

The Signs of the Times.

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

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The Signs of the Times

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The Treachery of Judas.

O'er old Jerusalem the shades of night
Were slowly creeping, and the moon rolled high
In cloudless splendor 'mong the twinkling stars
Which hung like lamps within the arching sky,
As the disciples met with one accord,
For the last time with their beloved Lord.

The Master's gentle face was pale and sad,
And on his heart strange grief appeared to bear
With crushing weight, for in their very midst,
His piercing eye discerns the traitor there;
Ah! Judas, that thou should'st presume to try
To hide thy guilt from that all-seeing Eye!

Say, didst thou dream that he who healed the sick,
And caused the shrieking demons to depart,
That raised the dead to life and strength again,
Could fail to read the secrets of thy heart?
Ah! treacherous Judas, didst thou thus believe
That thy false friendship could thy Lord deceive?

Ah, base ingratitude! how could'st thou thus
Requite the love he freely gave away!
Did not thy spirit fail thee at the words,
"One of my chosen twelve shall me betray?"
Didst thou not tremble at the earnest cry
Of thy companions, "Master, is it I?"

Oh, cruel treachery! mean, base, and vile,
How many souls have felt thy stinging smart,
Why didst thou ever, with thy craven form
Take up thy lodgment in the human heart?
Go seek thy home among the fends of hell!
And in the raging hearts of devils, dwell!

MRS. L. D. A. STUTTELE.

General Articles.

THE PASSOVER SUPPER.

BY MRS. E. G. WHITE.

THE scribes and priests now counseled together how they might take Jesus without raising a tumult among the people; for many of those who witnessed his mighty works believed him to be the prophet of the Most High, and would have been greatly incensed at any attempt upon his liberty. So the dignitaries decided that open violence would not be good policy, but that treachery must serve their purpose.

Judas, one of the twelve, proposed secretly to betray Jesus into their hands, by leading them to one of the Saviour's resorts for prayer and retirement. In this quiet place they could make sure of their prey, for there would be no multitude to oppose them. Judas, ever greedy for gain, made a contract with the priests and rulers to betray his Master into their hands for thirty pieces of silver. The Lord of life and glory was sold to ignominy and death by one of his disciples for a paltry sum of money.

The heart of Judas had not suddenly grown thus base and corrupt. His love of mammon, like any vice which is left unchecked, had daily grown stronger, until it overbalanced his love for the Saviour, and he had become an idolater. His mind had become debased by covetousness; and a man who is enslaved by avarice is in danger of going to any lengths in crime.

Judas, with the rest of the twelve, had been privileged to listen to the teachings of Jesus, and to witness his acts of sacrifice for the benefit of men. He had noted his forbearance and patience; that when weary, hungry, and pressed upon by the multitude of poor and afflicted, he had pitied their cries and turned none away unrelieved. Judas had seen him perform miracles in giving health to the dying and joy to the despairing. He himself had felt in his person the evidences of his divine power. But when men reject light, and blindly follow their natural

inclinations, they are led into darkness, and the plainest facts are unheeded. Judas was naturally avaricious, and he had fostered this evil propensity until it had become the ruling motive of his life.

We look with horror upon the treachery of Judas; but his case represents a large class who file in under the banner of Christ, yet are really his worst enemies. They worship only self and money, and use the name of Christian as a cloak to hide their evil deeds. They sell their integrity for money, and their Saviour for a little worldly advantage.

After Judas had closed the contract by which he agreed to betray his Master into the hands of those who thirsted for his life, he mingled with the other disciples as though innocent of wrong and interested in the work of preparing for the passover. The betrayer thought that his base purposes were hidden from his Master, although every day furnished fresh evidence that the thoughts and intents of all hearts were open unto him.

Jesus met his disciples in the upper chamber, and they soon perceived that something weighed heavily upon his mind. At length, in a voice of touching sadness, he addressed them thus: "With desire I have desired to eat this passover with you before I suffer." He clearly foresaw the events which were to transpire in the near future. His heart was wrung with grief as he contemplated the ingratitude and cruelty of those he had come to save, and saw pictured before him the terrible fate that awaited them in consequence.

The interviews between Jesus and his disciples were usually seasons of calm joy, highly prized by all of them. The passover suppers had been scenes of special interest; but upon this occasion Jesus was troubled in spirit, and his disciples sympathized with his grief although they knew not its cause. This was virtually the last passover that was ever to be celebrated; for type was to meet antitype in the slaying of the Lamb of God for the sins of the world. Christ was soon to receive his full baptism of suffering; but the few quiet hours between him and Gethsemane were to be spent for the benefit of his disciples.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." At this last passover the Lord's supper was instituted.

Jesus, by his example, then gave his disciples a lesson of humility. Having girded himself like a servant, he washed the feet of his disciples, conversing with them the while in solemn tenderness. He, the spotless Son of God, stooped to wash the feet of his followers, as one of the last tokens of his love for them.

When he had completed the task, he said unto them, "Know ye what I have done unto you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done unto you."

A contention had arisen among the disciples of Jesus as to who should be most honored in his kingdom; for notwithstanding the express instruction they had so often received to the contrary, they had clung to the idea that Jesus would establish a temporal kingdom in Jerusalem; and the late demonstrations upon his entering the city, and the manner in which he had received them, revived this belief in their minds. Jesus had checked their aspirations for

honor, and now strengthened the lesson by an act of humility and love, calculated to impress them with a sense of their obligations to one another, and that instead of quarreling for place, each should count the others better than himself.

As the disciples sat at the passover with their beloved Master, they observed that he still appeared greatly troubled and depressed. A cloud settled over them all, a premonition of some dreadful calamity, the character of which they did not understand. As they ate in silence, Jesus said, "Verily, I say unto you that one of you shall betray me." Amazement and consternation seized them at these words. They could not comprehend how any one of them could deal treacherously with their divine Teacher. For what cause could they betray him, and to whom? Whose heart could give birth to such a design! Surely not one of the favored twelve who had been privileged above all others to hear his teachings and who had experienced his marvelous love, and for whom he had shown such great respect by bringing them into close communion with himself!

As they realized the full import of his words, and remembered how true his sayings were, a sudden fear and self-distrust seized them. They began to examine their own hearts to ascertain if one thought against the Master found lodgment there. With the most painful feelings, one after another inquired, "Lord, is it I?" But Judas sat silent. John, in deep distress, inquired at last, "Who is it, Lord?" and Jesus answered, "He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born." The disciples had searched one another's faces closely as they asked, "Lord, is it I?" and now the silence of Judas drew all eyes to himself. Amid the confusion of questions and the expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the searching scrutiny of the disciples, he asked as they had done, "Master, is it I?" Jesus replied with solemn accents, "Thou hast said." Confused and overcome by the unexpected discovery of his crime, Judas hastily rose to leave the room; but as he went out, Jesus said, "What thou doest, do quickly."

There was a touching forbearance manifested in the dealing of Jesus with Judas. It evinced an infinite mercy, giving him one more chance of repentance, by showing him that all his thoughts and purposes were fully known to the Son of God. He deigned to give one final, convincing proof of his divinity to Judas before the consummation of his treachery, that he might turn from his purpose before repentance was too late. But Judas, although surprised and alarmed, was not moved to repentance. He only became more firmly settled in his plan as the discovery of his guilt was made apparent. He went forth and proceeded to carry out the work he had engaged to do.

