

The Signs of the Times.

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

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The Signs of the Times

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Coming.

COMING SOON, to rend asunder
Every vain and worldly tie;
Coming soon, to fill with wonder
All who love and make a lie.
Coming, as the lightning flashes
From the east unto the west;
Coming too, 'mid fearful crashes
Telling no millennial rest.
Earth shall feel the awful shaking
When the mighty Conqueror comes,
Mountains falling, valleys quaking,
Cannot quell the horrid groans.
Yet from out the wreck, an anthem,
Not of grief, nor yet of fear,
"Lo, our God, we've waited for him,"
Sweetly falls on prophet's ear.
Sighs and sorrows then are over,
Bliss and peace forever reign;
Hallelujahs sounding ever,
To the Lamb that once was slain.
O sinner, turn, while yet there's time,
Come, the Saviour calls to thee,
And freely offers love divine,
Love that makes the guilty free.
Come and taste his gracious sweetness,
Bread that fills the hungry soul;
Bow the knee to God in meekness,
Spurn the tyrant's long control.
Then with love and joy thou'lt greet him,
Coming with the angel throng;
With the righteous dead shalt meet him,
Joining in redemption's song.

Hamilton, Mo.

H. M. V.

General Articles.

JESUS AT GALILEE.

BY MRS. E. G. WHITE.

THE captives brought up from the graves at the time of the resurrection of Jesus were his trophies as a conquering Prince. Thus he attested his victory over death and the grave; thus he gave a pledge and an earnest of the resurrection of all the righteous dead. Those who were called from their graves went into the city, and appeared unto many in their resurrected forms, and testified that Jesus had indeed risen from the dead, and that they had risen with him. The voice that cried, "It is finished," was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus shall it be when God's voice shall be heard shaking the heavens and earth. That voice will penetrate the graves and unbar the tombs. A mighty earthquake will then cause the world to reel to and fro like a drunkard. Then Christ, the King of Glory, shall appear, attended by all the heavenly angels. The trumpet shall sound, and the Lifegiver shall call forth the righteous dead to immortal life.

It was well known to the priests and rulers that certain persons who were dead had risen at the resurrection of Jesus. Authentic reports were brought to them of different ones who had seen and conversed with these resurrected ones, and heard their testimony that Jesus, the Prince of life, whom the priests and rulers had slain, was risen from the dead. The false report that the disciples had robbed the sepulcher of the body of their Master was so diligently circulated that very many believed it. But the priests, in manufacturing their false report, overreached themselves, and all thinking persons, not blinded by bigotry, detected the falsehood.

If the soldiers had been asleep, they could

not know how the sepulcher became empty. If one sentinel had been awake, he would assuredly have wakened others. If they had really slept, as they affirmed they had, the consequence was well known to all. The penalty for such neglect of duty was death, and there could be no hope of pardon; so the offenders would not be likely to proclaim their fault. If the Jewish priests and rulers had discovered the sentinels asleep at their post, they would not have passed the matter over so lightly, but would have demanded a thorough investigation of the matter, and the full penalty of the law upon the unfaithful soldiers.

Had they had the least faith in the truthfulness of their statements, they would have called the disciples to account, and visited upon them the most unrelenting punishment. That they did not do this was a thorough proof of the innocence of the disciples, and of the fact that the priests were driven to the dire necessity of fabricating and circulating a lie to meet the evidence accumulating against them, and establishing the truth of the resurrection of Jesus, and his claims as the divine Son of God. The oft-repeated appearance of Jesus to his disciples, and the persons of the dead who were resurrected with him, also did much to plant the truth in the minds of those who were willing to believe.

This fabrication of the Jews has a parallel in our time; the proud persecutors of righteousness expend their time, influence, and money to silence or controvert the evidence of truth; and the most inconsistent measures are taken to accomplish this object. And there are not wanting persons of intelligence who will greedily swallow the most ridiculous falsehoods because they accord with the sentiments of their hearts. This reveals the sad fact that God has given them up to blindness of mind, and hardness of heart. There are innocent persons, who may be deceived for a time because of the confidence they place in their deceivers; but if they are teachable, and really desire a knowledge of the truth, they will have opportunity to perceive it. Doubts and perplexities will vanish; they will discover the inconsistencies of their false guides; for error itself bears a constrained testimony for the truth.

The priests and rulers were in continual dread lest, in walking the streets, or within the privacy of their own homes, they should meet face to face with the resurrected Christ. They felt that there was no safety for them; bolts and bars seemed but poor protection against the risen Son of God.

Before his death Jesus had, in the upper chamber, told his disciples that after he was risen he would go before them into Galilee; and on the morning of the resurrection the angel at the sepulcher had said unto the women, "Go your way; tell his disciples, and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you." The disciples were detained at Jerusalem during the passover week, for their absence would have been interpreted as disaffection and heresy. During that time they assembled together at evening in the upper chamber, where some of them had their home; here Jesus twice revealed himself to them, and bade them tarry for a time at Jerusalem.

As soon as the passover was finished, the brethren left Jerusalem, and went to Galilee as they had been directed. Seven of the disciples were in company; they were clad in the humble garb of fishermen; they were poor in worldly goods, but rich in the knowledge and practice of the truth, which gave them, in the sight of Heaven, the highest rank as teachers. They had not been students in the school of the prophets, but for three years they had taken lessons from the greatest educator the world has ever known. Under his tuition they had become elevated, intelligent, and refined, fit mediums through which the souls of men might be led to a knowledge of the truth.

Much of the time of the Saviour's ministry was spent on the shores of Galilee, and there many of his most wonderful miracles were performed. As the disciples gathered together in a place where they were not likely to be disturbed, their minds were full of Je-

sus and his mighty works. On this sea, when their hearts were filled with terror, and the fierce storm was hurrying them on to destruction, Jesus had walked upon the crested billows to their rescue. Here the wildest storm was hushed by his voice, which said to the raging deep, "Peace, be still." Within sight was the beach, where, by a mighty miracle, he had fed above ten thousand persons from a few small loaves and fishes. Not far distant was Capernaum, the scene of his most wonderful manifestations, in healing the sick and in raising the dead. As the disciples looked again upon Galilee, their minds were full of the words and deeds of their Saviour.

The evening was pleasant, and Peter, who retained much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. This proposition met with the approval of all, for they were poor and in need of food and clothing, which they would be able to procure with the proceeds of a successful night's fishing. So they went out upon the sea in their boat, to pursue their old employment. But they toiled through the entire night without success. Through the long, weary hours they talked of their absent Lord, and recalled the scenes and events of thrilling interest which had been enacted in that vicinity, and of which they had been witnesses. They speculated upon what their own future would be, and grew sad at the prospect before them.

All the while a lone watcher upon the shore followed them with his eye, while he himself was unseen. At length the morning dawned. The boat was but a little distance from the shore, and the disciples saw a stranger standing upon the beach, who accosted them with the question, "Children, have ye any meat?" Not recognizing Jesus, they answered, "No." "And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

The disciples were filled with wonder at the result of their trial; but John now discerned who the stranger was, and exclaimed to Peter, "It is the Lord." Joy now took the place of disappointment. Peter immediately girt about him his fisher's coat, and, throwing himself into the water, was soon standing by the side of his Lord. The other disciples came in their boat, dragging the net with fishes. "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread."

They were too much amazed to question whence came the fire and the repast. "Jesus saith unto them, Bring of the fish which ye have now caught." Peter, obeying the command, rushed for the net which he had so unceremoniously dropped, and helped his brethren drag it to the shore. After the work was all done, and the preparation made, Jesus bade the disciples come and dine. He broke the bread and the fish, and divided it among them, and in so doing he was known and acknowledged of all the seven. The miracle of feeding the five thousand upon the mountain-side was now brought distinctly to their minds; but a mysterious awe was upon them, and they kept silent as they looked upon their resurrected Saviour.

They remembered that at the commencement of his ministry a similar scene had been enacted to that which had just taken place. Jesus had then bade them launch out into the deep, and let down their nets for a draught, and the net had broken because of the amount of fishes taken. Then he had bade them leave their nets and follow him, and he would make them fishers of men. This last miracle that Jesus had just wrought was for the purpose of making the former miracle more impressive; that the disciples might perceive that, notwithstanding they were to be deprived of the personal companionship of their Master, and of the means of sustenance by the pursuit of their favorite employment, yet a resurrected Saviour had a care over them, and would provide for them while they were doing his work. Jesus also had a purpose in bidding them cast their net upon the right side of the ship. On that side stood Christ upon the shore. If they labored in

connection with him—his divine power uniting with their human effort—they would not fail of success.

The repetition of the miraculous draught of fishes was a renewal of Christ's commission to his disciples. It showed them that the death of their Master did not remove their obligation to do the work which he had assigned them. To Peter, who had acted on many occasions as representative of the twelve, a special lesson was given. The part which he had acted on the night of his Lord's betrayal was so shameful and inconsistent with his former assertions of loyalty and devotion, that it was necessary for him to give evidence to all the disciples that he sincerely repented of his sin before he could resume his apostolic work. The Saviour designed to place him where he could regain the entire confidence of his brethren, lest, in the time of emergency, their distrust because of his former failure might cripple his usefulness.

The disciples expected that Peter would no longer be allowed to occupy the prominent position in the work which he had hitherto held, and he himself had lost his customary self-confidence. But Jesus, while dining by the sea-side, singled out Peter, saying, "Simon, son of Jonas, lovest thou me more than these?" referring to his brethren. Peter had once said, "Though all men shall be offended because of thee, yet will I never be offended," and had expressed himself ready to go to prison and to death with his Master. But now he puts a true estimate upon himself in the presence of the disciples: "Yea, Lord; thou knowest that I love thee." In this response of Peter there is no vehement assurance that his affection is greater than that of his companions; he does not even express his own opinion of his devotion to his Saviour, but appeals to that Saviour, who can read all the motives of the human heart, to himself judge as to his sincerity—"Thou knowest that I love thee."

The reply of Jesus was positively favorable to the repentant disciple, and placed him in a position of trust. It was, "Feed my lambs." Again Jesus applies the test to Peter, repeating his former words: "Simon, son of Jonas, lovest thou me?" This time he did not ask the disciple whether he loved him better than did his brethren. The second response of Peter was like the first, free from all extravagant assurance: "Yea, Lord, thou knowest that I love thee." Jesus said unto him, "Feed my sheep." Once more the Saviour put the trying question: "Simon, son of Jonas, lovest thou me?" Peter was grieved, for he thought the repetition of this question indicated that Jesus did not believe his statement. He knew that his Lord had cause to doubt him, and with an aching heart he answered, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said to him, "Feed my sheep."

Three times had Peter openly denied his Lord, and three times did Jesus draw from him the assurance of his love and loyalty, by pressing home that pointed question, like a barbed arrow, to his wounded heart. Jesus, before the assembled disciples, brought out the depth of Peter's penitence, and showed how thoroughly humbled was the once boasting disciple. He was now intrusted with the important commission of caring for the flock of Christ. Though every other qualification might be unexceptionable, yet without the love of Christ he could not be a faithful shepherd over the Christian flock. Knowledge, eloquence, benevolence, gratitude, and zeal are all aids in the good work, but without an inflowing of the love of Jesus in the heart, the work of the Christian minister is a failure.

Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to lead him astray. When Jesus had opened before his disciples the fact that he must go to Jerusalem to suffer and die at the hands of the chief priests and scribes, Peter had presumptuously contradicted his Master, saying, "Be it far from thee, Lord; this shall not be unto thee." He could not conceive it possible that the

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LIFE SKETCHES.

CHAPTER VII.—CONTINUED.

MARRIAGE AND UNITED LABORS.

"TRIALS thickened around us. We had much care. The Office hands boarded with us, and our family numbered from fifteen to twenty. The large conferences and the Sabbath meetings were held at our house. We had no quiet Sabbaths, for some of the sisters often tarried all day with their children. Our brethren and sisters generally did not consider the inconvenience and additional cares and expense brought upon us. As one after another of the Office hands would come home sick, needing extra attention I was fearful that we should sink beneath the anxiety and care. I often thought, we can endure no more, yet trials increased, and with surprise I found we were not overwhelmed. We learned the lesson that much more suffering and trial could be borne than we once thought possible. The watchful eye of the Lord was upon us, to see that we were not destroyed.

