There were nearly a hundred Sabbath-keepers present Sabbath, and there would have been as many more probably if circumstances had been favorable.

The meetings were excellent. The goodness of the meeting did not consist in its numbers, but in the good spirit of love, union, and encouragement which prevailed among our people. There were no jarring elements among them. The melting Spirit of the Lord came in with power several times, and all our hearts were touched. Quite a number came forward for prayers on Monday. Six were baptized. All were greatly encouraged.

There is a great waking up on the tract and missionary work. We had a sort of school for instruction in making out reports, and other work connected with the society. The four hundred copies of the SIGNS that come to this State are doing much good. I did not hear of any who were sorry they had been induced to take clubs of the SIGNS. Interested readers are found in all directions. Our \$1000 tract and missionary fund, which we commenced to raise last winter, to pay off our indebtedness to the Offices and set our society upon its feet, received an additional subscription of nearly \$300 at this meeting.

More was done at this meeting to advance the interests of the tract and missionary work than I could have done in three months, by going around to every little church. It does the brethren good to take pains to come together, and spend a few days in seeking God. Many spoke of their gratitude for this privilege.

We all feel the cause is rising in Southern Missouri. We thank God, and take courage. The labors of Brother Farnsworth were greatly blessed of God, and he has a warm place in the hearts of the brethren. Our outside attendance was not large, but toward the last the interest increased. GEO. I. BUTLER.

Sedalia, Mo., June 4, 1878.

New York Camp-Meeting.

THIS meeting commenced Wednesday, May 29. There was a good representation of our brethren and sisters present, and each train brought accessions to the number until Friday night. During the meeting there were also fair congregations of citizens from the surrounding country, especially evenings. The grounds were nicely decorated with mottoes of various kinds.

The season of prayer at the commencement of the Sabbath in the large pavilion was one long to be remembered. Hearts were melted before the Lord. The meetings on the Sabbath were of unusual interest. An opportunity was given for any who were anxious to make a start to serve God to come forward. As some moved for the first time, the Spirit of God in a remarkable manner seemed to rest upon the encampment, and a large portion of the entire congregation took their places as penitent seekers after God. The broken sobs showed that hearts felt and felt deeply. Truly God walked in our midst. Said a correspondent of the Commercial: "At the close of the afternoon service, deep feeling pervaded the camp. There were no noisy demonstrations, or appeals to the emotions. The appeals that were made seemed to be to the reason and judgment as well as to the heart. The meeting in the pavilion adjourned only to meet a few minutes later in companies in the small tents, whence the voice of prayer, or broken confessions, or songs of triumphant faith were heard on every side." This continued for about one hour and a half.

On Sunday it was estimated that there were about five thousand present. Two trains came

to the ground crowded with passengers, and there was one continuous coming of teams from nine A. M. until two P. M., and many came during the remainder of the afternoon, some from a distance of twenty-five miles. The best of attention was given to four discourses in the day-time. A conviction rested upon the people that these things were so.

A tract and missionary meeting was held Monday, with excellent results. Nearly \$900 were pledged in less than one hour to liquidate their tract society debt.

Eleven were baptized, nearly all having taken a decided stand at this meeting. The parting meeting was held Tuesday morning. The general expression was, "I am glad I came, we have had a good meeting." May God bless this State, is our prayer. S. N. HASKELL.

The Gallatin, Missouri, Camp-Meeting.

This meeting has proved a real success. Many of the brethren came upon the grounds in season, and quite a number of the tents were erected Wednesday, though on account of delay in getting the new tent up, meetings did not commence till Thursday afternoon. Our ground was one of the nicest I ever saw. A high grassy knoll, in a beautiful grove a few rods from the main road and within a short distance of Gallatin, with a little stream in front, plenty of woods all around for places of retirement, and a fine greensward cropped close all about us, constituted its main features. We had about seventeen tents up, in all. These looked clean and nice.

Our new 50x70 feet tent, made by Brother Armstrong, of Chicago, was pitched in front of our little semicircle of family tents. He did us a splendid job. I never saw a better one. Our other fifty-foot tent was also pitched, and was well filled by those who had no family tents. There was a neat appearance to the whole ground, the most attractive I have ever seen in Missouri.

Upwards of two hundred Sabbath-keepers, I judge, were present on the Sabbath. The preaching was pointed and the social meetings encouraging. Sunday the crowd was not large, only about enough to comfortably fill our tent. But the weather was threatening, and the presence of small pox in the town kept many away, it was thought. The interest to hear among those without increased till the close. Our meetings Monday were deeply interesting. A number started for the kingdom in earnest. Among these were two strong men almost on the verge of infidelity, who made a good confession and sought the Lord with tears. Our hearts were much rejoiced. There were many things connected with this meeting very encouraging to me. Some precious testimonies were given, which melted our hearts in tenderness and love. The general spirit of the meeting was hardly equal to that at Appleton City, yet there was much to encourage us. The number of those who know the voice of the True Shepherd is greatly increasing in Missouri, and a determination to do something for God and humanity is getting hold of many.

We made earnest appeals to the friends of the cause on the importance of the tract and missionary work. Our fund of \$1000, started last winter when Elder Haskel was with us, has subscriptions to the amount of over \$700 already, between two and three hundred having been added at this meeting. We expect to raise it, and this will pay all our debts and give us a good supply of publications with which to work. We hope to see the day when Missouri, instead of being behind all her sister Conferences and an object of charity, will be able to help herself and others. With four hundred copies of the SIGNS distributed weekly in the Conference, and much other work of the tract society, and a feeling of deep interest kindling up among the membership, we hope for much good. Already we hear most encouraging reports. Some are embracing the Sabbath. There are many interested readers. One sister who travels much from town to town says she can find interested readers for all the copies taken in the State. We can circulate many more copies than we can pay for. Quite a number are taking from eight to twelve copies apiece; and many of these are read by two families near by, and then sent a distance to others. This takes work. But we find the more we work for the Lord the better we love to do so. He is a good pay-master, while the devil and the world are very poor pay. The more we work for them the worse we feel.

Seven were baptized at our camp-meeting. The members went home much encouraged.

I am fully persuaded that our people have not yet seen the importance of these general meetings. We have supposed it was necessary to have our annual meeting in which to transact our Conference business, and look after the general wants of the cause. Of course this is necessary. But my experience has proved to me the past year that much can be done by having general meetings in different sections of the Conference. We have so much for our preachers to do that our brethren can get but little preaching comparatively. Our people cannot all get out to the annual meeting, as the distance is so great for many of them. If our preachers go around to every church, it takes all their time. Where there is some central point where several hundred can come together, a camp-meeting will accomplish a great amount of good. And it does the people good to make the effort. They are called away from home cares. More can be accomplished in one such four days' meeting in arousing the people, firing their zeal, and instructing them, than in three months' labor in each little church. At least we have found it so here. Our two meetings last fall and two this spring have been so managed as to cost the Conference funds nothing, and they have wonderfully helped forward the work. Instead of having a smaller attendance at our State camp-meeting this fall, we expect many more will be present, because our people have found it good for them to attend, and many say they must be there. Ancient Israel used to assemble three times a year. Do we not need such help?