The purpose of the Saviour in pronouncing the woe upon Judas was two-fold: First, to give the false disciple a last opportunity to save himself from the betrayer's doom; and, secondly, to give the disciples a crowning evidence of his Messiahship, in revealing the hidden purpose of Judas. Said Jesus: "I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he."

Had Jesus remained silent, in apparent ignorance of that which was to come upon him, an impression might have been left on the minds of his disciples that their Master had not divine foresight, and had been deceived, surprised and betrayed into the hands of a murderous mob. A year before, Jesus had told the disciples that he had chosen twelve but that one was a devil; and now his words to Judas on the occasion of the passover, showing that his treachery was fully known to his Master, would strengthen

the faith of his true followers during his humiliation. And when Judas should have come to his dreadful end, they would remember the woe which Jesus had pronounced upon the betrayer.

The withdrawal of Judas was a relief to all present. The Saviour's face lighted immediately, and the oppressive shadow was lifted from the disciples, as they saw the peace of heaven return to the pale, worn countenance of their Lord. Jesus had much to say to his beloved disciples that he did not wish to say in the presence of the multitude, who could not understand the sacred truths he was about to unfold. Even the disciples could not fully understand them till after the resurrection should have taken place.

Looking upon his faithful followers, Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." He then informed them of his approaching separation from them. The ardent Peter could not rest while the matter remained in uncertainty. He inquired, "Lord, whither goest thou?" Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward." But Peter's interest was intensely roused, and he urged Jesus to explain his full meaning, saying, "Lord, why cannot I follow thee now? I will lay down my life for thy sake?" Jesus answered sorrowfully, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." Then, looking with pitying love upon his little flock, so soon to be left without a shepherd, he sought to draw their minds from the perplexity into which his statements had thrown them, and said tenderly, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

With the deepest interest Jesus poured forth the burden of his soul in words of comfort, of counsel and prayer, which would ever remain imprinted on the minds and hearts of his disciples. These words from the lips of the Saviour, traced by the inspired John in chapters fifteen, sixteen and seventeen, were repeated again and again by the disciples to stay their sinking hearts in their great disappointment and trial. Not until after the resurrection, however, were the words spoken upon this memorable occasion fully understood and appreciated. But the truths uttered by the Redeemer in that upper chamber have spread from the testimony of the disciples over all lands, and will live through all ages to comfort the hearts of the desponding, and give peace and hope to thousands who believe.

Jesus with his disciples now left the upper chamber, and crossed the brook Kedron. Sorrow and anguish again pressed heavily upon his heart. With touching sadness he addressed his companions: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered. But after that I am risen I will go before you into Galilee." Peter, again anxious to assure his Master of his fidelity, said, "Although all shall be offended, yet will not I." Jesus, reproving his confidence as before, said, "Verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But Peter only "spake the more vehemently, If I should die with thee I will not deny thee in any wise. Likewise also said they all."

Jesus now repaired with his disciples to the garden of Gethsemane, at the foot of Mount Olivet, a retired place which he had often visited for seasons of communion with his Father.

It was night; but the moon was shining bright and revealed to him a flourishing
(Concluded on page 158.)

LIFE SKETCHES.

CHAPTER V—CONTINUED.

PARENTAGE AND EARLY LIFE.

"IN New Hampshire we had to contend with a species of spiritual magnetism, of a similar character with mesmerism. It was our first experience of this kind, and happened thus: Arriving at Claremont, we were told there were two parties of Adventists; one holding fast their former faith, the other denying it. At other places we had visited and labored with this latter class, and found that they were so buried in worldliness, and had so far adopted the popular view in regard to our disappointment that we could not reach nor help them.

"But we were now pleased to learn that there was a little company here who believed that in their past experience they had been led by the providence of God. We were directed to Elders Bennett and Bellings as persons holding similar views with ourselves. We discovered that there was much prejudice against these men, but concluded that they were persecuted for righteousness' sake. We called on them and were kindly received and courteously treated. We soon learned that they professed sanctification, claiming they were above the possibility of sin, being entirely consecrated to God. Their clothing was excellent, and they had an air of ease and comfort.

"Presently a little boy about eight years old entered, literally clad in dirty rags. We were surprised to find that this little specimen of neglect was the son of Elder Bennett. The mother looked exceedingly ashamed and annoyed; but the father, utterly unconcerned, continued talking of his high spiritual attainments without the slightest recognition of his little son. But his sanctification had suddenly lost its charm in my eyes. Wrapped in prayer and meditation, throwing off all the toil and responsibilities of life, this man seemed too spiritually minded to notice the actual wants of his family, or give his children the least fatherly attention. He seemed to forget that the greater our love to God, the stronger should be our love and care for those whom he has given us; that the Saviour never taught idleness and abstract devotion, to the neglect of the duties laying directly in our path.

"This husband and father declared that the heavenly attainment of true holiness carried the mind above all earthly thoughts. Still he sat at the table and ate temporal food; he was not fed by a miracle, and some one must provide that food, although he troubled himself little about that matter, his time was so devoted to spiritual things. Not so his wife, upon whom rested the burden of the family. She toiled unremittently in every department of household labor to keep up the home. The husband declared that she was not sanctified, but allowed worldly things to draw her mind from religious subjects.

"I thought of our Saviour as a constant worker for the good of others. He said 'My Father worketh hitherto, and I work.' The sanctification that he taught was shown in deeds of kindness and mercy, and the love that counteth others better than themselves.

"While at this house a sister of Elder Bennett requested a private interview with me. She had much to say concerning entire consecration to God, and endeavored to draw out my views in regard to that subject. I felt that I must be guarded in my expressions. While talking, she held my hand in hers, and with the other softly stroked my hair. I felt that angels of God would protect me from the unholy influence this attractive young lady was seeking to exercise over me, with her fair speeches, and gentle caresses. She had much to say in regard to the spiritual attainments of Elder Bennett, and his great faith. Her mind seemed very much occupied with him and his experience. I was glad to be relieved at length from this trying interview.

"These persons, who made such lofty professions, were calculated to deceive the unwary. They had much to say of love and charity covering a multitude of sins. I could not unite with their views and feelings; but felt that they were wielding a terrible power for evil. I wished to escape from their presence as soon as possible.

"Elder Bennett, in speaking of faith, said, 'All we have to do is to believe, and whatever we ask of God will be given us.'

"Elder White suggested that there were conditions specified. 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' Said he, 'Your theory of faith must have a foundation; it is as empty as a flour-barrel with both heads out. True charity never covers up unrepented and unconfessed sins. She only drops her mantle over the faults that are confessed and renounced. True charity is a very delicate personage, never setting her pure foot outside of Bible truth.'

"As soon as the views of these people were crossed, they manifested a stubborn, self-righteous spirit

that rejected all instruction. Though professing great humiliation they were boastful in their sophistry of sanctification, and resisted all appeals to reason. That same afternoon, we visited the house of Brother Collier, where we proposed to hold a meeting in the evening. We supposed this family were in union with those we had left. We asked some questions in reference to those men; but Brother Collier gave us no information. Said he, 'If the Lord sent you here, you will ascertain what spirit governs them, and will solve the mystery for us.'