"August 29, 1854, another responsibility was added to our family in the birth of little Willie, which took my mind somewhat from the troubles around me. About this time the first number of the paper falsely called the *Messenger of Truth*, was received. Those who slandered us through that paper had been reprov'd for their faults and wrongs. They would not bear reproof, and in a secret manner at first, afterwards more openly, used their influence against us. This we could have borne, but some of those who should have stood by us were easily tempted of Satan, and were influenced by these wicked persons. Some of these were comparative strangers to them, yet they readily sympathized with them and withdrew their sympathy from us, notwithstanding they had acknowledged that our labors among them had been signally blessed of God.

"The Lord had shown me the character and final come-out of that party; that his hand was against them, and his frown upon those connected with that paper. And although they might appear to prosper for a time, and some honest ones be deceived, yet truth would eventually triumph, and every honest soul would break away from the deception which had held them, and come out clear from the influence of those wicked men whom God despised. God's hand was against them, and they must go down.

"Sister Anna continued to fail. Father and mother White, and Sister E. Tenny came from Maine to visit her in her affliction. Anna was calm and cheerful. This interview with her parents and sister she had much desired. She bid her parents and sister farewell, as they left to return to Maine, to meet them no more until the trump of God shall call forth the precious dust to health and immortality. In the last days of her sickness, with her own trembling hands, she arranged her things leaving them in order, and disposed of them according to her mind. She expressed the greatest interest that her parents should embrace the Sabbath, and live near by us. 'If I thought this would ever be,' said she, 'I could die perfectly satisfied.' The last office performed by her emaciated, trembling hand was to trace a few lines to her parents. And has not God regarded her last wishes and prayers for her parents? They are now keeping the Bible Sabbath, happily situated within less than one hundred feet from our door. We missed Anna very much. We would have kept her with us, but we were obliged to close her eyes in death, and habit her for the tomb, and lay her away to rest. Long had she cherished a hope in Jesus, and she looked forward with pleasing anticipation to the morning of the resurrection. We laid her beside dear Nathaniel in Mount Hope cemetery.

"After Anna's death my husband's health became very poor. He was troubled with cough and soreness of lungs, and his nervous system was prostrated. His anxiety of mind, the burdens which he bore in Rochester, his labor in the Office, the sickness and repeated deaths in the family, the lack of sympathy from those who should have shared his labors, together with his traveling and preaching, were too much for his strength, and he seemed to be fast following Nathaniel and Anna to a consumptive's grave. It was a time of thick gloom and darkness. A few rays of light occasionally parted these heavy clouds, giving us a little hope, or we should have sunk in despair. It seemed at times that God had forsaken us.

"The *Messenger* party, the most of whom had been reprov'd through visions for their wrongs, framed all manner of falsehoods concerning us, and concerning the visions. Ps. 37:1, 2, was often brought forcibly to my mind. 'Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb.' Some of the writers of that sheet even triumphed over the feebleness of my husband, saying that God will take care of him, and remove him out of the way. When he read this he felt some as

Wickliffe did as he lay sick.* Faith revived, and my husband exclaimed, 'I shall not die, but live and declare the works of the Lord, and may yet preach their funeral sermon.'

"The darkest clouds seemed to shut down over us. Wicked men, professing godliness, under the command of Satan, were hurried on to forge falsehoods, and to bring the strength of their forces against us. If the cause of God had been ours alone we might have trembled, but it was in the hands of Him who could say, No one is able to pluck it out of my hands. Jesus lives and reigns. We could say before the Lord, The cause is thine, and thou knowest that it has not been our own choice, but by thy command we have acted the part we have in it. My husband became so feeble that he resolved to free himself from the responsibilities of publishing which had been urged upon him. He was editor and proprietor of the *Review and Herald* until it reached Vol. vii, No. 9. No one ever asked him to give the *Review, Instructor*, and the publication of books into other hands, or leave the position of editor. No one suggested anything of the kind to him. It was his choice that he might be relieved, and that the Office might be established beyond the influence of those men who had cried, Speculation! He never claimed the property in the Office which had been donated to be used for the benefit of the cause. He called upon the church to take the Office at Rochester, and establish it where they pleased, and suggested that it be managed by a publishing committee, and that no one connected with the Office should have personal interest in it. As no others claimed the privilege, the brethren in Michigan opened the way for the Office to come to Battle Creek. At that time my husband was owing between two and three thousand dollars, and all he had beside the books on hand was accounts for books, and some of them doubtful. The cause had apparently come to a halt, and orders for publications were very few and small, and my husband feared that he would die in debt. Brethren in Michigan assisted us in obtaining a lot and building a house, and the deed was made out in my name, so that I could dispose of it at pleasure after the death of my husband.

"Those were days of sadness. I looked upon my three little boys, soon, as I feared, to be left fatherless, and thoughts like these forced themselves upon me: My husband dies a martyr to the cause of present truth, and who realizes what he has suffered, the burdens he has for years borne, the extreme care which has crushed his spirits and ruined his health, bringing him to an untimely grave, leaving his family destitute and dependent? Some who should have stood by him in this trying time, and with words of encouragement and sympathy helped him to bear the burdens, were like Job's comforters who were ready to accuse and press the weight upon him still heavier. I have often asked the question, Does God have no care for these things? Does he pass them by unnoticed? I was comforted to know that there was One who judgeth righteously, and that every sacrifice, every self-denial, and every pang of anguish endured for his sake, was faithfully chronicled in heaven and would bring its reward. The day of the Lord will declare and bring to light things that are not yet made manifest.

"About this time I was shown that my husband must not labor in preaching, or with his hands. That a little over exercise then would place him in a hopeless condition. At this he wept and groaned. Said he, 'Must I then become a church pauper?' Again I was shown that God designed to raise him up gradually, that we must exercise strong faith, for in every effort we should be fiercely buffeted by Satan, and that we must look away from outward appearance and believe. Three times a day we went alone before God, and engaged in earnest prayer for the recovery of his health. This was the burden of our petitions, and frequently one of us would be prostrated by the power of God. The Lord graciously heard our earnest cries, and my husband began to recover. For many months our prayers ascended to heaven three times a day for health to do the will of God. These seasons of prayer were very precious. We were brought into a sacred nearness to God, and had sweet communion with him.

"I cannot better state my feelings at this time than they are expressed in the following extracts from a letter I wrote to Sister Howland: 'I feel thankful that I can now have my children with me under my own watchcare, and can better train them in the right way. For weeks I have felt a

* Monks and Alderman hastened to the bedside of the dying man, hoping to frighten him with the vengeance of heaven.' Said they, 'You have death on your lips, be touched by your faults, and retract in our presence all you have said to our injury.' He begged his servants to raise him on his couch. Then feeble and pale, and scarcely able to support himself, he turned towards the friars who were waiting his recantation, and opening his livid lips, and fixing on them a piercing look, he said with emphasis, 'I shall not die, but live, and again declare the evil deeds of the friars.' They left the room in confusion, and the reformer recovered to perform his most important labors.—*D'Aubigne's History of the Reformation, Vol. V, p. 93.*

hungering and thirsting for salvation, and we have enjoyed almost uninterrupted communion with God. Why do we stay away from the fountain when we can come and drink? Why do we die for bread when there is a storehouse full? It is rich and free. O my soul, feast upon it, and daily drink in heavenly joys. I will not hold my peace. The praise of God is in my heart, and upon my lips. We can rejoice in the fullness of our Saviour's love. We can feast upon his excellent glory. My soul testifies to this. My gloom has been dispersed by this precious light, and I can never forget it. Lord help me to keep it in lively remembrance. Awake, all the energies of my soul! Awake, and adore thy Redeemer for his wondrous love.

"Souls around us must be aroused and saved, or they perish. Not a moment have we to lose. We all have an influence that tells for the truth, or against it. I desire to carry with me unmistakable evidences that I am one of Christ's disciples. We want something besides Sabbath religion. We want the living principle, and to daily feel individual responsibility. This is shunned by many, and the fruit is carelessness, indifference, a lack of watchfulness and spirituality. Where is the spirituality of the church? Where are men and women full of faith and the Holy Spirit? My prayer is, Purify thy church, O God. For months I have enjoyed freedom, and I am determined to order my conversation and all my ways aright before the Lord.

"Our enemies may triumph. They may speak lying words, and their tongue frame slander, deceit and falsehood, yet will we not be moved. We know in whom we have believed. We have not run in vain, neither labored in vain. A reckoning day is coming, and all will be judged according to the deeds done in the body. It is true the world is dark. Opposition may wax strong. The trifler and scorner may grow bold in their iniquity, yet for all this we will not be moved, but lean upon the arm of the Mighty One for strength. God is sifting his people. He will have a clean and holy people. We cannot read the heart of man. But he has provided means to keep the church pure. A corrupt people has arisen who could not live with the people of God. They despised reproof, and would not be corrected. They had an opportunity to know that their warfare was an unrighteous one. They had time to repent of their wrongs, but self was too dear to die. They nourished it and it grew strong, and they separated from the people of God whom he was purifying unto himself. We all have reason to thank God that a way has been opened to save the church, for the wrath of God must have come upon us, if these corrupt individuals had remained with us.

"Every honest one that may be deceived by these disaffected ones will have the true light in regard to them if every angel in heaven has to visit them, and enlighten their minds. We have nothing to fear in this matter. As we near the judgment all will manifest their true character, and it will be made plain to what company they belong. The sieve is going. Let us not say, Stay thy hand, O God. We know not the heart of man. The church must be purged and will be. God reigns, let the people praise him. I have not the most distant thought of sinking down. I mean to be right and do right. The judgment is to set, and the books be opened, and we judged according to our deeds. All the falsehoods that may be framed against me will not make me any worse nor any better, unless they have a tendency to drive me nearer my Redeemer.'

"The following is from an article I wrote for the *Review*, published January 10, 1856: 'We have felt the power and blessing of God for a few weeks past. God has been very merciful. He has wrought in a wonderful manner for my husband. We have brought him to our great Physician in the arms of our faith, and like blind Bartimeus have cried, "Jesus thou Son of David, have mercy on us;" and we have been comforted. The healing power of God has been felt. All medicine has been laid aside, and we rely alone upon the arm of our great Physician. We are not yet satisfied. Our faith says, Entire restoration. We have seen the salvation of God, yet we expect to see and feel more. I believe without a doubt that my husband will yet be able to sound the last notes of warning to the world. For weeks past our peace has been like a river. Our souls triumph in God. Gratitude, unspeakable gratitude fills my soul for the tokens of God's love which we have of late felt and seen. We feel like dedicating ourselves anew to God.'

"From the time we moved to Battle Creek, Mich., the Lord began to turn our captivity. We found sympathizing friends in Michigan who were ready to share our burdens, and supply our wants. Old tried friends in Central New York and New England, especially Vermont, sympathized with us in our afflictions and liberally assisted us in time of need. At the conference at Battle Creek, in November, 1856, God wrought for us. The minds of the servants of God were exercised as to the gifts of the church. If God's frown had been

brought upon his people because the gifts had been slighted and neglected, there was a pleasing prospect that his smiles would again be upon us, and he would graciously revive the gifts again, and they would live in the church to encourage the fainting soul, and to correct and reprove the erring. New life was given to the cause, and success attended the labors of our preachers. The publications were called for, and proved to be just what the cause demanded, so that by turning them out to the committee at a discount, my husband was enabled to pay all his debts. His cough ceased and the pain and soreness left his lungs and throat, and he was gradually restored to health so as to preach three times on the Sabbath, and three times on first-day with ease. This wonderful work in his restoration is of God and he shall have all the glory. The last four or five years have been the happiest of our life.

"The paper called the *Messenger of Truth* soon went down, and the discordant spirits who spoke through it are now scattered to the four winds. We leave them with their falsehoods they have framed. They will have to render an account to God. All their sins are faithfully registered in heaven, and they will be judged according to their deeds. The publication of the *Review, Instructor*, and books was commenced under most discouraging circumstances. The friends and supporters of the cause were then very few, and generally poor, and it was by extreme labor and economy that the truth was published. For several years we suffered more or less for want of suitable food and clothing, and deprived ourselves of needed sleep, laboring from sixteen to eighteen hours out of the twenty-four, for want of means and help to push forward the work.

"Again, the present truth was not then as clear as it is now. It has been opening gradually. It required much study and anxious care to bring it out, link after link. By care, incessant labor and anxiety has the work moved on, until now the present truth is clear, and its evidence by the candid undoubted. And now as the present truth is brought out clearly, and there are many writers, it is a light task to conduct the *Review* to what it was at the first.