GEO. I. BUTLER.

Hamilton, Mo., June 13.

Wisconsin Camp-Meeting.

We arrived on the ground Tuesday, May 28, and found things well under way. The location is very fine, being on the shore of a beautiful lake. The city of Madison, numbering about twelve thousand inhabitants, the capital of the State, is said to be one of the most lovely cities of the West. It is about a mile and a half across the lake, and two miles by the road, to the city. A fine steamboat plied between the two places, and brought the most of those who attended from the city.

The bad weather greatly hindered our work, and kept us behind all through. Not much progress was made till Sabbath evening, when there was a good spirit in the meeting. Sabbath morning we had an excellent social meeting. After the sermon about sixty came forward for prayers, and there was quite deep feeling. In the afternoon twenty-six were baptized, mostly young people. Monday about twenty more came forward to seek the Lord. This was decidedly the best meeting we had. From two to half a dozen were on their feet at a time, trying to get a chance to speak. All said they had been greatly blessed during the meetings.

Considering the weather, we had a large attendance from the outside during all the meetings. Indeed, I never attended a camp-meeting which was really so popular with all the people as this one. The two dailies published lengthy reports each day, speaking of us in the highest terms. Besides this, at their own expense they telegraphed good reports each day to seven papers in Chicago, Milwaukee, and St. Paul. The ministers of the city announced our meetings, urged their people to attend, prayed for us, and invited us to speak in the largest churches in the city.

Our brother, Dr. Stillman, who lives here, did much in many ways to help the meeting, particularly in getting a good class of citizens to attend. Prof. Whitford, Seventh-day Baptist, the last delegate to our General Conference, is now State superintendent of public instruction in Wisconsin, and hence is at the capital. He assisted us not a little. With him and his family, the governor, the governor's private secretary, and the State treasurer, attended our meeting on Sunday; also the mayor, one of the judges of the supreme court, and other dignitaries were present. We set before them our reasons for keeping the Sabbath. They listened attentively, and after the meeting confessed to us that the argument seemed very conclusive. Thousands of small tracts were distributed among the people. There were about three thousand present Sunday. We also had a large attendance on Monday. The very best impression has been made. The way is now open for a course of lectures here in the city hall, and such lectures are earnestly solicited by the people.

Elder A. A. Phelps, first-day Adventist, editor of the *Bible Banner*, was with us one night, and spoke in the tent. Also two Baptist min-

isters attended several meetings, and were very friendly. Several persons who attended have embraced the truth, and have gone home to keep the Sabbath.

Eight brethren received license for the first time, making twenty-one who now have credentials and licenses in the Conference. Seven tents will be run this season, two of them by the Scandinavians. There were about seventy-five of these brethren on the camp-ground, and meetings were held in that language every day. We have about three hundred Scandinavians in the State. A special effort will now be made in that mission.

For the last three years not very large results of labor have been seen in this Conference. Only three new churches were admitted at this meeting, whereas there should have been a dozen. Wisconsin is an excellent field, and there is no good reason why the laborers should not have success if they walk with God and work hard. All feel determined to accomplish more this season. D. M. CANRIGHT.

"The Scripture Cannot Be Broken."

THE Scripture cannot be broken, because it is the word of God. Holy men gave the Scriptures as the truths were given them by the Holy Spirit. Hence the declaration of Jesus, "The Scripture cannot be broken."

The Saviour referred to this fact when he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" The Scriptures must be fulfilled, though the Son of God should suffer; for "thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Said Jesus, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

The fulfillment of prophecies from of old down to the present day, bear testimony to the truth that the Scriptures cannot be broken. Not one word has failed. The particular delineations of the great kingdoms of this world, as given in prophecy in Dan. 2, 7, and 8, have not failed of a fulfillment in every specification except what relates to the closing events of the world's history. And we argue that as these prophecies have been fulfilled so far, the closing event promised will surely come.

The four great beasts of Dan. 7, have had their description fulfilled in the empires of Babylon, Medo-Persia, Grecia and Rome. The division of Rome into the ten kingdoms, represented by the ten horns of the fourth beast, has taken place; and the papacy rising to power among the ten kingdoms, has fulfilled the given description of the blasphemous horn that was to speak great words against the Most High, wear out the saints of the Most High, and think to change times and laws; and the full time allotted to the operations of this power has expired; and nothing remains to be fulfilled concerning this power, but its destruction by the decision of the judgment. In all this the Scriptures have not been broken.

The prophecy of Rev. 13, connects itself with that of Dan. 7. The beast of Rev. 13:1-10, is the same as the little horn of Dan. 7. And it is with reference to this blasphemous power that the warning message of Rev. 14:9-12 is to be given.

Now what I wish to say is briefly this: There is just such a message as here described going to the nations of the world. If this work is a false alarm, then, for the first time, the Scriptures are broken. The fulfillment of prophecies and the signs of the times show that the time has come when this message should be expected. Consequently if it does not appear, the Scriptures are broken; and if a false warning is being given in the place of the true, it makes it all the worse. Who can believe that God's providence will suffer his revealed plan to be so deranged in the fulfillment?

The truth is, the time has come, and the message itself is being proclaimed to the world. The Scriptures are not broken and they cannot be; therefore the present proclamation of the message of the "third angel" is the work of God in fulfillment of his promise given 1800 years ago in prophecy. Men may disbelieve, but God is fulfilling his word. Professed believers may say that our position is false; but this is not enough. If our position on prophecy is false, it is their duty, as believers in the Scriptures, to give the world the true position on these prophecies. But they cannot even try to give the true explanation. This shows that they are in the dark. Nevertheless God is fulfilling his word; it cannot be broken.

R. F. COTTRELL.

Reports from the Field.

(Condensed from *Review and Herald*.)

Canada.

SOUTH STUKELY, P. Q.—Elder S. N. Haskell writes: "I was with Elder A. C. Bourdeau at this place June 8 and 9. About fifty brethren and sisters came together. These are principally the fruit of Brother Bourdeau's labors since he commenced his mission here two or three years ago. The brethren are about the same as in the United States, so far as this world's goods are concerned; but it is difficult for them to raise money on account of its scarcity and the low wages. A good degree of the Spirit of God was present in our meetings. Nearly all the brethren remained to our Monday meeting, which as usual, was the best of all. Our brethren returned home much encouraged. Hearts that had never yielded to the claims of God's law were touched and softened. It rained much of the time from Friday night till Sunday noon. This doubtless prevented many of those not of our people from attending who otherwise would have done so, yet a respectable number were in."

Vermont.

JAMAICA.—Elder Hutchins writes: "Our recent meetings in this place were a source of great encouragement to the church. We remained over two Sabbaths. Baptism was administered by Elder Sanborn, seven receiving this solemn rite, four of whom united with the Jamaica church. The last Sabbath we were here, our hearts were cheered by the presence and testimony of a brother and his companion who have become much interested in the truth. He had been reading works furnished him by Brother Howe, and the day previous had decided to keep the Sabbath."