"Both Elders Bennett and Billings attended the meeting. While I was earnestly praying for light and the presence of God, they began to groan and cry 'Amen!' apparently throwing their sympathy with my prayer. Immediately my heart was oppressed with a great weight, the words died upon my lips, darkness overshadowed the whole meeting.

"Elder White arose and said, 'I am distressed. The Spirit of the Lord is grieved. I resist this influence in the name of the Lord! O God, rebuke this foul spirit!'

"I was immediately relieved, and rose above the shadows. But again, while speaking words of encouragement and faith to those present, their groanings and amens chilled me. Once more Elder White rebuked the spirit of darkness, and again the power of the Lord rested upon me, while I spoke to the people. These agents of the evil one were then so bound as to be unable to exert their baneful influence any more that night.

"After the meeting Elder White said to Brother Collier, 'Now I can tell you concerning those two men. They are acting under a Satanic influence, yet attributing all to the Spirit of the Lord.'

"I believe God sent you to encourage us,' said Brother Collier. 'We call their influence mesmerism. They affect the minds of others in a remarkable way, and have controlled some to their great damage. We seldom hold meetings here, for they intrude their presence, and we can have no union with them. They manifest deep feeling, as you observed to-night, but they crush the very life from our prayers, and leave an influence blacker than Egyptian darkness: I have never seen them tied up before to-night.'

"During family prayer that night the Spirit of the Lord rested upon me, and I was shown many things in vision. These professed ministers were presented to me as doing great injury to the cause of God. While professing sanctification they were transgressing the sacred law. They were corrupt at heart and all those in unison with them were under a Satanic delusion and obeying their own carnal instincts instead of the word of God. These two men exerted a marked and peculiar power over the people, holding their attention and winning their confidence through a baneful mesmeric influence that many who were innocent and unsuspecting attributed to the Spirit of the Lord. Those who followed their teachings were terribly deceived and led into the grossest errors.

"I was shown that the daily lives of these men were in direct contrast with their profession. Under the garb of sanctification they were practicing the worst sins and deceiving God's people. Their iniquity was all laid open before me, and I saw the fearful account that stood against them in the great book of records, and their terrible guilt in professing entire holiness, while their daily acts were hateful in the sight of God. Some time after this, the characters of these persons were developed before the people and the vision given in reference to them was fully vindicated.

"During family prayer that night, the Spirit of the Lord rested upon me, and I was taken off in vision. A curtain was raised, and the cases of these men, and a few others in union with them, were clearly shown me. They were practising deception upon God's people, meanwhile professing to be chosen servants of the Lord. It was shown me that the Lord would tear off the pious garb they had drawn around themselves, and disclose their dark designs and iniquitous deeds which some had scarcely thought of. We next returned to Springfield. On the way I fell from the wagon and so injured my side that I had to be carried into the house. That night my suffering was great. Sister Foss joined with me in pleading for God's blessing, and for relief from pain. About midnight the blessing sought rested upon me. Those in the house were awakened by hearing my voice while in vision. This was the first time I had a view of the voice of God in connection with the time of trouble.

"That night it was shown me that reproach was being brought upon the cause of God in Maine; his children were disheartened and scattered by a fanatical spirit. Persons in whom we had placed confidence, J. T. and J. H., under a cloak of godliness were casting fear among the trembling, conscientious ones. I saw that it was our duty to go and bear testimony in Maine.

"We soon returned to Portland, and found the brethren in great discouragement and confusion. A meeting was appointed at the house of Sister

Hanes that I might have an opportunity to relate what had been shown me. While praying for strength to discharge that painful duty, the Spirit of God rested upon me and I was taken off in vision, and in the presence of J. T., was again shown his ungodly course. Those present said I talked it out before him. After coming out of vision he said I was under a wrong influence. He acknowledged that the part of my testimony which had no reference to his course was right, but that which reproved his conduct was wrong. He said it would take a critical spiritual observer to detect the difference; that this was the same spirit that had always followed him to crush him. I was convinced that J. T. would from that time resist and oppose my testimony and would deceive souls to their ruin; my heart was oppressed as I thought of the cause of God which would be reproached through the influence of this man. I left the meeting in anguish of spirit, for I had a message for his wife, a message of comfort to her sorrowing heart. I found her weeping at home and grieving as though her heart would break. I related the vision of reproof given me for her husband which she confirmed. We learned from united testimony, that honest, precious souls had been told by these fanatics that they were rejected of God. These cruel words coming from men whom they believed to be men of God wholly overthrew some, while others were much discouraged for a time; but comforting testimonies were given me of God for them which gave them hope and courage. We also learned that these officious ones had been making my father's house their home. J. T. and J. H. who were leaders in this rank fanaticism, followed impressions and professed to have burdens from God. These impressions and burdens the Lord had nothing to do with, for they led to corruption, instead of purity and holiness.

"My parents were disgusted as they saw reason and judgment laid aside by them, and protested against their fanatical course. But finding that they could not be freed from this company, they closed their house, and left the city for Poland, where my two married sisters were living. This did not suit J. T., and when we arrived at Portland he told me that my father was a doomed man; that my mother and sisters might be saved, but my father would be lost. The reason offered was because my father would not give him possession of his house when he left it. We then went to Poland, where my parents rehearsed their trials, and mentioned incidents which occurred at Portland, all of which confirmed the vision given me in New Hampshire.

"As I returned to Portland evidences increased of the desolating effects of fanaticism in Maine. The fanatical ones seemed to think that religion consisted in the greatest excitement and noise. They would talk in a manner to irritate unbelievers, and which would have an influence to cause them to hate them and the doctrines they taught. Then they would rejoice that they suffered persecution. Unbelievers could see no consistency in their course. The brethren in some places were prevented from assembling for meetings. The innocent suffered with the guilty. I carried a sad and heavy heart much of the time. It seemed so cruel that the cause of Christ should be injured by the course of these injudicious men. They were not only ruining their own souls, but placing a stigma upon the cause not easily removed. And Satan loved to have it so. It suited him well to see the truth handled by unsanctified men; to have it mixed with error, and then altogether trampled in the dust. He looked with triumph upon the confused, scattered state of God's children.

"J. T. labored with some success to turn my friends, and even my relatives, against me. Why did he do this? Because I had faithfully related that which was shown me respecting his unchristian course. He circulated falsehoods to destroy my influence and to justify himself. My lot seemed hard. Discouragements pressed heavily upon me; and the condition of God's people so filled me with anguish that for two weeks I was prostrated with sickness. My friends thought I could not live; but brethren and sisters who sympathized with me in this affliction met to pray for me. I soon realized that earnest effectual prayer was being offered in my behalf. Prayer prevailed. The power of the strong foe was broken, and I was released, and immediately taken off in vision. In this view I saw that human influence should never afflict me again in like manner. If I felt a human influence affecting my testimony, no matter where I might be, I had only to cry to God, and an angel would be sent to my rescue. I already had one guardian angel attending me continually, but when necessary, the Lord would send another to strengthen, and raise me above the power of every earthly influence. Then I saw for the first time the glory of the new earth.