"In the struggle in bringing up the *Review* and *Instructor* where the number of paying subscribers is sufficient to meet the expenses, and in the publication of numerous tracts, pamphlets and books, my husband nearly lost his life. He then gave all away into the hands of the publishing committee as the property of the church. Like a man commencing in poverty to improve a new farm, and when he has spent the strength of manhood in improving it, gives it to others. Since December 1, 1855, my husband has received for his services in the *Review* Office, four dollars and nine cents a week. He might have had more, but has chosen not to take it. I do not make these statements with one murmuring feeling. It is a pleasure to me in this work to state the facts in the case. We have acted from choice for the good of the cause. Its prosperity, and the confidence of its true friends are worth a thousand times more to us than the good things of this life. We are raised above want, and this is sufficient for all true-believers in the third message. For this we feel grateful to God. I would here express our gratitude to our friends.

"First, to those who lent my husband money to publish without interest. This enabled him to purchase stock at the lowest rates, publish large editions of our books, and to manage his business to advantage. The interest at ten per cent on money thus put into his hands would have amounted to near one thousand dollars. It was worth to him, he thinks, twenty per cent. Had it not been for this, the Office must have gone down, unless sustained in some other way.

"Second, our numerous personal friends have been liberal, many to whom I sent the several numbers of my testimonies sent to me in return some tenfold and some more. Some who have never helped us a dime have appeared to feel very bad to see us raised above want and dependence; but if the Lord has put it into the hearts of our personal friends to raise us above want, that our testimony may not be crippled by the galling sense of dependence, I do not see how these persons can help it.

"In December, 1855, I fell and sprained my ankle, which confined me to crutches six weeks. The confinement was an injury to my lungs. I attended meeting in my afflicted state, and tried to labor for the good of some souls who seemed to manifest interest to become Christians. At the close of one of these meetings I felt very weary, but a request came for us to visit Brother S.'s family, and pray for some of their children who had been afflicted. My judgment told me I had not strength to go farther; but finally consented to go. While praying, something seemed to tear on my left lung, and I was distressed. After I returned home I could not get a long breath. My lung seemed to be filling. Our family bowed before the Lord and earnestly prayed that I might be relieved. I found relief, but discharged blood from my lung. I have not been entirely free from pain in the left

lung since that time. After this I suffered with a dull, heavy pain in my head for three weeks, when the pain became intense. I tried every means in my power to remove the distress, but it overcame me. It was inflammation of the brain. I entreated those around me not to let me sleep, fearing I should never wake to consciousness. I did not expect to live, and wished to spend my moments while reason lasted in talking with my husband and children, and giving them up into the hands of God. At times my mind wandered, and then again I realized my critical situation. My husband called for a few who had faith to pray for me. The Spirit of the Lord rested upon me, and my grateful thanks ascended to our great Physician who had mercifully relieved me." J. W.

WHO CHANGED THE SABBATH?

TIME was when the first day of the week was not observed as a Christian institution. Allowing it the utmost antiquity which its most fervent friends will claim, we cannot go back beyond the resurrection of our Saviour, not eighteen hundred and fifty years ago. Previous to that time, another day, the seventh day of the week, was observed as the Sabbath by that people whom God had set apart to preserve a knowledge of himself and of his truth in the earth.

While some confusion of ideas prevails in regard to what effect the change from the Jewish to the gospel dispensation has had upon the Sabbath, some believing it to be unaffected, and others supposing it to have been abolished, the majority believe that it has been changed. And so we find in all Catholic and Protestant countries, that all who keep any Sabbath at all, excepting a few who keep the seventh day, observe the first day of the week. And most of them do it on the ground that this day occupies in this dispensation the same position that the seventh day occupied in the old, and that its observance rests upon the same authority.

This is certainly a very remarkable change. And the bare suggestion that this change is not in accordance with the will of God, nor in harmony with his word, is enough to raise the query in very many minds, How, then, has it come about? Who has thus changed the Sabbath? By what means has this revolution been accomplished? And not a few attempt to forestall all inquiry on this point by claiming that the fact that such a change has been made, is itself sufficient evidence that God has wrought it.

But this is altogether too hasty a conclusion; for Satan has not been asleep these eighteen hundred years; and it has been only by the most diligent care that anything has been preserved to the Christian church free from the taint of fatal corruption.

It is not the object of this article to enter into an examination of any of the Scripture evidences for or against the change; for this would involve an extended discussion of the Sabbath question from a Bible point of view; nor is it designed to show the particular steps by which the change has been brought about; for this would involve an examination of the history of the Sabbath from apostolic times. We only inquire here respecting the agent or power which has been employed in this work. Most Protestants claim that this change was made by Christ and his apostles. But a rival claim to the honor of this work here comes in from the man of sin, the papacy; hence the issue; and it becomes a very important point, and one which has quite a bearing on the character of the institution, to determine whose work it is—that of Christ or anti-christ.

It will be conceded on all hands that a change of the Sabbath involves a change of what is usually regarded as the moral law, that is, the ten commandments, or decalogue. The law which required of Israel the observance of the seventh day of the week, as the fourth commandment certainly did under that dispensation, could not at the same time enjoin upon them the keeping of the first day of the week. Nor can it enjoin this observance upon us, unless it has been so changed as to demand such a service. If there has been no change, it demands of us exactly what it did of Israel.

But if the first day is the divinely appointed Sabbath of the fourth commandment for this dispensation, then the new and unwritten version of the ten commandments for this dispensation so reads as to require the observance of that day.

The question then resolves itself simply into this: Who has changed the law of God? Who was competent to do it? No one except the Father, or his Son, who was associated with him in the creation and the government of the world. Respecting the attitude which Christ should bear toward the law of God, the prophet Isaiah says: "He will magnify the law, and make it honorable." Isa. 42:21. To abolish it, as though it was no longer worthy of existence, or to change it, as if it had previously been imperfect, would not magnify it or make it honorable. Christ did neither of these things. Speaking himself of the law of God through the psalmist, he says: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. These expressions denote no hostility on the part of Christ against his Father's law. We are therefore prepared to hear him declare in his very first sermon that he came not to destroy the law, and that not a jot or tittle should pass from it till heaven and earth should pass, not the smallest fragment should perish, nor the least item be changed, through any work of his.

There is a power, however, brought to view in prophecy, which has to hold a very different relation to God and his law. This power was to speak great and blasphemous words against the Most High, wear out the

saints of the Most High, and think to change times and laws. It is symbolized by the little horn of the fourth beast of Daniel 7; and that symbol all Protestants agree in applying to the papacy. That power which would blaspheme God, and wear out his saints, would be just the power to undertake to change his law. So the prophet expressly specifies on this point: "He shall think to change times and laws." These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High"—then all is consistent and forcible. The Septuagint, the Danish, and the German Bible, read, "the law," in the singular, which more directly suggests the law of God. So far as human laws are concerned, the papacy has been able to do more than merely "think" to change them. It has been able to change them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its long arm into the affairs of the nations, and brought rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavor to do what it was not able to do, but could only think to do: he sees it attempt an act which no man nor any combination of men can ever accomplish, and that is, to change the laws of the Most High. Bear this in mind while we look at the testimony of another sacred writer on this very point.

Paul speaks of the same power in 2 Thess. 2; and he describes it, in the person of the pope, as the man of sin, and as sitting as God in the temple of God (that is, the church), and as exalting himself above all that is called God, or that is worshiped. According to this, the pope sets himself up as the one for all the church to look to for authority in the place of God. And now we ask the reader to ponder carefully the question how he could exalt himself above God. Search through the whole range of human devices; go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law and teach the people that they were under as great obligations to that as to the law of God. Then he would only make himself equal with God. But he is to do more than this; he is to attempt to raise himself above him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own in preference to God's. There is no other possible way in which he could place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God; the law-maker. And this is the very work that Daniel said he should think to do.

(To be continued.)

THE SABBATH.

WAS designed to be a blessing to man in all ages. It is a commemorative institution, reminding us in its weekly return, of the handy works of the Creator, as manifest in the creation of the world. In divine beauty and matchless splendor, his infinite wisdom and boundless goodness, are herein revealed. So that, with one anciently we may say, "O how great are thy works! and thy thoughts are very deep."

The apostle says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20. The man then who dares deny the existence of God, or he who hath said in his heart there is no God, is "without excuse." All nature testifies to this, the heavens above, the earth beneath, the existence of man and beast, and the fowls of the air. Turn our attention in whatever direction we will, we see overwhelming evidences of this great, grand, and clearly revealed truth; which is the foundation of all true religion, the center and object of the Christian's hope. On this point, well does inspiration say, "A brutish man knoweth not; neither doth a fool understand this." Ps. 92:6.

As we love God, love to retain him in our minds, meditate upon his holy character, and reflect upon his works; as they come from his hands in perfect beauty and order, shall we not love his holy Sabbath, the sacred rest-day of the Most High, which points us back to the bright and glorious morn, when "the morning stars sang together, and the sons of God shouted for joy?"

"Awake, my heart! my soul arise!
This is a day believers prize."

And shall we not prize it? Shall we not be grateful for the light and truth on the Bible Sabbath, while the great majority of professed Sabbath-keepers observe another day, with another reason as a basis, than that set forth in the fourth commandment? Praise God for Bible truth on the Bible Sabbath. May we observe it as the Bible directs, and receive the reward promised in God's sacred word. And finally may we be prepared to celebrate this sacred day, the gift of Heaven, in the earth made new, when all flesh shall come, from one new moon to another, and from one Sabbath to another, to worship the Lord of hosts. "And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen, and Amen."—A. S. Hutchins.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 3, 1878.

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

Faith and Fear.

TRUST NOT IN RICHES, BUT IN THE LIVING GOD.

In a former article we have shown that Christ, in his sermon addressed to his disciples in the presence of a multitude of people, as recorded in the twelfth chapter of Luke, held up before his chosen ones in widest contrast the confidence of willing faith and the fear of unbelief. In this article we call attention to the solemn charge to the rich that the great apostle charges his son Timothy to give to them. Paul says:—

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. In briefly commenting upon the foregoing words of the apostle, we will notice the following points:—

1. The rich are charged not to be high-minded. The apostle does not here by any means warn against that elevation of soul which raises the mind and heart above a life of sin to obedience, holiness, and heaven. But he strikes at that shallow pride and cruel power of money which frequently exalts its possessors to an imaginary height they are not qualified to maintain in society. There is power in wealth. Money will give some men influence and position, who are destitute of nearly every qualification that makes the real gentleman. Wealth leads some men to despise the poor. And while poverty tends to humbleness of mind, riches will fill the most shallow minds, and these unfortunate persons become puffed up by the devil. Hence the rich are charged first to guard against becoming high-minded.

2. They are also warned not to trust in riches. No rich man ever thought of trusting in his riches for eternal life, hence the men of this world trust in their riches to sustain them in this life. They pile up wealth, and then lean upon it as their only support.

3. Earthly riches are uncertain. The apostle warns against trusting in uncertain riches. Here the uncertainty of this world's wealth is held in contrast with the certainty of immortal wealth. Those who trust in this are liable to be taken from it by death, or that may be swept away from them. But those who have their treasure laid up on high, have the double assurance that it will be secure for them, and that they will be secure to enjoy it in the life to come.

4. The rich are charged to trust in the living God for life, health, food, and clothing as verily as the poor. The apostle would set before us the uncertainty of earthly supports, and that all, rich and poor, must trust in God for this life as well as the life to come. Men and things fail us here, but God fails the obedient, trusting soul never.

5. God is willing that his children should enjoy the good things of even this life. And only he who makes a sanctified use of them really enjoys them. And our kind Father does not give us these earthly blessings grudgingly and stintedly, but in the language of the apostle, it is he "who giveth us richly all things to enjoy."

6. The true child of God and heir of eternal life will not covetously and selfishly hoard the good things of this life, but will, in the words of the apostle, "do good" with them. God makes his people his stewards of those things with which he blesses them, and it is their duty to faithfully use of their abundance to bless the needy and to advance his cause.

7. It is their privilege to be rich here, not, however, in the uncertain wealth of this world, but in faith that works by love to the purification of the heart. The true Christian's works are the measure of his faith. And he who fills up his life with good works has as the mainspring of his actions the riches of saving faith.