New Hampshire.

FRANCESTOWN.—Brethren Wood and Buzzell report interesting meetings here. At date, June 10, four discourses had been given. The last evening nearly two hundred were in attendance. There was good order, and close attention was given. The people are very friendly, offering them accommodations and homes.

New York.

SOUTH HARRISBURGH.—Elders Wilbur and Bump write: "We came here with our tent, June 3, and held a meeting the next evening. seventy persons came out to hear the word of the Lord. Although this is a country place, we have never seen a better interest to hear, on the part of the people as a whole community, than there is here at the present time."

Alabama.

GADSDEN.—Elder Burrill reports June 4: The truth has been gaining friends here during the week just past. Fifteen or more have begun Sabbath observance, and others are interested notwithstanding the great efforts made by all denominations to keep the people away. We trust the Lord has a people here that will obey the third angel's message.

Tennessee.

GODLETTSVILLE.—At this place the interest is reported steadily increasing. Two discourses have been given on the subject of the Sabbath, with which some have been favorably impressed.

UNION CHAPEL.—Brother Soule reports meeting with the brethren near Union Chapel, June 1. Two united with the church, one was baptized, and one decided to keep the Sabbath.

Illinois.

CARBONDALE.—Meetings here continue with interest. Brother Bliss writes, June 10, that about a dozen have accepted the Sabbath reform since Elder Colcord and himself came to labor here.

Iowa and Nebraska.

SCANDINAVIANS.—The cause among the Scandinavians in this Conference is onward. There are now thirteen companies, twelve of which are fully organized into churches. These include over three hundred Sabbath-keepers, with a systematic benevolence fund of over one thousand dollars. Brother Hanson reports that from April 10 to May 12, he visited several of these churches. At Swan Lake, a neat and comfortable meeting-house, costing six hundred dollars, all paid for, was dedicated. Two joined the church, which now numbers fifty-four. At Sunny Side five were baptized and added to the church, and seven joined the tract society. Four were baptized and the ordinances celebrated at Spencer. June 3 to 10, he spent with the Swedish church at Village Creek, Alamakee county. The 11th inst arrived at Maquoketa, where he expects to commence meetings.

THE HOME CIRCLE.

The Serpent in the Home.

In looking over a newspaper lately I saw a paragraph telling how a party of sixteen travelers in Russia were overtaken by the darkness; how, when some miles from the town to which they were bound, they heard that terrible sound which makes the blood of the bravest run cold, the baying of wolves; how in horror and affright they struck spurs into the sides of their panting steeds; how the hideous pursuers gained on them; how one after another fell a sacrifice; and how out of that gallant party of sixteen only one arrived at his destination. What a narrative, how ghastly, how thrilling! As I thought of the moments of concentrated suspense and horror experienced by these travelers, of the tragic termination, and of the grief and desolation of those with whom they were connected, my heart sank within me at the ravages of these merciless monsters. But though we are not living in the wilds of Russia, I shudder to think that we are exposed to a far more destructive enemy than the hungry wolf, but one who would not only attack its victim openly, but also approaches with stealthy, treacherous step and springs on them ere ever they are aware. And how many gay travelers in life's journey this enemy overcomes! Some years ago, in a small suburb of one of our most prosperous cities, one physician alone counted, among the circle of his own patients, thirteen ladies whose disease was drink. How many of that company of thirteen escaped the flangs of the destroyer I do not know, but I will give the history of one who came under my observation.

When first Miss Martin came to our town she was a bright attractive girl. Her elder sister had married one of the doctors of the place, and she came on a visit to her, and as was right and fitting, her friends and she enjoyed themselves visiting places of interest. One day after viewing the sights of a neighboring city, and when waiting the time for a train to take them home, they stepped into one of those fashionable restaurants, with which our city abound, to rest and have a refreshment. As it was a hot day the sandwich was followed, at Dr. Black's suggestion, by a glass of wine. Chemists tell us of the affinity of certain substances. Dr. and Mrs. Black drank their glass of wine, and, as the saying is, felt neither up nor down after it. With Miss Martin it was different. She had never in all her life drank a whole glass of wine before, and something, I know not what or how, in her constitution answered to its subtle qualities, and she felt its exhilarating effects. A pleasing indescribable sensation came over her. Before she was worn out, and exhausted; now she felt light, vigorous and happy. And it is to constitutions of this kind that stimulants are an unspeakable temptation. Favoring circumstances, I grieve to say, were not wanting. Mrs. Black's callers were numerous, and wine and cake were regularly presented. They were asked to dinner and supper parties to get acquainted with the neighborhood, and at most of these also wine was abundant, and just because other people took it Miss Martin did so too. She thought the place delightful and the people exceedingly pleasant, and if in a forenoon she felt exhausted and nervous after a party, a glass of wine put her all right. No wonder that when she returned home, life seemed dull, flat and heavy. Of old she used to awake in the morning with a bright, cheery feeling, and begin to lay out her plan of work for the day. But things of an ordinary kind had no interest for her now. She became restless, her appetite failed, and she grew pale and thin. Her mother, anxious and alarmed, called in the doctor, whose verdict was, "A little out of sorts—trying season of the year—liver dull—a little stimulant set all to rights." Her father, good, confiding man, at once ordered in a dozen of port, which was to be administered to the

patient twice a day. And so the spark was fanned and cherished which in due time was to become the raging conflagration in which health, comfort, the approval of conscience, the smile of friends, character, and life itself were to be engulfed. I have said Miss Martin was a very prepossessing girl, and, as was natural, she was admired by many; so in a little while, when on a second visit to her sister, no one was surprised when it was announced that she was to be married to one who stood high in the opinion of all, and was indeed a young man of great worth and excellence. It happened that winter that a young men's mutual improvement society was organized in our town, and a scientific association, and a total abstinence society. Now into the first two of these, Dr. Black and Mr. Bennet, his intended brother-in-law, entered readily, and were quite willing to attend meetings, and give readings and deliver lectures; but for the last: "Well really," they said, "it did seem a kind of insult to introduce the like of that among respectable people. No doubt there were many who should not drink, because they could not stop in time, and in such cases drink was a great curse; but with the like of them it was different." And when Mr. Bennet saw Miss Martin sipping her glass of wine, he thought, as of everything else about her, how graceful it seemed, and how well the action became her. It was but a few months after that the poor illusion was dispelled.

Some gentlemen friends of Mr. Bennet's from a distance had come to spend the day with them, and a few neighbors had been asked to meet them at dinner. Mrs. Bennet had, like other young housekeepers, made great exertions for the entertainment of her guests. Who does not sympathize with her wish to do the honors of her house in a way worthy of the husband so devoted to her, and of whom she was so proud? Well all went off beautifully, and she had left her guests in the dining-room over their wine; but when seated by herself, with the excitement run down, a feeling of excessive fatigue and languor came over her. As on other occasions she at once thought of a glass of wine. This was just the very time it was needed, and so without further consideration she drank one and another, and so on, till before she knew it, she was sleeping the sleep of a drunkard in her own elegant drawing-room. By-and-by the door was thrown open, and Mr. Bennet, in his usual cheery voice, said, "Here we are, Mary, all ready for your nice cup of coffee." But, alas! there was no answering greeting, nothing but an inarticulate sound from the prostrate figure on the rug. The company took in the situation but too well, and all retired as gracefully as possible, sorry to see Mrs. Bennet so poorly, etc. Mr. Bennet was bewildered. Of all the possibilities in life this was the last that could have occurred to him, and there he sat with that terrible, mysterious smile which you may have seen on the face of the strong man when shame and agony were gnawing at his heart.