"With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a vast plain. Then we looked up and saw the great city, with twelve

foundations, twelve gates, three on each side, and an angel at each gate. We all cried out, 'The city, the great city, it's coming! it's coming down from God out of heaven!' And it came down and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most beautiful houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, which were to be inhabited by the saints, and in them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the beautiful flowers and trees growing spontaneously everywhere. A glorious light shone above their heads, and they were continually offering praises to God.

"I saw a field of tall grass most glorious to behold; it was living green, and had a reflection of silver and gold, as it proudly waved to the glory of King Jesus. We entered a field full of all manner of beasts. The lion, the lamb, the leopard and the wolf were all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; but light and beautiful. The branches of the trees waved to and fro as though making obeisance to God. We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing with delighted wonder at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant and their robes were pure white. As we greeted them I asked Jesus who they were. He said they were martyrs who had been slain for him. With them was a great number of little ones who also had a hem of red on their garments. These, said Christ are children who were murdered for my sake and for the faith of their parents.

"Mount Zion was just before us, and on the mount was a building which looked to me like a temple. About it were seven other mountains, on which grew roses and lilies. I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. There were all kinds of trees to beautify the place; the box, pine, fir, olive, myrtle and pomegranate, and the fig tree, bowed down with the weight of its timely figs, made the place all over glorious. As we were about to enter the temple, Jesus raised his lovely eyes and said, Only the one hundred and forty-four thousand enter this place, and we shouted Alleluia.

"The temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The things I saw there I can but faintly describe. Oh that I could talk in the language of Canaan, then could I tell something of the glory of the better world. I saw there tables of stone in which the names of the one hundred and forty-four thousand were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went to the city. Soon we heard his lovely voice again, saying, 'Come my people, you have come out of great tribulation, and have done my will, and suffered for me; come to the marriage supper; for I will gird myself and serve you.' We shouted Alleluia, glory, and entered into the city. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. And he said, You must go back to earth again and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world.

"Brother Hyde, who was present during this vision, composed the following verses, which have gone the rounds of the religious papers, and have found a place in several hymn books. Those who have published, read and sung them have little thought that they originated from a vision of a girl, persecuted for her humble testimony.

"We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary and worn and sad.
They tell us the pilgrims have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

"They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green—
Their songs are blithe and sweet;
And their warblings gushing ever new,
The angel's harpings greet.

"We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair with pearly gates,
All radiant with light.

We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
Of the leaves that healing bring.

"The King of that country, he is fair,
He's the joy and the light of the place;
In his beauty we shall behold him there,
And bask in his smiling face.
We'll be there, we'll be there in a little while;
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest."

J. W.

THE TWO COVENANTS.

"FOR finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8.

PERHAPS all has now been said that need be said in this connection, respecting the old covenant. Every essential fact concerning it is clearly defined, and can easily be found. We have seen plainly brought to view the parties between whom this covenant was made, the time when it was made, what it contained, and the steps taken in its ratification. It was made between God and Israel, when that people came out of Egypt; it was the special arrangement between God and that people, whereby they became his peculiar treasure; the matter embraced in it was that privately communicated by the Lord to Moses, and by him written out in a book, called the book of the covenant; and it was dedicated with blood.

The ten commandments were not, therefore, the old covenant because, (1.) They were in existence, and were just as much binding on men before as after the exode. (2.) They were never dedicated with blood. (3.) They were set forth by the Lord himself as antedating his covenant with Israel, being the primary and essential basis of the arrangement then entered into with them.

We now turn to the subject of the new covenant, and shall pursue our inquiry under this head in the following channels: When was the new covenant announced? Why was it necessary that a new covenant should be made? By whom was it made? When was it made? With whom was it made? And what are its conditions and provisions?

The new covenant was announced by Jeremiah six hundred and six years before Christ, in the following language:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

This language is explicit in answering nearly all the inquiries raised respecting the new covenant. Over six hundred years before Christ, it was announced that such a covenant would be made. And the reason for this covenant is announced; namely, because they had already virtually annulled the first arrangement, by breaking God's covenant.

Paul states this a little more fully in his letter to the Hebrews. He says, "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." This covenant is declared to be faulty, not that there was anything wrong about it, in itself considered; but it was imperfect simply because its provisions were not ample enough, as we shall presently see, to meet the emergency which arose under it. And this is more than intimated in the next sentence: "For finding fault with them." The fault, then, in reality, was with the people; and the fault with them was that they had broken God's covenant, the ten commandments, and thus violated the conditions of the covenant made. Violating a law does not abolish the law, but it does break up or nullify any arrangement which is suspended upon the keeping of the law. Such was the effect of Israel's transgression of the law. It did not abolish the law, but it did virtually abolish the old covenant, by releasing God from all obligations he had placed himself under on condition of their obedience.

Well, suppose the people did break the ten commandments, was there not a remedy provided for such cases? They, by their transgressions against God, became sinners; but was there not provision

for the removal of sin, so that they could come back into the same relation to God, as if they had not sinned? Here was the difficulty. To be sure, they had their services, their rounds of ceremonies, and their offerings. There was plenty of blood provided; but it was only the blood of beasts. Paul gives us a true view of the situation when he says that "without the shedding of blood there is no remission," Heb. 9:22, and yet that it was "not possible that the blood of bulls and of goats should take away sins." Not all the millions of offerings that were brought during the fifteen hundred years of that dispensation, nor all the rivers of blood that flowed around their consecrated altars, had removed a single sin; and unless something more effectual should be provided, all was lost.

The new covenant undertakes to supply this deficiency, by providing a sacrifice which can take away sin; for the grand result of it, as expressed by Paul, is, that their unrighteousness would find mercy at the hands of God, and their sins and iniquities would be remembered no more.

Prophecy, after announcing the fact that a new covenant would be made, again takes up the matter, and brings to view the minister, and the sacrifice. The prophet Daniel, speaking of the Messiah, says, "And he shall confirm the covenant with many for one week." There can be no question that this refers to the new covenant. Sixty-nine of the seventy weeks of Daniel 9, were to extend to the manifestation of the Messiah. The last one of the seventy weeks was allotted to the work of the Messiah and his apostles for Daniel's people. Our Lord carried on the work in person for the first half of that week. In the midst of the week he caused the sacrifice and oblation (of the Jewish service) to cease, by the offering up of himself, thus providing the new covenant sacrifice. The apostles then took up the work and carried it out the remaining half of the week." Heb. 2:3.

We now have before us the minister of the new covenant, our Lord Jesus Christ, and the sacrifice provided, his own blood, and the author of the new covenant, God, who made the first covenant of which Moses was minister.

We now inquire, With whom was the new covenant made? Was it made with the Gentiles? Here is an important point on which a great deal of misapprehension seems to exist. The idea generally conveyed on this question is, that God at first made a covenant with Israel, but they finally proved to be such a hard-hearted, stiff-necked and reprobate race, that God determined to cast them off, and select a better class of people with whom to enter into relation; so he cast off the Jews, and made a covenant with the Gentiles. And this is probably why we so often hear the expression, "Show us where a Gentile is ever commanded to keep the Sabbath," &c.

What a short-sighted view does this betray! A more mistaken idea was never entertained. God never made, and never proposed to make, a covenant with the Gentiles. He has nothing whatever to do with the Gentiles, further than to hold them amenable to his government, and to open the way of mercy before them. So long as a man is a Gentile, he is in a Godless, hopeless state. And such is the state of every unconverted man. His condition must be changed before God can take him into favor with himself. U. S.