8. He is charged to be ready and to keep himself ready to distribute of that with which the Lord has blessed him. This readiness means more than willingness. The stewards of the Lord should not suffer their Lord's money to be invested where they cannot command it when his work and cause demand a portion of

it. The several branches of our growing cause demand the investment of a large amount of means, and calls have been made to those who had means at their command to loan it without interest to our Publishing Houses, or College, or our Sanitarium. These institutions have been truly represented to be safer for the principal than the best bank on the continent. As proof of this statement, we cite the fact that for the period of a quarter of a century we have received deposits and given the incorporation's notes, and no person has lost a single dollar.

Those persons who have had their means thus deposited have been "ready to distribute." All they had to do when duty was presented before them to give of their means for the support of some branch of the work was to order the appropriation made and the amount charged to their account where deposited. But others have thirsted for interest, or the profits that might arise from good investments, and have placed their means where changes in the times have made it impossible to collect a portion when wanted. These are not only unready to distribute, but many have lost by failures of banks and in business generally, so that they have brought perplexity upon themselves and sustained losses of principal and interest, besides the loss of a blessing here and a reward hereafter in consequence of not being ready.

9. The children of faith are charged to be willing to communicate. A certain brother understood this injunction to mean letter-writing, so felt a burden to address long letters of little importance to his brethren; but this was one of the mistakes of his life, which was marked with covetousness. Paul is not speaking of epistolary correspondence in this chapter, but is speaking of the duty of communicating worldly treasures to feed the poor and to advance the cause of God. And this duty should not be done grudgingly nor with a stingy hand, but willingly and liberally.

10. The result of a life of faith sustained by good works is expressed in these important words, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." In putting up a building a good foundation is of the first importance. The foundation which the obedient, trusting soul lays up in store is for himself against the time to come. During the period of probation he is laying this foundation upon which he may safely stand in the time of trouble, the pouring out of the last plagues, and in the judgment of the great day. Upon this foundation which raises him above the perishable things of this world he may reach up and lay hold on the gift of eternal life.

But those who live for this life only, and neglect to build the sure foundation of faith and works for the trying scenes of the close of this world's history, will then sink in the mire of the unbelief they have been cherishing during the time of their probation. These have deprived themselves of many of those things which the Lord has given to be enjoyed. Their minds have been pressed with cares and anxieties in their eager graspings for the things of this life, without the grace of God to comfort and sustain, while their physical strength has been exhausted, bringing them prematurely to the feebleness of age, and they have no foundation for the time to come. What a mistake to thus lose both worlds! May God have mercy, and save his people from this terrible mistake, and help them to build sure and fast during the remaining hours of probation. J. W.

Worldly Policy.

"THERE is that scattereth," says the wise man, Prov. 11:24, "and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." So there is a worldly policy in high repute among men as shrewdness and dexterity of management, of which the Christian would do well to beware, lest that also tend to poverty and loss, not only in spiritual things but in temporal also.

When Abram and Lot could no longer dwell together on account of the increase of their herds and the strife that arose between their herdsmen, Abram proposed a separation, and gave Lot his choice of the land, saying that if he would go to the left, he would take the right, or if Lot preferred the right he would take the left. With this latitude accorded to him, Lot lifted up his eyes to see what portion of the country afforded the best prospect for his prosperity. He beheld the plain of the Jordan, that it was well watered everywhere, even as the garden of the Lord. Gen. 13:10. This portion of the country afforded him the most brilliant prospect of success in his temporal affairs.

No doubt he thought he should do far better there than in any other place. The country was well watered; it was like the garden of the Lord, or the land of Egypt; it would afford easy sustenance to his numerous flocks, and enable him to rise rapidly in opulence and influence in the world.

In Lot then, if we do not misjudge, we have an instance of a man pursuing that line of policy which worldly wisdom would dictate at the expense not only of the interests of others, but of his own spiritual interest also. For Lot seems to have had no care for the prosperity of Abram, nor to have regarded the associations into which he would be thrown with the wicked inhabitants of Sodom. And the inspired record seems to have had an eye upon this very thing, when it significantly states right in connection that the "men of Sodom were wicked and sinners before the Lord exceedingly."

Lot chose his own course of action, and with the sequel all are familiar. He was fortunate in being himself righteous to that degree that the Lord had a care for him, and was unwilling to abandon him to his course, but chose to save him in the only way probably in which it could be done, viz., by crossing and disappointing his worldly spirit and expectations. Prosperity did not attend him. Once he went into captivity; and finally he beheld him hurrying away from Sodom with his two daughters only, his riches, his flocks and his herdsmen all gone, and even his wife overwhelmed in the ruin that overtook the guilty inhabitants of the place. An instructive issue truly to all those who would be inclined to pursue a similar course.

Another instance to the same effect we have in the case of Gehazi, the servant of Elisha. 2 Kings 5. When Naaman the Syrian had been cured of his leprosy, he came and stood before the man of God and in the fervency of his gratitude urged him to receive a present at his hand. For some reason the prophet thought best to refuse. But another spirit took possession of Gehazi—one which, in accordance with the heading of these remarks, we shall call a spirit of worldly policy. He acted accordingly; and from his actions we may judge that he reasoned somewhat after this manner: "It is strange that my master should refuse that gift at the hand of the Syrian. A valuable present has been offered us, which we might have just as well as not. Why then not take it? The Syrian is rich; he is able to give it; he is grateful for his cure, and is willing to give it. Astonishing that such a good opportunity to add to our treasures should be let slip! But if my Master is so unmindful of his interests as this, I do not calculate to lose any such opportunities. As the Lord liveth, I will run after him and take somewhat of him."

Gehazi carried out his resolution, and got his present at the expense of his veracity. And did his illgotten wealth profit him? We need not ask the question. With the Syrian's treasure, he received the Syrian's leprosy.

Numerous other illustrations may be found in the sacred record, illustrating the same rule that in the Christian a worldly spirit tends to spiritual and temporal loss. U. S.

The Second Advent.

WHAT THE SAINTS WILL KNOW ABOUT IT.

It is very generally assumed by those who have not investigated the Advent doctrine that very little or nothing will be known concerning the second advent of Christ until it suddenly comes upon the world. Hence, they are continually asserting that that day may come now or it may be a thousand years in the future, but we have already shown in previous articles the inconsistencies and unsoundness of this doctrine. The Lord has plainly shown that by the study of the prophecies we can know what is coming in the future.

We have shown also that there will be signs given to indicate when that day is near, and that there will be a solemn message concerning it to the last generation to prepare them for that event. We now propose to show further what the saints will know about it.

But in the first place we notice the fact that the apostles did not expect the second advent to take place in their day, neither were they looking for it to come soon. When the apostles inquired of the Saviour with regard to the signs of his second advent, Matt. 24:3, the very first thing he did was to caution them particularly not to look for that event soon. Thus Jesus said:—

"Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye

be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." Matt. 24

This language was evidently designed to impress their minds with the fact that a long time must intervene before Jesus would return. Nation must rise against nation, kingdom against kingdom, and many other things must occur, but said he, "The end is not yet." Certainly, then, they could not be daily looking for the Saviour if they believed this language. Then Peter, away down in the year 66 A. D., shows very plainly that he did not expect to live to see the coming of the Saviour; for he plainly declares that he must soon die. He says, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shown me." 2 Pet. 1:14.

The language of Paul upon this point is very definite. It will be seen that his position is exactly the reverse of the modern popular position upon this question. Now ministers and people are everywhere and all the time saying that the Lord may come any time, any day or that it may be thousands of years before he will come. The apostle was more consistent than that, and besides, had more confidence in prophecies concerning it than to take such an absurd position. Carefully read his language: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thess. 2:1. He now proposes to talk to them about the second advent, to set his position before them and to teach them the truth about it. So he continues, verse 2: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

This is very plain. He says that they should not let anything persuade them that the day of Christ was at hand. How would this compare with the idea that he was daily expecting that event. Does he proceed to say to them, "Now brethren, we don't know anything about this question. The Lord may come to-day, or he may not come for ages?" The apostle says no such thing, but does definitely tell them that the day of Christ is not at hand, and that they must not allow themselves to be deceived upon that point by any man. But why does he say so? What reason has he for believing that the advent was not at hand? He now proceeds to give the reasons, and good ones they are too. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Here we have it. Paul was a believer in the prophecies. He studied them, and taught others to believe them; for he knew that not one of them would fail in its accomplishment. Looking into the prophecies of Daniel, chapter 7, he saw that before the second advent, there must come a terrible apostasy and that blasphemous and persecuting powers foretold by the prophet must arise. Now he knew very well that this had not come in his day, hence it must be in the future; therefore, he says to them, "Let no man deceive you by any means, for that day shall not come except there come a falling away first and that man of sin be revealed." And then he proceeds to describe him just as Daniel had in his prophecy. He reminds the brethren that he had frequently told them these things while he was with them. Verse 5. The apostle's position, then, was that they could not look for the coming of Christ at that time. It could not take place until the events foretold by the prophet had transpired, and this was a reasonable position.

Our opponents argue that many of the prophecies have not been fulfilled at all, that the Jews must be restored to Jerusalem, that the world must be converted, and that we must have a thousand years temporal millennium before the second advent. Then they turn right around with the next breath and declare that the Lord may come to-day. Cannot these men see how inconsistent they are? Can the Jews be restored, can the world be converted, can we have a thousand years millennium all in one day? Dear friends, the men who talk thus do not know what they are saying. They are in the dark and entirely out of harmony with the word of God. They are blind leaders of the blind,

and we must be cautious how we follow them.

But does not the Bible positively assert that no man can tell the day and hour of the second advent? Here is the language of the Saviour: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36.

This is what our Lord says, and we believe it. We do not pretend to know the hour, the day, the week, nor the year when our Lord shall appear. We do not pretend to be wise above what is written. Whatever the word of God says, that we implicitly believe and abide by. Hence, Seventh-day Adventists have never believed in setting definite time for the Lord to come, or for the end of the world. Farthermore we have no sympathy with those fanatical people who have done so.

We are sorry to say that a few, calling themselves Adventists, have been so foolish as to set the definite day for the Lord to come. Of course they have failed every time and always will. The only effect it has had has been to disgust people with the doctrine of the second advent. Every live cause is always cursed more or less with fanatical people, persons who carry matters to extreme; but we are happy to say that Seventh-day Adventists have never done this, and we do not expect they ever will.

Be it understood then that we are not time-setters, and that the above language of our Saviour is in perfect harmony with our faith. "Of that day and hour knoweth no man." This scripture is very familiar to every opposer of the Adventist. They quote it everywhere and on all occasions as though it was the sum and substance, the beginning, middle and end of all the Bible has to say about the second advent. We think that while they have justly condemned those extremists who have endeavored to set the time for the Lord to come, they are on the other extreme and just as far, and that their position is just as squarely condemned by the word of God as is the position of the time setters.

D. M. CANRIGHT.

(To be continued.)

The Vermont Camp-Meeting.

THIS meeting held at Morrisville, Vt., September 11-17, was one of the most satisfactory meetings it has ever been our privilege to attend. The brethren were sorely disappointed in not having the presence and labors of Sister White, but took hold the more earnestly to make the best of the situation.

There were fifty-two tents on the ground, in which were permanently encamped three hundred and sixty of our people, according to the census taken. This was the best showing Vermont has ever made in this direction. Between thirty and forty of those who have received the truth in Vermont the past summer were present; and their zeal and love for the new-found truth added much to the interest of the meeting.

On Sunday it is estimated that there were upwards of five thousand present. On this day there were distributed by the tract workers 5,832 pages of tracts; and \$21.43 were taken in for books sold and periodicals subscribed for. The preaching seemed to make a powerful impression upon the crowd in attendance. We have never witnessed anything more marked in this respect than was manifest on this occasion. We believe these impressions will be lasting, and in many cases bear fruit hereafter.

At the close of his discourse Sabbath afternoon, Brother Farnsworth gave an invitation to sinners and backsliders to come forward for prayers. Sixty-three responded. Nineteen of these were for the first time starting in the service of God. The presence of the Lord was felt in a powerful manner.

The social meeting on the Sabbath at 9 A. M. was the most remarkable in the number of those who took part of any we have ever attended. One hundred and seventy-seven intelligent and earnest testimonies were borne in less than an hour.

Twenty-six were baptized by Brother Farnsworth in the Lamoille river, Monday afternoon. Following the baptism, Brother R. S. Owen was ordained to the work of the gospel ministry. Prayer by A. S. Hatchins, charge by U. Smith, right hand of fellowship by Albert Stone.

A State Sabbath-school organization was formed, and officers chosen. The tract and missionary society and the State Conference also held their annual meetings. The utmost harmony characterized the proceedings throughout. Brethren feel that there are more prosperous days in store for Vermont.