It would be tedious to record Mrs. Bennet's resolutions of amendment made and broken, to be again renewed and with the same result; or her husband's patience, so often abused, and still so ready to forgive. But the most long-suffering patience may be worn out at last, and it seemed to Mr. Bennet that the only chance was to send his wife—once his pride as well as joy—to one of those asylums for the drunkard called refuges. The arrangements were made, and the day she was to go fixed. I shall never forget that afternoon. The poor husband was utterly prostrated with grief and shame by an outbreak of his wife the day before, and as an old friend he requested me to accompany her, for he could not trust himself, and feared his resolutions would give way at the parting scene. She, poor creature, not only acquiesced in the plan, but earnestly besought her husband on her knees to help her to get free from the wretched slavery in which she

lived. It is easy for people outside to speak, but I do think drunkards are often deeply to be pitied as well as much to be blamed. She had been for some months in this establishment when her husband, hoping against hope, removed to the city of which I have spoken, with the view of giving her the benefit of new scenes and new surroundings in her future life, and brought her home. How he congratulated himself, how his love and long-slumbering reverence revived, as day after day and week after week passed and still she stood the trial!

Some time after this I was invited to the marriage of their only daughter. She was one of whom any mother might have been proud, and on whom her father doted. I had been greatly gratified at hearing of my friend's continued reformation, and when I arrived that summer evening and found the three sitting together on the lawn under a spreading tree, enjoying the sweetest hour of all the day, I thought the outward scene a fitting symbol of the inward peace, and caught myself whispering, "At evening time it shall be light." Looking back on the past it seemed as if we had awoke from a frightful nightmare, and were being reassured by the calm and peace of returning morning.

Next day, as the wedding guests were strolling through the grounds after the marriage till lunch was announced, and everything seemed the embodiment of calmness and comfort, he would have been thought a hard-hearted prophet of evil who would have predicted the events of the following hours. I stepped aside and went into the house to see if I could give any assistance in the finishing of the arrangements. On looking into the dining-room what was my amazement to find the table furnished with a profusion of wines and even brandies! Thinking there must have been some strange mistake I hurried out and sought Mr. Bennet, to whom I told what I had seen, saying that his orders must surely have been misunderstood. He looked wonderingly at me. "Not at all," said he; "you do not suppose I could let such an occasion as this pass without giving it all the honors." "Honors!" I thought some people had strange ideas about honors. I implored him to alter his arrangements even yet. "Thanks," said he, "for your kind interest; but pray don't trouble yourself, you will see all will go off well." And then in a lower tone, "Mary has promised me." With a sorrowful heart I turned away. The party had not been long in the dining-room when I saw Mrs. Bennet, who had hitherto been acting the part of hostess with all the ease and grace which in her early days had charmed so many, become suddenly pale and seemed to put a strong restraint upon herself. I felt deeply grieved when I saw those around her carelessly sipping their wine, ignorant of the fierce war they were kindling within her. At last she could stand it no longer, and it seemed as if a thunderbolt had fallen amongst us when suddenly she rose and seizing a bottle darted to the door. Mr. Bennet's face turned ashy pale, and when he attempted to rise his knees smote against each other, like the monarch of old when the handwriting on the wall announced his doom. When I got outside the door the poor woman looked round on me with a half-triumphant, half-seated expression, and the brandy bottle, as it turned out to be, was lying empty beside her. I helped her to the bed and the doctor was sent for, but no human power could save her, and as we watched her tossing to and fro, and wildly appealing for protection from the fiery serpents which she averred were swarming around her, I wondered if her husband did not ask himself if he had fulfilled that vow made long ago of loving, cherishing and protecting her when he exposed her to what was indeed supremest danger possible, the smell of what, to her, was deadly poison. At length the storm subsided, and wan and worn she lay on her pillow. Leaning over her, I heard in a low whisper the words, "They shall thirst no more." The pathos

was inexpressible. These were her last words. No doubt there is pardon for the penitent drunkard as well as the penitent thief, even at the eleventh hour; but turning away from that death-bed I could not but say, "Let me die the death of the righteous, and let my last end be like his."

I have spoken of some of the outward incidents of Mrs. Bennet's history, but who shall imagine her inner life? Sure I am that the most exquisite tortures ever invented by cruel Turks fell very far short of those she inflicted on herself and her dearest friends. When bidding good-bye to the silent and mournful mansion, where all had but the other day seemed so bright and happy, I felt with new power and emphasis the force of the wise man's words, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder."—*Scottish Temperance League.*

GOOD HEALTH.

Reserved Power.

It is not wise to work constantly up to the highest rate of which we are capable. If the engineer, of the railroad were to keep the speed of his train up to the highest rate he could attain with his engine, it would soon be used up. If a horse is driven at the top of his speed for any length of time, he is ruined. It is well enough to try the power occasionally of a horse or an engine, by putting on all the motion they will bear, but not continuously. All machinists construct their machines so that there shall be a reserve force. If the power required is four-horse then they make a six-horse power. In this case it works easily and lasts long. A man who has strength to do twelve honest hours of labor in twenty-four, and no more, should do but nine or ten hours' work. The reserve power keeps the body in repair. It rounds out the frame to full proportions. It keeps the mind cheerful, hopeful, happy. The person with no reserve force is always incapable of taking on any more responsibility than he already has. A little exertion puts him out of breath. He cannot increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, gloomy. We all pity them. The great source of power in the individual is the blood. It runs the machinery of life, and upon it depends our health and strength.

A mill on a stream where water is scanty can be worked but a portion of the time. So a man with a little good blood can do but little work. The reserve power must be stored up in this fluid. It is an old saying among stock-raisers, that "blood tells." It is equally true that blood tells in the sense in which we use the word. If it is only good blood, then the more of it the better. When the reserve power of an individual runs low, it is an indication that a change is necessary, and that it is best to stop expending and go to accumulating, just as the miller does when water gets low in the pond. Such a course would save many a person from physical bankruptcy.—*Herald of Health.*

Proper Diet for Man.

PHYSIOLOGICAL EVIDENCES.

UNDER this head we shall consider as briefly as possible the comparative effects upon the human system of flesh and vegetable productions when used as food. While we think we have fully established that the best diet for man is of a vegetable character, we would by no means argue that life cannot be sustained by the use of animal food, either in connection with vegetables or when used exclusively. Indeed, we are willing to admit that by force of long habit man may become so accustomed to its use that he will feel a serious loss when deprived of it. This is sometimes urged as an argument in favor of its use; but it is plainly without logical force, for the same result follows the

discontinuance of tobacco, whisky, opium, arsenic, or any other substance to which the system has long been accustomed.