Faith and Volition.

THERE is a question of human rights which may be stated in the words of a lad which I chanced to hear a few days since. He was in earnest conversation with a man as they passed near me. Said he, "I think a man has a right to believe just what he is a mind to; and probably will too."

True faith, or faith in the truth of revelation, depends upon evidence. We may choose to search for the truth by carefully and candidly examining the evidences, or not. Here is where volition is exercised. But if we do thus examine the evidences on which truth rests, having an earnest desire to know the truth, faith is the certain result. We cannot truly be said to believe that of which there is no evidence. Men say they believe this or that, things for which they cannot produce the least evidence; but it is false; that is not faith which has no evidence to support it; and that which is supported by evidence is the truth.

I do not believe as I do because I have a right to. I believe the Bible to be a divine revelation, as the necessary and unavoidable result of examining the evidences, willing only that truth should be truth. And I believe the particular doctrines taught in the Bible, because the record affirms them. That for which I have no "thus saith the Lord" is not a part of my faith.

As to the right; men will search for truth, or they will not. Not desiring the truth, they may believe a lie, and consequently be condemned; because they received not the love of the truth. If this is right, then men have a right to believe as they please. But we accord to all the right we claim for ourselves. R. F. COTTRELL.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MAY 23, 1878.

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

The Order of Events in the Judgment.

NUMBER NINE.

REV. 15:5-7: "And after that I looked, and behold the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

This opening of the heavenly temple which is followed by the pouring out of the unmingled wrath of God, is an event connected with the closing up of human probation. And it is certain that we have in this case, the opening of the holiest of all, here called the tabernacle of the testimony. The expression, "tabernacle of the testimony," is a familiar term taken from the Old Testament, and is precisely equivalent to "tabernacle of the ten commandments." In proof of this, take the use of this term in the Bible. We begin with the first use of the Hebrew word, *gehdooth*, and trace it through the books of Moses. Thus it occurs for the first time in Ex. 16:34: "Aaron laid it up before the testimony." That is to say, he laid up the pot of manna before the ark of the ten commandments. See Heb. 9:4. The next is Ex. 25:16: "Thou shalt put into the ark the testimony which I shall give thee." This was the ten commandments. See Ex. 31:18; Deut. 10:4, 5. Again, Ex. 25:21, "In the ark thou shalt put the testimony," *i. e.*, the ten commandments. See 1 Kings 8:9. And now the ark itself takes its name from what was put in it. Ex. 25:22: "The two cherubims which are upon the ark of the testimony." Ex. 26:33, 34: "And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place."

Here we have the ark of the ten commandments assigned to the most holy place of the tabernacle, and the mercy-seat placed over the ark. Presently we shall find that this testimony gives name to the tabernacle itself. As we read onward we find in Ex. 27:21; 30:6, 26, 36; 31:7, 18; 32:15; 34:29, the terms "testimony," "tables of the testimony," "ark of the testimony," each time, by testimony, meaning definitely the ten commandments. The term, "tabernacle of testimony," occurs for the first time in Ex. 38:21.

Thus we see that the testimony of the Almighty gives name to the tables on which it was written; to the ark in which the tables were placed; and to the tabernacle itself, whose second apartment received the ark. Next, we thrice read of the ark of the testimony, Ex. 39:35; 40:3, 5. And now we are brought to the acts of Moses in setting up the sanctuary. It is said, Ex. 40:20: "He took and put the testimony into the ark," *i. e.*, he put the law of God therein. Then he placed the ark itself within the tabernacle, and covered the ark of the testimony by hanging up the second veil. Ex. 40:21. In Lev. 16:13, the mercy-seat is said to be upon the testimony. In Lev. 24:3, the veil which hides the ark is called the veil of the testimony. Next, we read of the tabernacle of the testimony in Num. 1:50, 53. Next, of the ark of the testimony, Num. 4:5; 7:89; Josh. 4:16. Next, of the tent of the testimony, Num. 9:15, and of the testimony itself, Num. 17:10. Next, of the tabernacle of witness, or testimony (for the two words are synonymous), Num. 10:11; 17:7, 8; 18:2. In all these texts it is certain that the ten commandments are called the testimony, and that they give name to the tables, to the ark, to the veil, and to the tabernacle, especially to the second apartment.

This term has therefore a well-defined meaning in the Scriptures. By the testimony, the tables of the testimony, the ark of the testi-

mony, the veil of the testimony, and the tabernacle of the testimony, are meant respectively the ten commandments (Ex. 31:18); the tables of the ten commandments (Ex. 32:15); the ark of the ten commandments (Ex. 40:20); the veil of the ten commandments (Ex. 40:21; Lev. 24:3); and the tabernacle of the ten commandments, Num. 9:15; 10:11. The term, "tabernacle of witness," or "testimony," does therefore definitely signify the tabernacle of the ten commandments. Now it is remarkable that this term occurs twice in the New Testament. In Acts 7:44, the tabernacle of witness, *i. e.*, of the ten commandments, is mentioned, referring to the earthly sanctuary. And in Rev. 15:5, the heavenly sanctuary is designated by this same term, the temple of the tabernacle of the testimony in heaven; and we have proved conclusively that this is equivalent to the temple of the tabernacle of the ten commandments in heaven.

This text is therefore a plain reference to the most holy place of the heavenly temple, and to the law of God deposited therein, which gives name to the building. This apartment of the heavenly temple is opened just prior to the pouring out of the plagues. But we have a second statement of the opening of the most holy place of the temple in heaven. Thus we read of the events under the seventh trumpet: Rev. 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Here is disclosed to our view the second apartment of the heavenly temple, and here is shown the grand, central object, which gives name to the tabernacle itself. It is the ark of God, sometimes called the ark of the covenant, or testament (Num. 10:33; Heb. 9:4) and sometimes the ark of the testimony, Ex. 25:22. It is because the heavenly temple contains the ark of God's testimony that it is itself called the tabernacle of the testimony in heaven. And the ark itself is not empty; it contains what Rev. 11:19, calls God's testament, and what Rev. 15:5, calls "the testimony in heaven." And these two terms must signify the ten commandments, and cannot signify anything else.

The existence of the temple in heaven, and the fact that it has two holy places like the sanctuary of the first covenant, have been clearly proved. The judgment work in the second apartment remains to engage our attention.

J. N. A.

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 38. But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

We meet a seeming contradiction in this verse. How can a nation disregard every god, and yet honor the god of forces? It could not at one and the same time hold both these positions. But it might for a time disregard all gods, and then subsequently introduce another worship and regard the god of forces. Did such a change occur in France at this time? It did. The attempt to make France a godless nation produced such anarchy that the rulers feared the power would pass entirely out of their hands, and therefore perceived that, as a political necessity, some kind of worship must be introduced; and they did not intend to introduce any movement which would increase devotion or develop any true spiritual character among the people, but only such as would keep themselves in power, and give them control of the national forces. A few extracts from history will show this. Liberty and country were at first the objects of adoration. "Liberty, equality, virtue, and morality," the very opposite of anything they possessed in fact or exhibited in practice, were words which they set forth as describing the deity of the nation.