The burden of the preaching at this meeting was borne by Brother Farnsworth; and the Lord gave him great liberty in the word.

U. S.

Visit to America.

I HAVE received an invitation to the General Conference by telegram from Brother White. If it is possible, I will comply with this request. It is, however, very difficult indeed for me to leave Europe. I have never at any time in my life had so great a burden of care and perplexity as for some time past. Satan has put forth his mightiest efforts to hinder our work and to defeat us. But though we have felt the pressure of his power, God has never suffered him to overwhelm us. We see some progress, for which we are very grateful. We have just held our annual Conference, and it has been the best by far that we have hitherto held.

After inquiry of the agent in this city, I judge that the Anchor line from London to New York is the least expensive route that I can take. I cannot get ready to leave London before Wednesday, Sept. 18. It may be, therefore, that I cannot reach the Conference at its commencement; but I will use my diligence to hasten my arrival.

My stay in America must be very short. I shall esteem it a great privilege to meet the brethren, even for a few days; but my time will not admit of calling upon friends at their own homes.

J. N. ANDREWS.

Life and Death—Their Meaning.

TAKING the Bible to mean what it says, it contains exceeding great and precious promises, even the promise of eternal life, a life that has no end, and that without a shade of sorrow, mourning, sickness, pain, or death.

Terms may be used in a figurative sense. In the Scriptures, as in all other compositions, they are frequently so used; but all have a primary or literal meaning, and whenever they are used figuratively, there should be an allusion to the literal sense to give the figures force and meaning. For example: That which leads to eternal life is called eternal life: "And this is life eternal, to know God and Jesus Christ," etc. And on the other hand, a course which will end in death is called death. Hence, since sin will eventuate in death, the sinner is said to be dead in trespasses and sins. Again, "She that liveth in pleasure is dead while she liveth."

Take away the literal signification of words, and your figures have no meaning. Abandon the primary meaning of words, and language has no determinate meaning. Men are divided in their beliefs. Let each give the Scriptures a figurative sense, in accordance with his creed, and they will remain divided, never coming to the knowledge of the truth.

In the popular theology of the present day, men are supposed to be possessed of an undying nature. All are supposed to be destined to live eternally. Therefore, when they read, "The wages of sin is death, but the gift of God is eternal life," they are forced, in order to harmonize these declarations with their pre-adopted creed, to say that life means happiness, and death means misery. Say they, "All men are destined to exist as long as God lives. They are sure of endless existence; therefore the promise of life and the threatening of death can only relate to an eternal life of happiness in one case, and misery in the other."

But the Scriptures have given us no revelation of this immortal nature in man; but they represent him, since sin entered as a mortal, dying creature. Paul's language to the Romans would be properly rendered, "And changed the glory of the immortal God into an image made like to mortal man," etc. Chapter 1:23. If man has an immortal nature, we ought to find it revealed in connection with the account given of his creation. But no such revelation is given. On the contrary, we are informed that man was formed of the dust of the ground, and made alive by God breathing into his nostrils the breath of life. To this living soul, or person, God said, "In the day thou eatest thereof thou shalt surely die." And when man had sinned, God passed sentence on him in accordance with the threatening. Said he, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou wast taken; for dust thou art, and unto dust shalt thou return." No part is exempt. The conscious intelligent creature is told he was taken out of the earth, and must return to the earth. Adam is a living soul; but he is not to live forever. "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever," he is driven from the garden. In the Bible sense, to die, is not to live forever. "And all the days that Adam lived were nine hundred and thirty years; and he died."

But a remedy is provided. Man is redeemed

from death and brought back to life. Christ is the resurrection and the life. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. And to the faithful and obedient—to the overcomer—he "will give to eat of the tree of life." They will again have access to that tree from which Adam was driven lest he should live forever in his sinful state. Doubtless those to whom the fruit of that tree is given again to eat will live forever. Will those who do not overcome, and consequently have no right to that tree, live just as long as the others?

Christ, to redeem man from sin and death, died for him. He took upon himself the penalty that was due to man for his transgression. Was the penalty eternal life in torment? He died but lives again. Says he, "I am he that liveth, and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Believe what the Bible says, and all is plain and harmonious. Let the words of Scripture mean just what they do in other compositions, and they will be better understood, and will better commend themselves to the sense of mankind. There will be less mystery and muddle, and more faith. If the life promised is happiness and the death threatened misery, what need is there of the assurance so abundantly given, that in that life (happiness), there should be no unhappiness, that pain, sickness, sorrow, and tears should be no more?

Without life there can be no enjoyment or positive happiness. Therefore the great promise is eternal life; but in addition to this we have the assurance that tears, sorrow and mourning shall cease, and none shall say, "I am sick;" for "there shall be no more pain."

R. F. COTRELL.

The Wisconsin Camp-Meeting.

THIS meeting was held at Grand Rapids, Sept. 11 to 16. Elder S. N. Haskell and myself reached the place Thursday forenoon. We found the camp finely located on the grounds of the Wood County Agricultural Society, the use of which was freely offered by the directors. The number of our brethren present was very small indeed. Quite a number, including three directors of the tract and missionary society, were detained at home by sickness. But the main cause seemed to be the lack of means. The spring-wheat crop was a failure, and this is the principal crop here.

Nevertheless, the wants of the cause being laid before them, about \$50 was pledged for the English mission, and \$100 for the Dime Tabernacle. Elder Haskell presented the tract and missionary cause, and labored to awaken an interest to labor more earnestly in it. The society responded by voting to raise, including the pledges made at Madison in June, the sum of \$1,500 in 1878 for this work and for a book fund; and then they pledged \$150 toward it at this meeting.

The converting power of the truth seemed to rest down upon the meeting on the Sabbath, and some forty came forward for prayers. Among these were some of the children of Sabbath-keepers who were making their first move, some who had recently come into the truth, and some who had backslidden. After the meeting, the congregation repaired to the Wisconsin river, and ten were baptized. Three more were baptized on Monday.

The interests of the Sabbath-school were considered, and from the report of the secretary it seems that this work is advancing. Children and youth are becoming interested in it as never before. On Monday morning, after a closing social meeting, Brother O. A. Johnson was set apart to the work of the ministry by prayer and the laying on of hands.

The outside attendance was very large, and increased from the first, and the interest surpassed anything we ever have seen awakened in so short a time. The Sabbath question was presented on Sunday as fully as it was possible to present it in three discourses. In the afternoon a large number declared it to be the truth, and in the evening after an audience of a thousand had listened to a discourse by Elder Haskell on the work of Christ and anti-christ several told us they should keep the Sabbath. The people began to urge us to stay longer. On Monday we were continually hearing of those who had decided to keep the Sabbath, or were almost persuaded to do so. One Catholic asked his priest on Sunday if it was true that the Catholic church changed the Sabbath as we had stated. The priest answered publicly in his congregation that it was, and then forbade their attending our meetings any more. This opened

the eyes of some, and they said they should come as often as they chose. That evening one of their number asked some questions concerning the prophecies, and said he believed we were right, and that the Catholic church was indeed corrupt, and he would have no more to do with it.

The wife of a wealthy citizen, a banker, has fully embraced the Sabbath. She is superintendent of the Methodist Sunday-school. With some others who have accepted the truth, she will be baptized in a few days. Many of the citizens, including the leading members of the society, freely admit the truth. The interest is so great that it was decided that I should stay with Elder Decker a few days to carry on the work. We shall hold meetings every afternoon and evening. The county fair begins the 23d. The governor of Wisconsin is to speak here on the 25th, and the Agricultural Society has engaged the tent for the occasion; so it will stand where it is during the fair, and if thought advisable, we may hold evening meetings at that time.

C. W. STONE.

Reports from the Field.

(Condensed from Review and Herald.)

Michigan.

ORION.—Brother Waggoner sends a private note respecting the camp-meeting at Orion, Mich. There are twenty-seven tents up, including the large tents. The State fair at Detroit has drawn away much of the outside attendance, and unusual storms have caused some interruptions in the meeting; but a deep and solemn feeling rests upon those in attendance, and a number are starting for the first time in the service of God. The interest was still increasing at the date of his writing, September 21.

DOUGLAS.—After seven weeks labor in this place meetings closed in the tent. Seventeen have been baptized, and others are expected to go forward in this ordinance soon. Many have said that if they were ever converted they should be Seventh-day Adventists. The Sabbath-school has been reorganized, with a goodly increase of scholars.

OGDEN CENTER.—Some are taking a stand for the truth here. The people seem anxious to hear. September 15, over five hundred attended the evening meeting. Brethren Collins and Butcher have labored all summer within seven miles of where the tent was first pitched, and the interest is still good.

Ontario.

WATERFORD.—Meetings were commenced here September 8. Brother Fulton writes that the average attendance is about one hundred and fifty; and that this is the best opening he has seen since coming to Ontario. The people are becoming interested.

Indiana.

NOBLESVILLE.—The good work progresses well here. Twelve or fifteen are keeping the Sabbath. Two Sabbath meetings have been held, both of which were well attended. The social meetings have been good. The congregations are large and very attentive. About thirty-two dollars' worth of books have been sold. Some come to the tent in the daytime and take Bible lessons. A school-teacher from the State capital comes in and takes three lessons a week, and is deeply interested.

Illinois.

CLINTON.—The tent was pitched in this place September 6. Twelve discourses have been given. The congregations have increased from the first. The influence of the camp-meeting held one year ago in this place has done much toward opening the way for this tent-meeting. Many speak very highly of the camp-meeting, especially of the order maintained on the ground; and all seemed to manifest entire confidence in our Christian integrity as a people.

Minnesota.

ALEXANDRIA.—September 18, Brother Battin writes: "The editors of the papers published in the place have spoken very favorably of our work, and have cheerfully published what matter we desired. Six persons have taken a stand to obey God, one of whom is a Protestant Methodist minister eighty-four years old, who has spent thirty-five years of his life in the ministry. We believe a foundation has been laid here for effective work in the future."

Kansas.

SCOTT.—Meetings at this place have closed for the present. Twelve have been added to the number of Sabbath keepers here, making twenty in all, and there is a fair prospect that a few others will soon take their stand for the truth. Sabbath meetings are held. Much good is expected will grow out of the effort put forth here. The daily Monitor and also the weekly, kindly published synopses of discourses on the prophecies and on the Sabbath. The city has been deeply stirred and also the surrounding country.

(Continued from page 289.)

Son of God should be put to death. Satan suggested to his mind that if Jesus was the Son of God he could not die. Just prior to the fall of Peter, Jesus had said to him, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." That period had now come, and the transformation wrought in Peter was evident. The close, testing questions of the Lord had not provoked one forward, self-sufficient reply; and because of his humiliation and repentance he was better prepared than ever before to fill the office of shepherd to the flock.

The lesson which he had received from the chief Shepherd, in the treatment of his case, was a most important one to Peter, and also to the other disciples. It taught them to deal with the transgressor with patience, sympathy, and forgiving love. During the time in which Peter denied his Lord, the love which Jesus bore him never faltered. Just such love should the under-shepherd feel for the sheep and lambs committed to his care. Remembering his own weakness and failure, Peter was to deal with his flock as tenderly as Christ had dealt with him.

Jesus walked alone with Peter, for there was something which he wished to communicate to him only. In that memorable upper chamber, previous to his death, Jesus had said to his disciple, "Whither I go thou canst not follow me now; but thou shalt follow me afterwards;" Peter had replied to this: "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus now, in sympathy for him and that he might be strengthened for the final test of his faith in Christ, opened before him his future. He told him that after living a life of usefulness, when age was telling upon his strength, he should indeed follow his Lord. Said Jesus, "When thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shalt gird thee, and carry thee whither thou wouldest not. This spake he signifying by what death he should glorify God."

Jesus here explicitly stated to Peter the fact and manner of his death; he even referred to the stretching forth of his hands upon the cross; and after he had thus spoken he repeated his former injunction: "Follow me." The disciple was not disconcerted by the revelation of his Master. He felt willing to suffer any death for his Lord. Peter saw that John was following, and a desire came over him to know his future, and he "saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." Peter should have considered that his Lord would reveal to him all that it was best for him to know, without inquiry on his part. It is the duty of every one to follow Christ, without undue anxiety as to the duty assigned others. In saying of John, "If I will that he tarry till I come," Jesus gave no assurance that this disciple should live until the second coming of Christ; he merely asserted his own supreme power, and that even if he should will this to be so, it would in no way affect the work of Peter. The future of both John and Peter was in the hands of their Lord, and obedience in following him was the duty required of each.