APPETITE.

Neither does the fact that many people have an appetite for meat prove anything in favor of such a diet. We claim, and history abundantly supports the statement, as we shall hereafter show, that whatever appetite man has for meat is acquired. And his capability to acquire such an appetite certainly does not establish his carnivorous nature, but only indicates that he is created with the capability of adapting himself to a great variety of circumstances when necessity requires. The same is equally true of other animals as well. The cat and dog have been trained to eat only vegetable food, and become so fond of this diet that they could scarcely be induced to partake of meat. On the other hand, horses, cows, sheep, and other herbivorous animals, have been known to become so fond of animal food as to greatly prefer beefsteak to the best corn or grass. The cattle of Nantucket have frequently been known when pressed by hunger during the winter season, to come down to the sea coast and dig up the frozen fish skins buried beneath the ice and snow, and devour them greedily. But this proves neither that the cat and dog are herbivorous or granivorous, nor that the horse, cow, and sheep, are carnivorous.

But it may be said that many people are not obliged to learn to relish flesh food, being born with an appetite for it; and hence, that the appetite must be natural. It would be equally just to claim that the appetite for alcohol and tobacco is natural, and hence the articles themselves harmless, because it is a well known fact that many boys inherit from their tobacco-using or drunken fathers so strong an appetite for those poisons that they are almost powerless to abstain from gratification. But no one will claim that in the latter case the inherited desire for rum and tobacco will protect the system from their baneful influence, or convert them into healthful, nutritious substances. So it is with animal food. Its use has been so prevalent for a long series of years that each individual born inherits an appetite for it along with other peculiarities and tendencies which are the well known results of heredity.

It has also been urged that man, by reason of his superior intellect, is enabled to adapt himself to a flesh diet, while the lower animals are left wholly to the leadings of what is termed natural instinct, and so cannot change their dietetic habits at will. The same argument would make alcohol a good beverage for man, but poisonous to the horse, because the latter lacks the ingenuity to prepare the poison by the arts of fermentation and distillation. The absurdity of this method of reasoning is too apparent to need refutation. The evident truth is that the value of an article as food depends upon its adaptation to the wants of the being to be sustained, and not upon the imagination of the individual with reference to it. It is quite possible that the imagination may so affect the system as to interfere with the natural effects of a nutritious substance; but the most powerful effort of the imagination can never render wholesome an article in itself injurious.

Drunkenness and Idiocy.

ONE of the most important contributions to the literature of the temperance question, in its scientific aspect, is a paper by Dr. Willard Parker, upon "The Hereditary Influence of Alcohol," published, as revised by the distinguished author, by the National Temperance Society. In this paper it is affirmed that the hereditary influence of alcohol is not confined to the propagation of drunkards; that it produces insanity, idiocy, epilepsy, and other affections of the brain and nervous system, not only in the transgressor himself but in his children. Dr. Howe is mentioned as attributing one-half of the cases of idiocy in the state of Massachusetts to intemperance, and that he is sustained in his opinion by the most reliable authorities. One family is instanced with seven idiot children, both of whose parents were drunkards. It is claimed that one-half of the idiots of England are of drunken parentage, and that the same is true of Sweden, and probably of most European countries. In St. Petersburg most of the idiots come from drunken parents.

To sweeten the breath and cleanse the teeth, scrub with a brush every night before retiring, using little, if any, soap; sprinkle on a very little pulverized borax; until the gums are hardened, and become accustomed to the use of borax, rinse the mouth with borax water; it will prevent it from becoming sore or tender.

RELIGIOUS NEWS AND NOTES.

—The Cincinnati authorities are trying to close the theatres of that city on Sunday.

—A Presbyterian Tabernacle is to be built at Asbury Park, New Jersey, for summer worship.

—The Reformed German church of the United States has 1,368 churches, and 146,901 members.

—The beer gardens outside the Paris Exhibition grounds cover as much space as the Exposition buildings.

—America has sent over 400 missionaries to Turkey and spent \$5,000,000 in efforts to convert the Turks to Christianity.

—It is said that the Missionary Society of Basle is taking care of 5000 children which the recent famine in India has made orphans.

—The London City Mission had a total income the past year of \$259,790; an increase of \$32,000 over the preceding year. It employs 452 missionaries.

—The Quakers in England and Wales now number 17,000. A few years ago they were estimated at 100,000. In 1700 there were 60,000 in Great Britain.

—The Bible Society of Scotland has printed 50,000 New Testaments, in French, small size, but clear type, which it proposes to sell at about five cents a copy.

—The British and Foreign Bible Society printed last year 2,670,742 copies of the Bible. The American Bible Society printed 881,056 copies. During the past year these societies have circulated among the Turks 17,773 Bibles.

—The pastors of the State Church of Prussia are very poor, and a collection is annually taken up for them throughout the kingdom, the last one of which amounted to about \$80,000, or less than half a cent apiece from the 17,000,000 nominally Protestant population.

—The Roman Catholics have sent the Abbe Debaize from France to Zanzibar, accompanied by nine priests from Algiers, with whose aid he will establish missions at Lakes Victoria and Tanganyika, Central Africa. He expects to be absent three years. The French Chambers voted \$20,000 for this mission.

—At the anniversary of the Spurgeon's Pastor's College, in London, last month, it was stated that fifty-three chapels had been erected in the London district alone through the agency of that institution. Since 1865, 32,477 persons have been baptized by pastors educated in the college, and the number in fellowship of the churches in their charge is 37,597.

—Kings county, N. Y., has 261 Sunday-schools. Of these the Methodists have 56; the Episcopalians, 35; The Baptist, 27; the Reformed, 23; the Congregational, 19; the Lutheran, 14, etc. There are 48 mission and Union schools. The total number gathered in these schools is 88,470. The number of conversions or confirmations the past year was 2,153. The amount expended during the year for benevolent and other purposes was \$74,925.

—The British Company of New Testament revisers have completed the first revision and sent it to the American committee. The latter have revised all except Revelations and four of the smaller Epistles, and sent over the larger parts of their work. The grand rhythm of the rich old English is everywhere preserved and only words changed that have lost their original meaning or which do not conform to the most authentic text of ancient manuscripts.

SECULAR NEWS.

—Dr. Mary Walker is seriously ill.

—It is proposed to annex Paraguay to the Argentine Republic.

—The wheat crop of California for export this year, it is estimated, will be 200,000 tons.

—The socialistic press of Germany now numbers no less than seventy-five periodicals with 135,000 subscribers.

—Some idea of the headway the socialists are making in Germany may be gathered from the fact that no less than ten thousand of them followed the remains of one of their body to the grave last week in Berlin, each one openly wearing a party-colored emblem. The coffin was bordered with brilliant red.

—England's naval strength is 599 vessels, of 2,919 guns. Sixty-four of these are powerful iron-clads.

—Queen Victoria has reigned forty-one years, only three years less than the reign of Queen Elizabeth.