In introducing the worship of Reason, in 1794, Chaumette said:—

"Legislative fanaticism has lost its hold; it has given place to reason. We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic; there we will abandon the worship of inanimate idols for that of reason—this animated image, the masterpiece of creation.

"A veiled female, arrayed in blue drapery, was brought into the convention; and Chaumette, taking her by the hand—

"Mortals," said he, "cease to tremble before the powerless thunders of a God, whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom—Vail of Reason.

"At the same time the goddess appeared personified by a celebrated beauty, Madame Millard, of the opera, known in more than one character to most of the Convention. The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted amidst an immense crowd to the cathedral of Notre Dame, to take the place of the Deity. Then she was elevated on the high altar, and received the adoration of all present.

"On the 11th of November, the popular society of the museum entered the hall of the municipality, exclaiming, 'Vive la Reason!' and carrying on the top of a pole the half-burnt remains of several books, among others the breviaries and the Old and New Testaments, which 'expiated in a great fire,' said the president, 'all the fooleries which they have made the human race commit.'

"The most sacred relations of life were at the same period placed on a new footing suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Mademoiselle Arnould, a celebrated comedian, expressed the public feeling when she called 'marriage the sacrament of adultery.'—*Ibid.*

Truly this was a strange god, whom the fathers of that generation knew not. No such deity had ever before been set up as an object of adoration. And well might it be called the god of forces; for the object of the movement was to cause the people to renew their covenant and repeat their vows for the prosperity of the armies of France. Read again a few lines from the extract already given:—

"We have left its temples; they are regenerated. To-day an immense multitude are assembled under its Gothic roofs, which, for the first time will re-echo the voice of truth. There the French will celebrate their true worship—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic."

Verse 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

The system of paganism which had been introduced into France, as exemplified in the worship of the idol set up in the person of the goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people, continued in force till the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds, of the nation, as expressed in this verse.

But that which serves to identify the application of this prophecy to France, perhaps as clearly as any other particular, is the statement made in the last clause of the verse, namely, that they should "divide the land for gain." Previous to the revolution, the landed property of France was owned by a few landlords in immense estates. These estates were required by the law to remain undivided so that no heirs or creditors could partition them. But revolution knows no law; and in the anarchy that now reigned, as noted also in the eleventh of Revelation, the titles of the nobility were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. The government was in need of funds, and these large landed estates were confiscated and sold at auction, in parcels to suit purchasers. The historian thus records this unique transaction:—

"The confiscation of two-thirds of the landed property of the kingdom, which arose from the decrees of the Convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunals, . . . placed funds worth above £700,000,000 sterling at the disposal of the government."—*Alison*, Vol. iv, p. 151.

When did ever an event transpire, and in what country, fulfilling a prophecy more completely than this? As the nation began to come to itself, a more rational religion was demanded, and the heathen ritual was abolished. The historian thus describes that event:—

"A third and bolder measure was the discarding of the heathen ritual, and re-opening the churches for Christian worship; and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all his colleagues. He, in his conversations with them, made no attempts to represent himself a believer in Christianity, but stood only on the necessity of providing the people with the regular means of worship, wherever it is meant to have a state of tranquility. The priests who chose to take the oath of fidelity to the government were re-admitted to their func-

tions; and this wise measure was followed by the adherence of not less than 20,000 of these ministers of religion, who had hitherto languished in the prisons of France."—*Lockhart's Life of Napoleon*, Vol. i, p. 154.

Thus terminated the reign of terror and the infidel revolution. Out of its ruins rose Bonaparte, to guide the tumult to his own elevation, place himself at the head of the French government, and strike terror to the hearts of nations.

v. s.

(To be continued.)

Formal Dedication of the New Sanitarium Buildings.

In accordance with previous announcement, the formal dedication of the mammoth buildings of the Sanitarium at Battle Creek, Mich., took place April 10.

For several weeks previous to the opening, the workmen and helpers had been exerting themselves to the utmost to get all in readiness for the event, which had been anticipated with much anxiety as well as pleasure during the nine months since work was begun on the buildings. For a week or two previous to the opening, work was carried on night and day. Every one seemed exerting himself to the utmost, yet amid all the noise and commotion there was a spirit of harmony and good feeling that was very pleasant to observe.

THE DAY'S EXERCISES.

For a description of the day's exercises we shall draw largely upon the reports of the various representatives of the press who were present. The following we copy from the *Daily Journal* of this city:—

"The 'Sanitarium,' the costly and magnificent edifice erected in our city for Hygienic purposes, was formerly opened Wednesday with appropriate exercises. The day was remarkably fine, and at the hour designated for the commencement of the public proceedings on the occasion a very large number of our prominent citizens, comprising both gentlemen and ladies, assembled in the spacious parlors of the building, which were completely filled, and many persons were obliged to stand in the halls and corridors. There were also many eminent persons from abroad.

"Over the main entrance were placed in evergreen letters the words, 'Temple of Hygiene.' In the main hall an evergreen motto, 'Welcome,' was displayed conspicuously over the passage-way, and in the dining-room the following: 'Air and sunshine, Nature's Tonics; 'Eat That Which Is Good.' The platform was also beautifully decorated with bouquet of natural flowers.

"The Rev. Mr. Canright, of Boston, and the resident clergymen of our city, occupied seats on the platform with Dr. J. H. Kellogg, physician-in-chief of the institution, who directed the exercises."

THE DEDICATORY SERVICES.

The exercises began at eleven o'clock with music by the choir, which consisted chiefly of students from the College led by Mr. H. W. Hens, with Miss Maria Hawes presiding at the piano. After the song a short prayer was offered by Rev. A. A. Knappen, of the M. E. Church of this city. After another anthem by the choir, Elder D. M. Canright, of Boston, gave a historical sketch of the growth of health-reform principles in this country, and particularly of the development of the institution from a small beginning twelve years ago to its present prosperous condition.

We quote the following respecting the remarks of other speakers from the *Lansing Republican*, which paper published a full report of the day's proceedings:—

"Rev. Mr. McGrath, of the Episcopal church, believed that an institution for promoting the health of men and the welfare of the community ought to be honored and encouraged, and God be thanked for it. A union of religion and science for human welfare is delightful to every Christian heart.

"Rev. A. A. Knappen felt himself richer because of this institution for the relief of illness and for the education of the people in a knowledge of the laws of health.

"Dr. Kellogg said that during the first years of the institution its management was ultra. It went to extremes in diet and the use of water. Now its aim is to keep step with the highest science, and to utilize every discovery for the relief of human suffering. The first distinctive water-cure system was German,—rather unrefined, inconvenient, and unsuitable for Americans. Our old rooms had become wholly unfit for the patients of to-day. The new appliances are absolutely necessary. He gave notice that the Sanitarium would be open for public inspection on every Monday of this month."

After the remarks by Rev. A. A. Knappen, the hymn, "Praise ye the Lord," was read by Rev. L. P. Palmer, and rendered with good effect by the choir, after which the dedicatory prayer was offered by Elder D. M. Canright.

THE GRAND DINNER.

A few minutes after the conclusion of the

exercises, dinner was announced, and the large doors into the dining room were thrown open. Tables were set for two hundred persons, but it was not until they had been filled for the third time that the great concourse of people had all been seated, so that fully six hundred persons partook of the elegant yet wholesome repast prepared for them.