John lived to be very aged; he witnessed the fulfillment of the words of Christ in regard to the desolation of Jerusalem. He saw the stately temple of the Jews in ruins, and not one stone left upon another that was not thrown down. Peter was now an entirely converted man; but the honor and authority received from Christ did not give him supremacy over his brethren. He was venerated, and had much influence in the church because of the favor of God in forgiving him his apostasy, and intrusting to him the feeding of his flock, and because he ever remained one of the closest followers of Christ in his daily life.

The Meek Spirit.

FIRST, Christ says he is meek, and then "lowly in heart." Take the word "meek." As I think, that refers to the yoke-bearer. If I am actively laboring for Christ, I can only find rest in that labor by having a meek spirit. If I go and labor for Christ without a meek spirit, I shall find there is no rest. Somebody will be objecting that I do not do my work as I ought to do, according to his canon of taste; and if I am not meek, I shall find my proud spirit rising at once. I shall be defending myself, or I shall find a spirit which says: "I will do no more, because I am not appreciated." But a meek spirit is not apt to be angry, and does not

soon take offense; therefore, if men offend, the meek spirit goes on and will not be offended, and will not notice a sharp word or severe criticism. If the meek spirit be injured or offended, and suffers for a moment, it is always ready to forgive and blot out the past, going on again. The meek spirit, in working, only seeks to do good to others. It denies itself; it never expects to be well treated; it did not intend to be honored; it only sought to do good to others. The meek spirit laid itself very low, and took the yoke; and the yoke must be higher than the shoulder. It did not expect to be exalted; it only took the yoke to serve Christ and do good to poor sinners. Don't you notice in Jesus Christ what a glorious meekness there is? How calm he is when men treat him badly! When the Samaritans would not receive him, John said: "Call fire from heaven." Poor John! Jesus Christ has a meek spirit, and will do nothing of the kind. If one village will not receive him, he will go to another, and they will. He will still labor on. And, oh! your labor will become easy if your spirit is very meek. It is the proud soul that gets tired of doing good if it finds its efforts are not appreciated. It is the bravely meek spirit that endures, like the anvil that bears the hammer's blows, and destroys the hammer by patient endurance. Oh! you want to be like Jesus. Consider him who endured the persecution of sinners. Lest ye be weary and faint in your minds, learn his meekness; then the yoke will not gall your shoulder; you will find it easy to your shoulder as soon as you love it.

But I must pass on, and notice that it is very evident that the rest which Christ speaks of in the second part of the text we shall find is a rest growing out of our spirit's being conformed to the spirit of Christ. "Learn of me, and ye shall find rest." It is a spiritual rest. It is a vain idea to suppose that if our own circumstances were altered, we should be more at rest. If you cannot rest in poverty, you cannot in riches. It is the spirit that gives the rest. Persons on the rack have said they were among the roses, and have learned to sing God's praises with joy of heart. It is the spirit that doeth it; as for the outward concerns, they are of small account. Let but your mind be like the mind of Christ, and you will "find rest unto you souls"—a deep rest; a growing rest; a rest you will find out more and more; an abiding rest, not only which you have found, but which you shall find, which you go on and find; justification—giving you rest from the burden of sin—sanctification. It will give you rest from all sorts of cares; and in proportion as it becomes perfect, and you are like your Saviour, your rest will become more like that of heaven.—*Spurgeon.*

Beauties of Bible Language.

If we need a higher illustration, not only of the power of natural objects to adorn language and gratify taste, but proof that here we find the highest conceivable beauty, we appeal at once to the Bible. Those most opposed to its teachings have acknowledged the beauty of its language, and this is mainly due to the exquisite use of natural objects for illustration. It does, indeed, draw from every field. But when the emotional nature was to be appealed to, the reference was at once to natural objects; and throughout all its books, the stars and flowers, and gems are prominent as illustrations of the beauties of religion and the glories of the church.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

"The mountains and hills shall break forth before you in singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fig tree, and instead of the brier shall come up the myrtle tree."

The power and beauty of the same objects appear in the Saviour's teachings. The fig and the olive, the sparrow and the lily of the field, give peculiar force and beauty to the great truths they were used to illustrate.

The Bible throughout is remarkable in this respect. It is a collection of books written by authors far removed from each other, in time and place, and mental culture, but throughout the whole, nature is exalted as a revelation of God. Its beauty and sublimity are appealed to, to arouse the emotions, to reach the moral and religious nature. This element of unity runs through all the books where reference to nature can be made.

One of the adaptations of the Bible to the nature of man is found in the sublime and perfect representation of the natural world, by which nature is ever made to proclaim the character and perfection of God. No language can be written that so perfectly sets forth the grand and terrible in nature

and its forces as we hear when God answered Job out of the whirlwind. No higher appreciation of the beautiful, and of God as the author of beauty, was ever expressed than when our Saviour said of the lilies of the field, "I say unto you that even Solomon in all his glory was not arrayed like one of these;" and then adds, "If God so clothed the grass of the field"—ascribing the element of beauty in every leaf and opening bud to the Creator's skill and power.—*Prof. Chadbourne.*

THE HOME CIRCLE.

A Gentle Word.

A GENTLE WORD hath a magical power,

The weary heart to beguile;
It gladdens the eye, it lightens the brow,
And changes the tear to a smile.

In the genial sunshine it sheds around,
The shadows of care depart;
And we feel, in its soothing and friendly tone,
There's balm for the wounded heart.

Oh! watch thou, then, that thy lips ne'er breathe

A bitter, ungentle word;
For that which is lightly and idly said,
Is often too deeply heard.
And though for the moment it leaves no trace;
For pride will its woes conceal,
Remember the spirit that's calm and still
Is always the first to feel.

It may not be in thy power, perchance,
To secure a lofty place,
And blazen thy name upon history's page,
As a friend of the human race;
But oft in the daily tasks of life,
Though the world behold thee not,
Thy gentle and kindly words may soothe
A desponding brother's lot.

'Tis well to walk with a cheerful heart,
Wherever our fortunes call;
With a friendly glance, and an open hand,
And a gentle word for all.
Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor, while passing along,
To make it as smooth as we can.

—Sel.

Kindness to Parents.

Not long since, writes a correspondent, as I took my seat in the cars for a day's ride, I observed, seated opposite me, an elderly lady and a middle-aged gentleman, who I inferred, from some casual remark, had been traveling a day or two. It was a very early hour in the morning, and the lady was apparently sleeping.

We rode in silence for some time, when the lady awoke, and I heard the gentleman address her as mother. His dignified, unobtrusive manner, and the tender, deferential tone of voice, at once drew my attention to them, and having no company, my thoughts were my own.

All the tender care which a mother could bestow on an infant child, was given by that son to his mother. The slightest movement on her part to adjust her furs, or cloak, or overshoes, or any change of position, called forth his ready hand in assistance, and the inquiries, "Are you comfortable, mother? Do you feel tired? Lay your head on my shoulder, and rest yourself."

At noon the cars stopped for the passengers to obtain refreshments. It was snowing too fast for the mother to get out of the cars, and the son brought her a cup of coffee.

"Is it just right, mother?" he inquired, as she tasted it.

"A little more cream would make it better; it is, however, very good as it is," was her reply.

"Let me get you some more."

"No my son—it will make you too much trouble; it is very good as it is."

He went out, and soon returned with the cream, and poured a little into the coffee, and then a little more till it was "just right." He then sat down by her side, and I heard him say, in the same low tone of voice that at first attracted my attention, "I am glad, mother, that I can do anything to make you comfortable, it is such a pleasure to me."

"I thank you, my son," she replied, in the same spirit and tone of voice as that of her son.

Beautiful, thought I, as I quietly watched them, and saw manifested their mutual love and confidence. My mind went back to the time when this son, now in manhood's strength, was a little helpless infant, and I pictured that mother watching over him, caring for him with a solicitude such as mothers only can feel. And through all the years of childhood and youth, up to manhood, the watchful eye was over him, the guiding hand ever ready to lead, and a mother's love ever ready to restrain him from doing wrong. Now it is his turn, when life's meridian with her is past, and the infirmities of age are

creeping on, to repay her, in some degree, for all the labor bestowed on him; and faithfully and affectionately did he seem fulfilling his duty. How many grown up sons there are who seem to feel it beneath them to show any tenderness for their mothers! It is feminine, they say. They will perform acts of kindness, but in a business kind of way, or because it is their duty, little dreaming that they are crushing the maternal spirit by such cold, heartless acts.

Acts of kindness, done in the spirit manifested in the incident above mentioned, have an untold influence. The pathway down to the grave would be cheered, made even joyful, and old age would be exempt from much of the gloom that is often experienced.

The reflex influence is also great. A young man who is habitually tender of his mother, and deferential to her, will make a good citizen, a true friend, and will be faithful in all the walks of life.—*Sel.*

Idle Time.

How much of life is wasted from lack of calculation, and from not knowing what to do next. It is wise so to arrange our matters that every hour shall have its employment or pursuit; so that when one work is done, our hands shall readily find something else to do.

It is not necessary that our lives should be one continual round of unbroken drudgery. Needful repose is not idleness. Healthful relaxation is not idleness. Attention to friends and acquaintances, and conformity to innocent social usage, is not idleness. Time given to the service of God, to worship, prayer, praise, and social fellowship with the people of the Lord, is not idleness. All this may be done heartily as unto the Lord; for he wills that we should do it. But the labor to which man is appointed by the wise ordinance of God, while it allows him time for recreation and repose, preserves him from the listlessness and languor, and the misery and mischief, which are the bane and curse of idleness.

We should study so to fill up our time that we shall be kept from the evil communications of a wicked world. And if we see around us an atmosphere of corruption and stagnation, instead of yielding to it, we are to remember that Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And recollecting this, we are to dare to lift up our example against the tide of surrounding sinfulness, and be diligent, and faithful, and earnest, no matter what may oppose. Our moments are precious; and for their improvement we must give a strict account. And if we remember our responsibility, we may well adopt the saying of Dionysius the Sicilian, who, being asked by one who went to speak with him if he was at leisure, answered, "Heaven forbid that I should ever have any leisure time."—*The Christian.*

A Beautiful Picture.

A MOTHER teaching her children to pray, is an object at once the most sublime and tender that the imagination can conceive. Elevated above earthly things, she seems like one of those guardian angels, the companions of our earthly pilgrimage, through whose ministrations we are incited to good and restrained from evil. The image of the mother becomes associated in his mind with the invocation she taught him to his "Father who is in heaven." When the seductions of the world assail his youthful mind, that well remembered prayer to his "Father who is in heaven," will strengthen him to resist evil. When in riper years he mingles with mankind, and encounters fraud under the mask of honesty, when he sees confiding goodness betrayed, generosity ridiculed as weakness, unbridled hatred, and the coolness of interested friendship, he may indeed be tempted to despise his fellow men; but he will remember his "Father who is in heaven."

Should he, on the contrary, abandon himself to the world, and allow the seed of self-love to spring up and flourish in his heart, he will, notwithstanding, sometimes hear a warning voice in the depths of his soul, severely tender as those maternal lips which instructed him to his "Father who is in heaven." But when the trials of life are over, and he may be extended on the bed of death, with no other consolation but the peace of an approving conscience, he will recall the scenes of his infancy, the image of his mother, and with tranquil confidence will resign his soul to Him who died that he might live—the Redeemer of the world.—*Sel.*

WHEN mothers denounce the tyranny of the family relation, and proclaim that its yoke must be thrown off, then home life will pass into a tradition.—*Revolution.*

GOOD HEALTH.

Drunkard's Arguments Answered.

(Continued.)

5. ALCOHOL PROTECTS AGAINST EXCESSIVE HEAT.

THE advocates of drinking, like the man in the fable, "blow both hot and cold," in their arguments. They love the beverage, and so it must be useful in some way. Dr. Parkes says on this point, "Not only is heat less well borne, but insolation (sunstroke) is predisposed to." "The common notion that some form of alcoholic beverage is necessary in tropical climates is, I firmly believe, a mischievous delusion." His statements are supported by all the best authorities on tropical diseases—Dr. Carpenter and others.

Said Stanley, the African traveler: "A drunkard cannot live in Africa."

It has been observed that among English soldiers in India those who are strict teetotalers endure long marches under exposure to a tropical sun much better than those addicted to the use of liquor.