—The people of Kansas spent last year eight and one-half millions of dollars for whisky and tobacco.

—There are 358 sorts of cigarettes sold in New York, and they are said to be more harmful than either cigars or pipes.

—It is asserted that Germany has invited the Powers to consider necessary measures for checking conspirators located abroad.

—The German patent office received 6,424 applications for patents during the past year, a greater number than any other country except the United States.

—The American brig *Harriet G. Been* has been wrecked on the coast of Coro. A steam tug with twenty men from Maracaibo was sent to her assistance and foundered. Seven men drowned.

—South Carolina supplies nearly half the rice produced in this country. Georgia is next, or nearly seven million pounds ahead of Louisiana. Nearly all our rice comes from these three States.

—The coinage at the United States Mints from 1793 to 1874 inclusive, has been of gold, \$983,159,695; silver, \$208,872,291.40; minor, \$12,884,703.55; making a grand total of \$1,205,916,389.95.

—The whole number of scholars reported in the State of Maine for 1877 was 217,417; the number registered in summer schools 125,455; average attendance, 100,982; number registered in winter schools, 132,865; average attendance, 107,653.

—Bald Mountain, North Carolina, was shaken as by an earthquake and split in twain, leaving a chasm 300 feet in length, eight or ten wide and of unknown depth. No smoke or lava was thrown up but a strong smell of sulphur prevades the place.

—A petrified wasp's nest has been found near Eureka, Nevada, by blasting in the solid rock forty feet below the surface of the ground. On breaking it open, cells, larvæ, and two perfectly formed wasps were found, also petrified. The rock is a gigantic sandstone of sedimentary formation.

—The University at Athens has 72 professors whose salaries are paid by the State, and 1,500 students. A student's only expense is for subsistence. Men from the other great Universities of Europe go there to study modern Greek. The great work of this University, it is said, is to restore classical Greek.

—A captain in the Austrian army has invented a repeating carbine, which is a murderous weapon, and quite in keeping with the spirit of the times. The chamber holds nine cartridges, and the whole may be discharged in eighteen seconds, while it only takes nine seconds to reload. At this rate the soldier armed with such a carbine could kill twenty-one antagonists in one minute.

—The number of destructive earthquakes recorded in Japan during the past fifteen hundred years, is 149. The ninth century was most prolific in these, reaching 28; in the fifteenth century there were 15; the same in the seventeenth; 13 in the eighteenth; and 16 in the present century. The recorded average is one great earthquake every ten years, but the nineteenth century give one every five years.

—The American Consul at Lambayeque, Peru, writes to the Department of States that the extraordinary rains of the past quarter have been destructive to agriculture, causing the total failure of the rice, alfalfa and fruit crops, and greatly damaging the sugarcane. The country around Lambayeque has been almost entirely inundated, the railroads being washed away and dwellings leveled. The loss is estimated at \$1,500,000.

—One of the late inventions for naval attack is the rocket float. This is a small vessel, which is propelled by a rocket along the surface of the water at a speed of 275 miles per hour, and to the distance of four miles. In the bow of this vessel there is a quantity of gun cotton, arranged with a percussion cap, so as to explode upon striking an obstacle. If one of these rocket floats were started and accurately directed toward a ship at a distance, there is a clear certainty that it would arrive before the ship could be moved out of range. The charge of gun-cotton could easily be made sufficient to sink, on explosion, any ship that can be built.

Watching and Waiting.

Oh! the days are passing, fading, and the years glide slow away,
And our hearts are aching, yearning, longing for the coming day
When the warfare will be ended, and the weary rest in peace,
When our Lord from Heaven descended gives from pain a long release.

Day by day our loved ones perish, sparkling eyes grow dim with pain,
Fair forms stiffen into silence, all our tender care is vain;
Sadly and with tears we lay them low beneath the sod to rest;
Free are they from all earth's troubles and the storms that sweep its breast.

Seek we o'er the rolling water some fair spot to sin unknown,
Vain our search, for dread disaster reigns upon the ocean's throne.
Men go shuddering down to silence ne'er to wake while surges roar;
Waves are moaning for redemption, sobbing on the trembling shore.

Oh! the weary, weary ages! oh! the years so filled with woe!
Still there follow in their seasons summer's heat and winter's snow.
Patience, patience, ye despairing; soon will come the King sublime,
And eternal hands are weaving off the measured thread of time.—L. D. Santee.

Ordrup, Denmark.

LAST week we held two meetings at Ordrup. The first evening, the minister of the parish visited our meeting, and last evening there was another minister present, who was very friendly and sociable, and with whom had a very interesting conversation after the meeting. There are some who listen to the word of God with interest; but it is not so easy to gather many people to a meeting here as in Jylland.

We also held one meeting in Valsomagle, which was well attended; and two in Benlose, where only a few were present. I have in these places met many friends and relatives of our brethren and sisters in America.

We have received the news of the death of our oldest daughter. It was a great sorrow to us; and it came so unexpectedly. It is most painful to my wife, and it seems hard for her to be so far away from the dear ones. But we find strength in that blessed hope which God has given to us. It is a consolation for us to know that our much-beloved child found peace in God through faith in our Redeemer, and that she tried to follow in the footsteps of the Saviour.

Our sincere prayer is, that God may bless this affliction to the good of our souls, and make it a means through which our weak hearts may be drawn nearer to him and by which we may be led to have greater zeal and perseverance in his cause.

We hereby send our most sincere thanks to the dear brethren and sisters in Battle Creek, who have so kindly taken care of our child and tried to lessen her sufferings. We likewise express our gratitude to those who so faithfully prayed for her temporal and spiritual welfare, while her father and mother were in a distant country, entirely ignorant of what was transpiring. We are also thankful for the encouraging words which several of our brethren have sent us. May the Lord reward you all for it, dear brethren; and may he strengthen us to accomplish the work which he has given us.—J. G. Matteson, in Review.
May 20, 1878.

OBITUARY.

DIED, in Oakland, Cal., May 7, of bright's disease, Sister Harriet A. Patterson, aged 40 years, 5 months, and 4 days. Sister P. had been in poor health for some three years. She was brought up by a Methodist mother and embraced the present truth, a few weeks before her death, by reading tracts and papers loaned her by a friend in Placer county, Cal. She embraced the truth in Oakland and died in our midst although the case was unknown to the church until our attention was called to it by a letter from Placer county, after her death.

On Sunday, June 9, a discourse was given by the writer, from John 2:25. Thus another has passed away to rest till the Life-giver comes.
J. N. LOUGHBOROUGH.

DIED, in San Francisco, June 18, 1878, Martha, daughter of Brother Christian and Sister Catherine Rasmussen, aged one year and three months. The writer was called to give words of comfort which he endeavored to do from the words of Paul in 1 Thess. 4:13-18.
W. M. HEALEY.

DIED, in Oakland, Cal., May 14, 1878, Ella, daughter of C. and L. Waldeck, aged fifteen years, four months and seven days. Remarks at the funeral by Elder J. N. Loughborough.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JUNE 27, 1878.

San Francisco and Oakland.