We quote from the *Michigan Tribune* :—

"The dining hall on this occasion presented a most tempting appearance. The tables were loaded with good, wholesome food, most attractive in variety and arrangement. On the east wall was displayed the significant motto in evergreen, 'We Eat to Live,' while on the north wall was another declaring the fact that 'As a Man Eateth so Is He.' In the gymnasium, which opens into the dining-room, and was used as such on this day, were observed the two other appropriate mottoes, 'Air and Sunshine,' 'Natures Tonic's,' and 'Eat that which Is Good.'"

TOASTS AND CONGRATULATIONS.

After dinner the guests adjourned to the large parlors, and by request Hon. W. S. George, of Lansing, acted as toast-master, performing his duties in a skillful manner, adding thus very greatly to the interest of the occasion.

The *Republican* here gives in full the appropriate toasts and responses offered by many distinguished guests.

When the toast, "Our Patients" was offered responsive letters were read from a large number of absentees who have been benefited at the Sanitarium.

The following are a few extracts from some of the many letters received :—

From Prof. L. V. Dodge and lady, of Berea College, Berea, Ky. :—

"We regret to say that circumstances positively preclude our attendance. We cannot, however, let this kind invitation pass without acknowledgment. We remember the pleasant surroundings of your home, and the hearty treatment of those in charge, with feelings of keen appreciation.

"Scarcely anything could give us more pleasure than to mingle with those who are to assemble on the 10th inst. Assuredly our thoughts will be with you, and we desire to be remembered to those with whom we may have had the pleasure of an acquaintance.

"Our wishes and prayers go out for a long and prosperous career for the Medical and Surgical Sanitarium of Battle Creek."

From Judge Carson Graham, of Viroqua, Wis. :—

"I congratulate you upon your success in the construction and completion of your noble building to be dedicated to the amelioration and relief of suffering humanity from the various ills that so frequently overtake and beset mankind. Considering the financial pressure and the scarcity of money everywhere prevailing throughout the whole country the past year, it certainly required both nerve and courage to undertake the building of an institution such as yours, requiring so great an expenditure of money. But there was pluck and push at the bottom in this case, crowning the enterprise with success. I feel a deep and abiding interest in the continued success of the Sanitarium in its efforts to heal the sick and afflicted, as well as to teach men and women how to live. This, I am assured, has been and will be the mission of the Sanitarium. Personally, I can say that my own condition has been bettered both physically and morally; and reasoning from analogy, I conclude that what does good in one case may do good in many others.

"On looking over the names of the physicians under whose immediate management the institution is mainly dependent, I see they are the same as when I left there ten months since; and I make no attempt at flattery when I say that their well-known skillful and judicious treatment of patients, and universal kindness and courtesy to all, will insure to the Sanitarium that success which it so justly deserves."

From Mrs. Mary A. Brownell, Kalamazoo, Mich. :—

"Please accept our heartfelt congratulations and best wishes for the continued prosperity and usefulness of the institution. With its enlarged and greatly improved facilities, while under such excellent supervision, it must become a great power for good to thousands of suffering humanity. May the blessing of Heaven rest upon it and all connected with it."

Many other letters of congratulation were received from persons to whom invitations were sent. We were quite disappointed at not meeting our friend Dr. Baker, of Lansing, Mich., secretary of the State Board of Health; but we received instead the following encouraging

words in a letter received a day or two before the dedication :—

"I heartily congratulate you on the completion of the fine building which you have labored so faithfully to make a model of comfort, convenience, and health. Your excellent Sanitarium starts off under very favorable auspices. You have my best wishes for its success and prosperity."

On the opening day, during the exercises, we received the following congratulatory telegram from the doctor: "Official duties detain me. Accept cordial congratulations and best wishes."

Following the toasts, a resolution offered by Mr. Bogardus, of Ohio, thanking the Board of Directors of the Sanitarium for the pleasures and courtesies of the day, was adopted by unanimous acclamation. The proceedings concluded with excellent music by the choir.

INSPECTION OF THE BUILDING.

Two hours were then spent by the guests in inspecting the building, the various rooms of which were thrown open to the guests, assistants being everywhere in attendance to explain the workings of the different kinds of apparatus used in carrying on the work of the institution. The steam elevator was kept in constant requisition, carrying scores of landscape lovers to the roof, from which a most charming view met the eye, while many others descended to the basement to inspect the mammoth heating apparatus, together with the bakery and kitchen arrangements, and the improved mechanism for the manufacture of gas. All were profuse with exclamations of surprise at the completeness of all the apartments of the institution, its elegance and convenience.

THE EVENING ENTERTAINMENT.

We copy again from the *Daily Journal*, as follows :—

"In the evening the Sanitarium presented a brilliant appearance, each of its many rooms, spacious halls, and corridors being fully illuminated, and from the city it appeared like a goodly temple on a hill. Early in the evening, the parlors and lower halls were filled with guests, while a crowd almost as large thronged the verandas and grounds, unable to gain admittance. It is estimated that no less than one thousand were present at the evening entertainment and during the afternoon."

The evening entertainment consisted of instrumental music by the sextette orchestra of this city, and vocal duets and quartets by some of the best talent of the city. The exercises were conducted by Mr. Geo. Tenney, and were very enjoyable. Although the crowd was so great that only a small part of the auditors could see the performers, the good order and quiet observed were so great that all could hear with ease. The music was even heard distinctly in the upper halls of the building. The hearty and frequent acclamations showed distinctly the keen appreciation of the audience.

The entertainment closed at 9 P. M., with a vote of thanks to the musicians; and the immense audience, which filled the parlors, library, halls, offices, and even the stairways and verandas, and a large portion of the gymnasium, rapidly dispersed, leaving behind them hearty good wishes for the success of the Sanitarium, which had entered upon its new era with such an auspicious beginning. Visitors all expressed themselves as delighted with the exercises of the day, and the weary managers and helpers were delighted that the day to which they had looked forward so anxiously, and for the success of which they had labored so arduously, had at last come and gone. By 10 P. M. the usual quiet had again settled down over the place, and all but the vigilant watchman were safe in the arms of Morpheus, who brought grateful relief to a hundred and fifty weary frames and tired nerves from the excitement of the day.

The following is an abstract of a portion of the address delivered by Elder D. M. Canright on the occasion :—

PROGRESS OF HEALTH REFORM.

We date the rise of the health-reform movement among us more than a quarter of a century back, with Elder Joseph Bates. He was a sea-faring man, and at an early age became captain of a merchant vessel. As was the custom with that class of men, he used not only tea, coffee, and tobacco, but also spirituous liquors. As early as 1820, he saw the evil effects of alcoholic drinks, and, although it cost him a severe struggle, he entirely abandoned their use. Soon after, he concluded that tobacco was an evil, and its use an intemperate habit; and he cast tobacco aside, with

his liquor. Shortly, also, he laid aside both tea and coffee. He performed an immense amount of labor, became a minister of the gospel at fifty, and remained strong and hale until past eighty years of age. In 1824, he organized the first temperance society in the United States. Having embraced the Seventh-day Adventist faith in 1846, he introduced the subject of health reform among this people. They observed its beneficial effects upon him, and were led to regard it with favor.