6. ALCOHOL STIMULATES.

So it does; opium, strychnia, and prussic acid stimulate. What is a stimulant? "Stimulant" is only another name for poison. Stimulation means poisoning. When alcohol, or any other one of a hundred poisons which might be mentioned, is taken into the body, every vital organ sets to work to get it out. The liver filters it out in the bile; the lungs pour out volumes of it in the form of a vapor, making a drunkard's breath smell like a distillery; the skin pours it out as sweat; the kidneys do their part in expelling the vile drug; and all the time the heart pumps away with violence to hasten the departure of the intruder. This great commotion in the vital economy is called "stimulation."

These are the first effects of alcohol, or the effects of small doses—such effects as the moderate drinker feels. The later effects, and those which result from larger doses, are depressing. The excitement is followed by a corresponding degree of depression, or partial paralysis, since the drug supplies no force in return for that which it expends. Many of the ablest physicians pronounce alcohol a narcotic.

If alcohol is a stimulant, that fact is one of the best arguments against its use. Says Sir B. Brodie, "Stimulants do not create nerve power."

7. ALCOHOLIC DRINKS PROTECT THE SYSTEM AGAINST DISEASE.

One finds an excuse for the use of liquor in small or large quantities in the theory that it will fortify his system against the ravages of small-pox or cholera. Another takes liberal doses of brandy to "keep off the chills." Another keeps his system saturated with alcohol so that he will not take cold. Any one of these diseases, or almost any other, would be infinitely less harmful than alcohol itself, even if the opinion were true that alcohol is a preventive; but alcohol is not a preventive of disease, according to the experience of the most reliable observers. Dr. Parkes, Sir John Hall, Inspector General of the English army, Dr. Carpenter, Dr. Mann, Henry Martin, and others of equal eminence, all concur in this opinion.

Indeed, the most indubitable evidence can be cited to prove that alcohol is directly the cause of a vast amount of disease, instead of being, as many suppose, a preventive. If alcohol were a preventive of disease, then those who use it ought to be the most healthful; but we find the contrary to be the case. The liquor drinker, instead of living longer than the teetotaler, as he ought to do if this theory were true, lives, on an average, after reaching adult age, only one-fifth as long as the abstainer, as shown by life-insurance statistics.

We have elsewhere enumerated more than forty distinct diseases which are the direct result of the use of alcoholic drinks in one form or another.

8. ALCOHOL AIDS DIGESTION.

The moderate drinker takes his morning dram to fortify his stomach for the reception of his breakfast. Immediately after breakfast, he must have another glass to assist digestion. But how does alcohol assist digestion? Not by dissolving the food, for its effect is to harden tissues. It does not render the gastric juice more efficient, for it destroys it and causes its active element, pepsin, to be deposited as a white powder. In dogs to which alcohol was given with food, it was found that the process of digestion had not begun, twelve hours after eating. The stomach is obliged to remove all the alcohol before digestion can begin. This, then, is a monstrous fallacy.

9. ALCOHOL IS MADE FROM GRAIN.

"But," says one, "alcohol is made from grain, and if it is so very bad, why should not the grain be injurious also? There is a little poison in everything, any way."

Alcohol is made from grain, but it is not found in it. Smoke is made from wood, yet there is no smoke in wood; it is made by the destruction of the latter. Alcohol is made by the destruction of fruits and grains.

It is an absurd popular notion that there is, necessarily, poison in everything. In these days of wholesale adulteration it is often difficult to obtain food unmixed with poisonous products, but nature does not serve us so badly. Poison is not essential to life.

10. WHISKY DOES NOT HURT ME.

The opium smoker, the absinthe taker, the arsenic eater, all use the same argument, yet each falls a victim to his vice. You do not know what alcohol is doing for you. "Wine is a mocker [deceiver]." You cannot see its depredations. Your blunted sensibilities cannot feel its ravages. Your friends see it. Your wife notes it and mourns over it. You can yourself see it in others. Are your tissues different from those of every other man? Are they made of iron that they cannot be destroyed? Is the alcohol you drink different from all other alcohol? No; your good sense tells you, No. Then reform before it is too late.

11. PURE LIQUOR IS NOT BAD.

"If we only had such pure liquor as they used to make, it would not be so very bad," says one. "Only take a little of my wine; I made it myself, and it cannot hurt any one," says the good housewife.

These are two mischievous errors. Alcohol is the worst poison found in liquor. No drug added by adulteration is so bad as the fiery liquid itself. Pure liquor is simply pure poison. Alcohol is always the same, and its effects are always identical, whether it is found in the whisky barrel, or the cider barrel; in rum, brandy, lager beer, home-made wine, or "temperance bitters." Alcohol is the horrid fiend we are fighting, no matter under what guise he comes.

Why Are Americans Dyspeptics?

It has been truly said that man is a creature of habit, and if there is any one direction in which this saying is more applicable than in another, it is that which points to the dietetic habits of civilized nations. This saying is especially true of the American people. There is probably not another nation on the face of the earth where the people have so many artificial wants, and so many injurious habits in eating and drinking, as our own nation. The reason is obvious. Here, labor of all kinds is remunerative, and the so-called good things are easily obtained. In European countries, the laborer is compelled, by reason of low wages, to subsist, both himself and his family, upon the barest necessities of life, hence he has not that opportunity for creating artificial wants and false dietetic habits, that is afforded in our country where the laborer is able not only to provide the necessities, but also many of the so-called luxuries of life.

If we compare the average health of the laboring classes of America with that of the same class in the East, we shall see that the standard is much lower here than there; and the same is true of the wealthier classes also. Why is this? Is it because the climate of this country is more unfavorable to health than that of Europe? or is it due to a difference in the habits of the people? A careful examination of the matter will convince any candid person that the origin of very many of the diseases of our people is owing to their unhygienic habits, and that the reason why the standard of health is lower in America than in Europe is, the habits of the people are more unhygienic here than there.

Thousands of girls belonging to the laboring classes come from Europe to this country yearly. They are, generally, strong and healthy on their arrival here, but in a few years many of them lose their health, sicken, or die prematurely. This might, at the first view, be considered as sufficient proof that the climatic influences of this country are less conducive to health than those of their native land; but when we take a closer view, and inquire into their habits, we find that the greater number of these girls were reared with simple habits, and on a plain diet, composed almost wholly of vegetable substances, and that they spent much of their time in the open air, performing out-door labor, and as a consequence, they possessed almost perfect health while thus living. After arriving here, they engage as servants in the families of well-to-do people, and partake largely of rich food, to which they have heretofore

been wholly unaccustomed. They consider condiments, rich gravies, flesh meats, tea, coffee, highly seasoned cakes and pies, as among the most desirable things to be obtained, and they use them so freely that their stomachs, livers, etc., are soon worn out by overwork, and many of those, who, in their native land were so robust and healthy, find themselves, after a few years' residence in this country, miserable dyspeptics.

These emigrants are not the only cases that are thus affected by the use of improper food. Like causes produce like effects; and it matters not whether the individual is rich or poor, of high degree or of low degree, nor of what nationality or clime, if he pampers the appetite with highly seasoned food, or uses improper food of any description for any length of time, disease will surely follow.

It is proverbial of the American people that they are a nation of dyspeptics. Why are they such? There can be but one answer to this question. It is because they do not control their appetites. The ease with which the so-called luxuries of life can be obtained in this country is a very great temptation to their use; and that which at first is taken only as a luxury, to afford temporary pleasure to the vital instincts, soon perverts those instincts and becomes a necessity, and its continued use occasions disease.—*Health Reformer.*

RELIGIOUS NEWS AND NOTES.

—There are 176 churches in St. Louis.

—The Universalist ministers have recommended entire abstinence from the use of tobacco.

—There are three American missions in Athens, Greece—Congregational, Episcopalian and Baptist.

—The number of Sunday-schools in the State of New York is 5,820; officers and teachers, 99,524; scholars, 803,875. Total 903,399.

—The Methodist church now own in Mexico \$78,590 worth of property. They have there 22 missionaries, beside ten native preachers.

—The corner-stone of an institution where the daughters of missionaries may be educated has just been laid in London. The building will cost \$75,000.

—Since the first of May, six hundred thousand portions of the Bible, in twenty-two languages, have been issued from the Bible stand of the French Exposition.

—A new religious paper is soon to be begun in Scotland, called the *Scottish Patriot*, to combat the papal aggressor. It "will seek to unite all Protestants against the common foe."

—The colored Baptist churches in South Carolina set apart the last Sunday in September as a season for special prayer and missionary collections in behalf of the heathen in Africa.

—Minnesota, with a population of 750,000, has only 40,000, or less than one in eighteen, who are "evangelical" Christians. The Catholic population is 114,000, and the Lutheran 92,000.

—The ecclesiastical statistics of Spain show a steady decline in the number of priestly and monastic orders within the last two hundred years, while the population has at the same time steadily risen.

—It is stated that the translation of the Bible into Turkish is finished, and is ready for the press. The New Testament is printed, and it is expected that the Old Testament, in the Arabic and Armenian characters, will be printed in September.

—In London and its suburbs there are 864 Anglican churches, an increase in ten years of 224. The number having daily communion and using eucharistic vestments has increased threefold since 1869. Fourteen churches use incense, 58 altar lights, and in 179 the eastward position is taken.

—The prospectus of a new paper about to be started in London, boldly avows its mission to be revolutionary, and the overthrow of wages, inheritance and usury, and declares itself an enemy to that "monstrous metaphysical creation"—God. It will be printed in French and Italian, and called *La Guerre Sociale*.

—The Methodist Episcopal church returns 127,326 colored members in the South, the Presbyterian Board, 10,257, and the American Missionary Association 4,048. The Protestant Episcopal church has opened 37 chapels for colored members, and the Reformed Episcopal church has built up several

flourishing colored churches in South Carolina.

—Peter's Pence is coming in so meagerly at the Vatican, compared with the times of Pius, as to cause no little concern at Rome.

—The Friends are declining in numbers both in this country and in Europe. In England they received only one hundred and sixty-three new members last year.

SECULAR NEWS.

—Pennsylvania reports 174,041 farms,

—Great Britain has 72,000 acres of hops.

—Cholera has appeared and is increasing in Spain.

—The annual death rate in San Francisco is 16.59 per 1,000.

—Seven million people are said to have died from the famine in China.

—During the first three months of this year 2,341 horses were killed in Paris for food.

—Great Britain imported in '57 nearly 34,000,000 bushels of wheat, and in '77 100,000,000 bushels.

—Entire flocks of sheep have been destroyed in Mexico, by the action of swarms of venomous flies.

—Georgia has 2,396 miles of railroad completed and in operation, or about one mile of road to 488 inhabitants.

—The Chicago distillers paid \$417,856 tax during the month of July, or at the rate of about \$5,000,000 per year.

—It is estimated that 40,000 acres of new ground will be broken and cultivated in northern Minnesota the present season.

—The Egyptian obelisk was brought into an upright position and lowered on the pedestal, recently, on the Thames embankment.

—In 1855 the population of Nebraska was 4,494; in 1860, 28,831; in 1870, 122,993; in 1876, 257,847; and in a census just taken, 313,748.

—A Japanese paper says that Japan has already 38 banks, and that 64 others are being established, while other finance companies are applicants for official license.

—The first boat ever moved by steam in the United States was a small experimental skiff rigged up with a model steam engine and screw paddles by John Fitch, July or August 1786, upon the Delaware.

—Turkey, as the result of the late war and the congress at Berlin, has lost territory to the extent of 71,000 square miles, an area equal to England and Wales, and Scotland as far up as Edinburgh and Glasgow.

—A dispatch from Airoa, Switzerland, at the southern mouth of St. Gothard Tunnel, reports that three cases of gunpowder for blasting in the tunnel exploded September 25. Ten workmen were instantly killed and several terribly injured.

—The increase in the export of live stock from the United States to England in the year ending June 30, was 30,800 head of cattle, and 4,000 head of sheep. The actual numbers exported were 80,040 cattle and 183,995 sheep. In addition thereto, 54,000,000 pounds of beef went over, an increase of 5,000,000 pounds.

—An exchange says, The Paris Exposition is said to be a financial failure, and furthermore great fault is found by a large number of people with the various details of the Exhibition—want of light and air; the heat is intense, there is no shade, no method of cooling, no amusements; dirty corners exist in abundance; in open kitchens cooks are seen at work in an unfastidious state of dirt; there are no means of locomotion. It is magnificent, but no business.