THE cause in these cities is moving forward. Our tent-meeting in San Francisco closed with the best meeting of the series, and we learn that the Sabbath meetings there have since been well attended and are growing in interest. Sunday afternoon, June 16, we visited the church there for a baptism season, and Brother Israel buried four willing souls in a watery grave.

We have been one week, with the tent, on the corner of Peralta and Eight streets near Center station, West Oakland. Our tent is very nicely arranged having a floor with coarse carpet or matting in the aisles. Our seats nearly all have good backs to them, we also have one hundred chairs, which were in our church hall and kindly furnished us, these are neatly arranged in front of the stand, back of which in connection with our charts and a clock, we have a large wall lamp with porcelain globe which is easily fastened to the chart frame, and we find it very useful as it throws the light from behind the speaker over his shoulder, and so induces him to stand erect while reading, which is much better than having to stoop over to read by a lamp on the stand. Try it. Our tent is furnished with a stove, also double wooden doors at the entrance which enables us to make it very comfortable even in cold evenings.

We have an organ which with the singing are in the charge of Brother J. E. White, and this also adds a feature of attraction to our meeting. Of course we cannot recommend under all circumstances the same arrangement of tent that we have here, but we do endorse better light and more of it, especially the lamp back of the stand, and again keep the tent neat and clean; we have our trunks, bed, tool-chest, etc., all neatly arranged in the back part of our tent. The people seem to appreciate our efforts and appear willing to help us.

Our contribution box has received \$10, and we have spoken of it but once. But the best feature of all is that the Lord is with us, and the people nearly fill the tent, our attendance being from two hundred and fifty to five hundred and the attention is always good. We think we have never had a tent meeting upon this coast with such favorable prospects at the close of its first week. Do pray for the cause here, and especially for us that God will give wisdom for the work assigned us.

June 24, 1878. W. M. HEALEY.

Hutchinson, Minn., Camp-Ground.

ELDER CANRIGHT and I arrived at this place Wednesday, P. M., June 12. We were somewhat surprised to find eleven tents pitched and some fifty or sixty brethren and sisters in camp, intending to have the benefit of the whole meeting. The ground is that occupied last year. It is in a beautiful grove close to the town, five minutes' walk from the postoffice. Just back of the grove runs a nice little river in which so many were baptized last year.

Brother Battin gave the first discourse last evening in the hall used by our brethren in the village. To-day we have held two meetings, in each of which Elder Canright has spoken an hour to the ministers, giving them very practical instruction, and a second hour was used by the brethren in expressing opinions, asking questions, and discussing points suggested in the lecture. To-night there are nineteen ministers in camp, and nineteen tents are pitched. The weather is fine, and all expect a pleasant and profitable meeting.

Ringsted, Denmark.

MONDAY evening I attended a meeting held by two ministers in Ordrup. One of them was a staunch follower of the doctrines taught by Grundtvig, and he showed great disregard for the word of God. Baptism, the sacraments, and the church were enough for salvation, according to his belief, and in these there was power, he said. He attended our meeting the next evening, and spoke some against the sermon I had given; but beyond this he was quite friendly. He interrupted me several times while I was speaking, but afterward he apologized for it.

We have also held some meeting in Valsomagle. There are now six persons in that place who have commenced to observe the Sabbath.

Last Sabbath we had a very good meeting. There are others here who are convinced in regard to the Sabbath, and the doctrine of the second advent of Christ is received with joy by many.

Sunday I held two meetings and walked nearly thirteen miles. May the Lord still lead us to his own glory and the progress of the truth.

JOHN G. MATTESON.

May 27, 1878.

Texas.

RAIN and storms have very much interrupted our meetings. The storms of Texas move rapidly; and we have learned by experience that it is not safe to risk the tent standing, even though there be but a slight cloud. In the midst of two discourses the past week, we were compelled to dismiss the congregation on account of approaching storms. On Sabbath and Sunday we held six meetings. These were of peculiar interest. Twenty new converts bore testimony to the truth, and as many more rose to their feet asking the prayers of the servants of God. The Spirit of God was in our midst; tears flowed freely. Our Sabbath meeting was truly a refreshing season. On Sunday night, after a solemn discourse on the seven last plagues, all who were seeking God and desired us to pray for them were invited to occupy the front seats. After these were filled, we asked all such persons present to stand upon their feet, when about one hundred arose. We are not able to tell definitely how many have decided to obey.

We are challenged for discussion by one of the leading Disciple ministers in the State. I do not know whether or not we shall be detained here longer than our usual time on this account. The people have voted for a debate, and if the questions can be decided and the arrangement made in the presence of the audience, which I propose to have done, we are in for a debate, but on no other consideration. This will give the people a chance to see whether the object of the contending forces is to gain a victory or to elicit truth. It is our opinion that much public discussion can be avoided in this way. Warriors generally want their schemes, tricks, and quibbles kept hid from the public gaze.

R. M. KILGORE.

Terrell, June 3.

Lemoore, Tent No. 2.

SINCE our last report it has been a very busy time with us. About two weeks ago Brother Rice was taken sick, and now, though some better, is unable to be around. But the meetings have been kept up, and the interest has been good. A strong effort has been made to prejudice the people against us, and keep them away from the meetings. But the Lord has been with us, and the truth has had its effect upon the minds of some. Up to date forty-four discourses have been given, thirteen have signed the covenant, and about as many more are keeping the Sabbath. We attend to the ordinance of baptism to-morrow.

J. L. WOOD.

June 14, 1878.

Rocklin, Cal.

I COMMENCED meetings here in the public school-house June 7, and have spoken seven times. A few seem interested and I hope for several to obey the truth. This town is in Placer county, twenty-two miles from Sacramento, on the line of the overland railroad.

B. A. STEPHENS.

Studies in Luke.

We have received from the publishers a work entitled, Studies in Luke. The Gospel according to St. Luke, containing the Original Greek Text, with an interlined word-for-word English translation, and a new version based on the renderings of eminent critics, with illustrative explanatory foot notes and references. Also an alphabetical appendix of names, weights, coins, words and phrases used in the New Testament. The work has received the approval of many eminent critics, and it is believed will be accepted as a great help in the study of the Scriptures, the literal translation of the Greek being given. This work, by Benjamin Wilson, is 12 mo., 168 pages, fine paper, extra cloth. Price 60 cts. Publishers S. R. Wells & Co., 737 Broadway, New York.

It is not policy to do wrong; yet we should not do right merely from motives of policy.

We may continue for a time in the path of rectitude from unworthy motives; but unless the motive is purified, some temptation will overturn our hopes.

Sabbath-Schools.

IN SIGNS, No. 22, we promised to say more relative to our State Sabbath-school organization. Our preparations for the visit to Oregon, with other duties has so fully occupied the time of the committee, we have only time to state now, that when our State Sabbath-school organization was formed, we did what we thought would best promote the interests of the schools here, designing to adapt our organization to that which might be recommended by the General Conference.

We shall take time before the next session of our State quarterly meeting to compare these two constitutions, and probably at the time of the quarterly meeting, so arrange matters as to be in harmony with our brethren elsewhere. In the mean time, we hope our brethren and sisters will do all in their power to promote interest in the Sabbath-school and Bible-class in their respective churches. We want to be missionaries, to do good, to lead souls to the Lord and his truth, what an opening is Sabbath-school work.

Take hold of it every one. Parents and guardians, learn the lessons yourselves; aid the youth and children to learn the lessons; encourage the school by your presence, and by your example of promptness in the lessons. Hold up the Sabbath-school by your prayers. May the Lord bless the Sabbath-school army.

J. N. LOUGHBOROUGH.

Quarterly Meeting.

OUR churches in California will bear in mind that the first Sabbath and Sunday in July is the quarterly meeting of each individual church when it is expected every member of the church will report to their respective church their standing and pay their systematic benevolence pledges and make missionary one-third donations. Systematic benevolence treasurers will receive their notifications to collect, and should give each member immediately a statement of their church dues. The tract and missionary reports of each missionary member should be made at this meeting so that each church will be prepared to report at the district quarterly meeting the second Sabbath and Sunday in July, and then our State quarterly meeting the third Sabbath and Sunday in July may have a full report. Brethren and sisters let us all be in season for once and see if we cannot have a "missionary looking glass" this quarter which will reflect something for all our districts.

J. N. LOUGHBOROUGH.

Michigan Camp-Meeting.

It is expected that the first Michigan camp-meeting will be held at Lansing, on the old ground, about August 21-26, 1878. It is suggested by the General Conference Committee that one or two more camp-meetings be held in different parts of the State.

APPOINTMENTS.

ELDER HEALEY will speak Sabbath at 10:30, June 29, in the Seventh-day Adventist church, corner of Thirteenth and Clay streets.

THE next quarterly meeting of the Lone Oak church, will be held at the Lakeside school-house, July 6 and 7. We hope all members of this church will come prepared to settle up their systematic benevolence as far as possible.

J. L. WOOD.

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. Mrs Lizzie Farber 5-27, Archie Craig 5-20, J J Hamman 5-25, Mrs E A White 5-24, Alonzo Van-court 5-2.

\$1.50 EACH. Geo Hannan 5-24, Mrs Benton Scott 5-24, W J Kirk 5-24, Mrs C Jensen 5-24, Wm H Austin 5-24, S Tilden 5-24, W T Eddy 5-24, Mrs Jesse Frost 5-18, D E Lindsay 5-24, A B Philips 5-24, Nathan Cary 5-24, Daniel Ferguson 5-24, Dr J H Ralston 5-24, Mrs Ann Harrison 5-24, Henry Taylor 5-24, Mrs Geo Hanks 5-24, M Munsen 5-24, Mr Dutcher 5-24, Mrs Luther Miles 5-24, Walter Graves 5-24.

MISCELLANEOUS. Lottie King \$1.00 5-12, Philip Ploss 1.00 5-10, Wm Fenner 1.00 4-39, Elizabeth Locke 1.00 5-8, Wealthy McNit 1.00 5-1, Lucy A Boynton 1.00 5-2, W T Henton (8 copies) 12.00 5-24, H Patch (10 copies) 15.00 5-24, Laura P King (6 copies) 9.00 5-24, Edgar Hutchins (20 copies) 15.00 5-1, J W Hardy (5 copies) 3.75 5-11, F D Snyder (8 copies) 6.00 5-1, Mrs Adrice Ten Yeck 75c 5-1, Michael Deaver 37c 4-37, Mrs J G Finch 38c 4-37, Miss Annie Newcomer 50c 4-40, Millic Stevens 50c 4-40, Peter Newcomb 75c 4-48, Mrs J M Eberts 75c 4-48, John McRay 75c 4-48, J L Ramsey 38c 4-36, E B Lane 40c 4-24, D N Taylor 50c 4-48, M E Fisher 38c 4-36, Mrs John Hughes 75c 4-48, Rose Meir 50c 4-40.

Received on Account. Cal T and M Society \$6.00, New York T and M Society 5.25.

California Conference Fund. San Francisco pr F Brown \$4.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.
- Dictionary of Bible. \$1.75, post-paid.
- Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
- Progressive Bible Lessons. 50 cts. for Children. 35 cts.
- 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. 528 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.
- Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:—
 - No. 1. His First Advent and Ministry. 10 cts.
 - No. 2. His Temptation in the Wilderness. 10 cts.
 - No. 3. His Teachings and Parables. 15 cts.
 - No. 4. His Mighty Miracles. 15 cts.
 - No. 5. His Sufferings and Crucifixion. 10 cts.
 - No. 6. His Resurrection and Ascension. 10 cts.
 - No. 7. The Apostles of Christ. 10 cts.
- Sabbath Readings for the Home Circle. In two volumes. 75 cts. each.
- The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts.
- The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts.
- A Word for the Sabbath, or False Theories Exposed. (POEM.) J. Smith. Muslin, 30 cts.; paper, 15 cts.
- Advent Keepsake. Muslin, 25 cts.
- Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25 cts.
- Facts for the Times. 25 cts.
- The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts.
- Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts.
- The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts.
- The Atonement. J. H. Waggoner. 20 cts.
- The Spirit of God. J. H. W. 15 cts.
- Miraculous Powers. 15 cts.
- The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts.
- The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts.
- The Morality of the Sabbath. D. M. C. 15 cts.
- The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts.
- The Two Laws. D. M. Canright. 15 cts.
- The Seven Trumpets of Rev. 8 and 9. 10 cts.
- Redeemer and Redeemed. James White. 10 cts.
- Christ in the Old Testament and the Sabbath in the New. James White. 10 cts.
- The Saints' Inheritance, or the Earth made New. J. N. Loughborough. 10 cts.
- Sunday Seventh-day. A Refutation of Mede, Jennings, Akers and Fuller. J. N. A. 10 cts.
- The Truth Found. J. H. W. 10 cts.
- The Two Covenants. J. N. Andrews. 10 cts.
- The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts.
- Review of Gilfillan on the Sabbath. 10 cts.
- Vindication of the Sabbath. Morton. 10 cts.
- The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts.
- Matthew Twenty-four. James White. 10 cts.
- Review of Baird's Two Sermons on the Sabbath and Law. J. H. W.
- The Ancient Sabbath. Forty-four Objections Considered. 10 cts.
- Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00.
- Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00.
- Milton on the State the Dead. 5 cts.
- Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventists.
- Three-cent Tracts: Much in Little—The Lost-Time Question—Argument on Sabaton—Infidel Cavils Considered—The End of the Wicked—Scripture Reference—Who Changed the Sabbath?—The First Message of Rev. 14—The Second Message of Rev. 14.
- Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elijah on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment, or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial—The Sabbath, the Day.
- One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Charlots—The perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You keep? and Why?—Geology and the Bible—The Sleep of the Dead—The Snare's Fate—Can We know?—Is the End Near?—A Dialogue—Brief Thoughts on immortality—Is the End Near?—Can We know?—Address, THE SIGNS OF THE TIMES, OAKLAND, CAL.