—Kansas is growing more rapidly than any other State in the Union. A census taken in 1855 showed a population of but 8,601; in 1860 of 107,206, and in 1865 of only 140,179. Since then it has had a growth more rapid than any State of the Union. Thus, in 1870 its population was 364,389; the rate of increase from 1865 to 1870, although largely made from 1865 to 1870, was three times the rate of increase of Oregon, Iowa, or Wisconsin, five times that of California, Missouri, or Illinois, and seven times that of Florida or Texas. The census of 1875 showed the population of the State to be 533,372, and at present it is estimated to be 650,000. Large accessions to the population have been made from the cities by people seeking employment. The increase has thus been nearly 30,000 a year since the first census was taken in 1855.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, OCT. 3, 1878.

The Colorado Tent.

SEPTEMBER 14 and 15 we were at the Colorado tent at Georgetown. Elder Cornell had been speaking to the people about two weeks. The congregations were good until the severe cold with snow storm suddenly came upon them, when the congregation fell off considerably. And as Brother Cornell took a severe cold, making it almost impossible for him to speak, the situation looked discouraging.

On the 13th we left Rollinsville, accompanied by J. E. White and wife, and Mary K. White, for Georgetown. We spoke to a good and very attentive audience on the evening of the 14th, on the Sabbath in the New Testament. J. E. White introduced his new book entitled, the *Song Anchor*, and was assisted in singing, not only by those of our party, but by several first-class singers residing in the place. Most of the pieces sung are in print for the first time, and are the finest we ever heard. The singing, accompanied by a good organ, attracted large audiences to the tent.

Sunday, at 10:30, we spoke on the Sabbath question, inviting questions from those who had objections to the positions taken; this resulted in a sort of irregular Bible-class which was both interesting and profitable. In the evening we gave a discourse on the reasons of our faith and hope. The congregation was large and very attentive. The service closed with singing the new piece from the *Song Anchor*, entitled, "Good Night." Both the words and the music are charming, while the occasion, it being our last service with that people, closing at nearly ten in the evening, gave it double force.

We felt that our visit to the Colorado tent was timely, and as we returned to Rollinsville, the general expression of our company was that we had enjoyed it very much. And yet we doubt the propriety of moving the tent to any place as it was taken to Georgetown. Those who labor with our tents should know for themselves that the way is open, either by a personal survey of the ground or by information from the most reliable sources, before shipping a tent to a place.

Letters came from Georgetown to Elder Canright and the writer, representing that the way was open, that homes for laborers were plenty, and urging that the tent should be moved to that place. We should have gone to Georgetown or requested Brother Cornell to first survey the field; but the statements in the letters received had such a show of liberality that we were thrown off our guard, and had the tent shipped without further investigation.

We left Brother Cornell much encouraged. The weather is fine again, and he will probably remain a week or two longer. And we confidently expect that quite a company of Sabbathkeepers will be raised up in Georgetown. We regret, however, that the tent did not go where the people are willing, and even anxious, to bear all the expenses of a good, long tent-meeting. There are open doors where the same amount of labor would have accomplished double the results without expense to the General Conference, except the expense of moving the tent, and the small amount paid the laborers.

As a field of labor, much may be expected of Colorado. Here is a reading people. They seem to have but little prejudice.

We are writing at a hotel in the beautiful city of Denver, Colo., on our way to the General Conference at Battle Creek, Michigan. We are much improved in health, and are very happy in hope that there is, with care, some work for the Master in us yet. May he bless and direct the future, until our work is done and the blessed hope consummated.

JAMES WHITE.

Matters in Battle Creek, Mich.

We reached home from the Eastern camp-meetings, Sept. 19. Everything is moving on here with more than usual activity. Sixty-five workmen are engaged on the Tabernacle. The framework of the building, with the exception of the dome and tower, is now nearly completed, and before the end of the week a portion of these will doubtless be up. The work of laying the outside veneer of brick is already commenced. It will be pushed forward to completion as rapidly as possible.

Work on the new office building is also progressing favorably. This building is now en-

tirely inclosed, and the workmen are engaged in finishing up the interior.

Two new boilers of forty horse-power each have been placed in the basement of the new office building. One of these is designed to be used for heating the Tabernacle, the other to run the office machinery; though both are available for either service whenever desired. The one designed for office use is already in service, and works admirably.

The new term of school has opened encouragingly, with between two and three hundred students. Others are waiting until after camp-meeting before entering. We expect a large attendance when all are in.

The old church building is now securely placed on its new foundation, just in the rear of the office, on Washington St. A basement has been put under it, which is to be used for a shop while the Tabernacle is going up, a shaft having been run from the office to supply power for necessary machinery. The damage of moving has been repaired, and two Sabbath services have been held in the house in its new location. The social meeting last Sabbath was an excellent one, one hundred and fifteen testimonies being borne in a little less than an hour.—*Review and Herald*.

Bergen, Norway.

From Christiana I went to Eidsvold, where I visited a Christian brother who is much interested in the truth. He has translated four small tracts about the Sabbath (4 pp.) and printed 10,000 of them. He is soon to print 10,000 more. They have been sent to him from our S. D. Baptist brethren. He is engineer on a small steamer. He preaches often on Sundays, and some souls have become interested, and have commenced to serve the Lord. I held one meeting in his neighborhood. The people were friendly and asked me to come again.

Sunday, I went to Romedal, where I staid a day with a friend who keeps the Sabbath. He has become interested in the truth by reading, and preaches occasionally. He is a homeopathic doctor.

Monday, I took the cars for Trondhjem, a distance of 228 miles. The fare for this distance was \$3.75. Norway is one great rock, and this road brought us through valleys, and over mountains whose tops were veiled with clouds. It is a wonderful picturesque country. The railroad reaches an elevation of several thousand feet above the sea.

In Trondhjem I found two Christian sisters who love the truth. One of them has commenced to keep the Sabbath; the other, I trust, will soon begin. There is a temperance society in this city, and I became acquainted with one of its members. We were on the cars together, where he defended total abstinence, and was much pleased when I took his side against several others who tried hard to defend "moderate drinking." I left them some tracts and papers, and then took passage for Bergen on a steamer (320 miles).

In this place I find five dear souls who are keeping the Sabbath of the Lord, and some others who are interested. I remain here four days. Rent is high, rooms are scarce, and it is very difficult to obtain a place for meetings. The Baptists have invited me to come to their chapel to-night.

We have now a few friends in many of the cities of Norway, and can, by the help of the Lord and by some judicious labor, obtain many readers for our tracts and periodicals. If we could get a paper printed here, it would facilitate the work in Northern Europe very much. May God direct for his own glory through Jesus Christ.

JOHN G. MATTESON.

September 2, 1878.

San Francisco.

SABBATH, September 28, our people were favored with a discourse by Elder Morton, a Baptist minister who has recently embraced the Sabbath and been re-baptized. The discourse was followed by an interesting social meeting.

Santa Rosa.

We pitched the tent here last week and commenced meetings Thursday evening with a very good audience. On Sabbath a rain storm came on which has lasted up to this time, and has prevented our having a very large audience, although we have not missed an appointment.

I came here much worn by continued labor through the summer and overwork at Yountville, where four are keeping the Sabbath as the result of two weeks' meeting. I trust however to have strength to carry on the work here.

Brother Rice is with me and renders good assistance. Brother Grainger has been called home by sickness in his family. We ask an interest in the prayers of all those who love God's truth.

W. M. HEALEY.

September 30, 1878.

Constitutional Religion.

ON the effort made by a considerable number of Protestant clergymen of this State to induce the constitutional convention to insert a clause in the fundamental law enforcing the observance of Sunday as the Sabbath a leading secular paper comments as follows: "However commendable the designs of these good gentlemen may be in a mere moral view, in the higher light of true patriotism and loyalty to free government they are narrow-minded, bigoted, even treasonable, and belong to the age of puritanical persecutions or the Papal inquisition, rather than to the present stage of civilization, when civil and religious liberty is the proudest boast of human progress. It was the boon for which the fathers of the republic fought, and for which almost every war that has convulsed the world for centuries has been waged; and any movement tending to the reshackling of civil government with religion, can only threaten disaster. There is no provision in the federal constitution permitting of religious discrimination, and there never can be while the nation remains a free republic. Religious dissension is the most dangerous element of distraction that can take root in any country. Its natural inspiration is hate, cruelty and all uncharitableness, and it can transform the meek and lowly into fiends incarnate, and reduce the highest condition of liberal and enlightened government to merciless despotism. . . . Laws based upon a proper conception of right and common justice will suffice to protect all in the peculiar method of Sabbath observance which their consciences may dictate or their inclinations invite, and enforce the proprieties of civilized life. If there is a laxity of moral sentiment and torpidity of religious enthusiasm in the community, it is a matter for the pulpit to deal with, and not the law courts. And, in this connection, it may be suggested, with all reverence, there is a far more pressing requirement for religion in the churches than there is in the constitution."

Earthquake.

SUNDAY evening, September 29, this city was visited by the most perceptible earthquake that has been felt since October, 1875. The vibration was from northeast to southwest, and was only of momentary duration. Shortly after the shock, rain commenced falling and continued for several hours.

A BROTHER in California, whose people live near London, Ontario, wrote to me asking certain questions, will he again send me his address to Watford, Ontario.

JOHN FULTON.

APPOINTMENTS.

District Quarterly Meetings.

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

- No. 1, at Santa Rosa.
- No. 2, at Fairview.
- No. 3, at St. Helena.
- No. 4, at San Pasqual.
- No. 5, at Woodland.
- No. 6, at Red Bluff.
- No. 7, at Oakland.
- No. 8, at San Francisco.

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

J. N. LOUGHBOROUGH.

State Quarterly Meeting.

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

J. N. LOUGHBOROUGH.

BUSINESS DEPARTMENT.

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

\$2.00 EACH. Joseph Gower 5-10, Hannah Hamington 5-37, Calvin Flemming 5-28, Mrs T C Bishop 5-37, Renjamine F Nye 5-35, Sarah Dunclee 6-9, M A Bews 5-1, D Shankland 5-19, Thos Cuff 5-18, Irwin Edgerton 5-37.

\$1.50 EACH. Rosana Minger 5-37, Jennie R Dewey 5-37, Ella Eggleston 5-37, A Shery 5-37, Clinton Abbott 5-37, Myron Gould 5-37, Sarah Roberson 5-37, Schulekin and Co. 5-15, Mrs B F Patter 5-37, A B Runkle 5-12, John Bryant 5-12, D A Price 5-14, S D Fresh 5-37.

\$1.00 EACH. Lorenzo D Prouty 5-15, Thos R Griffin 5-20, J B Dymot 5-5.

MISCELLANEOUS. Mrs S H D Green (20 copies) \$30.00 5-32, Alda M Oyer (2 copies) 3.00 5-21, A McCollons 5c 4-48, Joseph Baker 5c 5-5, E R Slai 5c 5-5, Ida Burdick 4.50 5-37, E Miller 7c 5-5, Mrs M P West 5.00 7-7.

Received on Account.

Mich T and M Society per Edgar Hutchins \$10.00.

Cal. Publishing Fund.

Jane Rowland \$2000.

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.

Song Anchor, for Sabbath-School and Praise service. 160 pp. 50c.

Progressive Bible Lessons. 50¢ cts.
" " " for Children. 35 cts.
" " " Little Ones. 15 cts.

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

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

The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00.

Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25.

Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.

Thoughts on the Revelation. U. Smith. \$1.00.

Life of William Miller, with likeness. \$1.00.

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

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

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

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

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

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

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

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

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

- No. 1. His First Advent and Ministry . . . 10 cts
- No. 2. His Temptation in the Wilderness . . . 10 cts
- No. 3. His Teachings and Parables . . . 15 cts
- No. 4. His Mighty Miracles . . . 15 cts
- No. 5. His Sufferings and Crucifixion . . . 10 cts
- No. 6. His Resurrection and Ascension . . . 10 cts

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

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

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

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

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

Advent Keepsake. Muslin, 25 cts.

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

Facts for the Times. 25 cts.

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

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

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

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

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

Miraculous Powers. 15 cts.

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

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

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

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

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

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

Redeemer and Redeemed. James White. 10 cts.

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

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

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

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

Review of Gilfillan on the Sabbath. 10 cts.

Vindication of the Sabbath. Morton. 10 cts.

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

Matthew Twenty-four. James White. 10 cts.

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

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

Milton on the State the Dead. 5 cts

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

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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 Chariots—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality.

Address—

THE SIGNS OF THE TIMES,

OAKLAND, CAL.