As early as 1850, Elder James White, who has ever been a leading man among this people, had his attention called to the subject. Consumption and dyspepsia had brought him nearly to the brink of the grave, and he soon saw that medicine would not save him, but that he must change his mode of living. All liquors, tobacco, tea and coffee, were entirely laid aside by him. He found that he reaped great benefit from the change. Wherever he traveled, he told his experience, and advocated this mode of living. Some years afterward he discarded the use of pork, and was finally led to adopt the present system of health reform.

About the year 1862, Elder J. N. Andrews, another leading man among us, had his attention forcibly called to the subject by the failure of his health. He suffered very severely from, catarrh, and his lungs were badly affected. He partially adopted the reform, and was much benefited. He had a little son six or eight years of age whose left limb was badly diseased. The doctors said he must lose it, but he was sent to a water cure, and by a course of careful treatment restored to perfect health. This opened the father's eyes to the importance of the subject, and he became a thorough convert to the system.

As early as 1864, Mrs. E. G. White began to write and lecture extensively upon the subject, and she has ever since continued to do so, with great success. In that year a little work, entitled, "How to Live," was published. This was the first health publication among us. It had a rapid sale and a wide influence. Since that time we have been thoroughly committed to the reform movement.

An interesting fact which I have noticed, and one showing the progress these principles are making, is that, although twelve years ago, when I began to travel as a minister, I could find graham bread, oatmeal, and such dishes, only in the families of reformers, yet now, these dishes are found on the tables of every respectable hotel. Another noticeable fact is that all respectable papers and journals devote more or less space to the subject of health. Even the old-school doctors are modifying their practice, thus giving the subject of hygiene more attention, and uniting it with their practice. We regard this as a great triumph for the cause of health-reform.

We believe that this reform is designed to prepare the way for the temperance movement. I notice this fact, that all the prominent temperance lecturers are fast coming upon our ground; that is, they are discarding not only all liquors, but tobacco, tea, coffee, and all other stimulants, as the use of these only creates in the system a demand for strong drink.

We have to confess that this reform movement, like all other good causes, has had its drawbacks. Some of its early advocates were, no doubt, too radical. A water-cure of twenty-five years ago was a place where nothing but water was used as a remedial agent. Much harm was done by this mode of treatment, although it produced some good results. It gave a bad impression. Others have been inclined to be radical in their diet, not making allowance for different constitutions. These things hurt the cause; but our motto is, "Live and learn." It was just so with the temperance movement, just so with the anti-slavery movement. You all remember John Brown's raid in Virginia. It was a rash move; yet perhaps these very radical means are necessary in every reform, to arouse public investigation. Again, many who have undertaken to treat the sick on hygienic principles have been nothing but quacks, possessing no medical skill whatever. Other things have occurred which have tended to hold in check and hinder the work somewhat, but they are now almost wholly removed.

The Health Reform Institute was organized in this city in the year 1866. The institution was opened with one patient. The first six months there were seventy-six patients treated. The books show that during the last six months there have been treated four hundred and fifty patients,—a very encouraging increase. Up to this date, the institution has labored under great disadvantages, from lack of proper facilities. As it has grown, from time to time other

buildings have been bought to accommodate the increasing patronage. The bath-rooms have been small and unhandy, and the buildings have been unadapted to the purpose, yet the institution has steadily increased in prosperity.

About ten years ago the foundation was laid for a brick building, and considerable money expended upon it; but it was finally abandoned. Some have regretted that the building referred to was not pushed to completion; but all are now glad that it was not done, as we now have a building which is far more complete in its appointments, and convenient and commodious in its arrangement, than that would have been.

The physicians who have served in this institution are as follows: Dr. H. S. Lay, with Miss Dr. Lampson, were the first. Dr. Lampson still remains with the Institute; this fact is good proof of her usefulness. Next was Dr. J. H. Ginley, who served four years. Dr. Wm. Russel succeeded him. For the last year and a half, J. H. Kellogg, M. D., has been physician-in-chief of the Sanitarium. Drs. Sprague and Fairfield have just graduated, and are now able assistants. Miss Dr. Lindsay is also a thoroughly educated physician. The Sanitarium employs at present, seventy helpers, in the various departments. We are glad to hear them spoken of as ladies and gentlemen of real Christian worth.

In conclusion, I would say that we feel grateful to God and our brethren, and to the patrons of this institution generally, for the marked success that has attended the enterprise thus far. We shall do all in our power to merit the good opinion of the citizens of Battle Creek and of those who may attend this institution.—*Health Reformer*.

Reports from the Field.

(Condensed from *Review and Herald*.)

Texas.

TERRELL.—Elder R. M. Kilgore writes, May 7: "The people of this place are still favoring us with a good hearing. The interest has not abated in the least but has increased. We are now in our fourth week, and are well advanced in those subjects which generally reduce our congregations when presented. We had an excellent meeting last Sabbath. The brethren and sisters from Dallas county and also some from Peoria, Hill county, were present, and added to the interest of the meeting. We have been visited by another fearful storm, making a wreck of our tent the second time since we have been here. Our tent is torn worse than ever, but we have omitted no meetings, though we were compelled to reduce the size of the tent. The same tornado of last Thursday night destroyed the S. D. A. church at Cleburne, tearing it to pieces. It had just been built, and but a few meetings had been held in it. Other churches and houses were also torn from their foundations."

Pennsylvania.

PORT ALLEGANY.—Elder Saunders writes: "The blessing of God was with us at our quarterly meeting at Port Allegany. Four were baptized, and united with the church. The interest that this new church takes in the tent enterprise this season is shown by the fact that the members pledged \$110 to purchase a new forty-foot tent. If other churches will do likewise, there will no less than six tents run in Pennsylvania this season. May this noble act inspire others to follow their example."

New York.

PIERREPONT.—Brother Wilcox writes: "The interest here continues good. When we came to this place, six were keeping the Sabbath; fourteen more are now keeping it, making twenty in all, and others are on the point of deciding."

OTTER CREEK.—Elder Wilbur writes: "We administered the rite of baptism to four persons here last week, and organized a church of fourteen members."

Michigan.

LABOR AMONG THE CHURCHES.—Elder W. H. Littlejohn, and M. S. Burnham, reports profitable meetings with the churches they have visited. At Leighton the brethren were encouraged, and it is believed they are moving steadily in the right direction. At Allegan the brethren are beginning to see fruits of their labors in the missionary field. Two have recently united with the church. At Monterey the attendance was good and meetings profitable.

Alabama.

OWL VALLEY.—The work here is still progressing under the labors of Elder O. A. Burrill. Many have expressed a desire to keep the law.

(Continued from page 153.)

grapevine. Drawing the attention of the disciples to it, he said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The Jewish nation was a fruitless branch, and was therefore to be separated from the living vine, which was Christ Jesus. The Gentiles were to be engrafted upon the stalk, to become a living branch, partaker of the life that nourished the true vine. This branch was to be pruned that it might be fruitful. In view of his separation from his disciples, Jesus now exhorted them to connect themselves firmly to him by faith, that they might become a part of the living vine, and bear a rich harvest of fruit. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

When the sinner has repented of his sins, and is united with Christ, as the branch is engrafted in the vine, the nature of the man is changed, and he is a partaker of the divine nature. He loves the things that Christ loves, and hates that which he hates. His desires are in harmony with the will of God. He treasures up the words of Christ, and they abide in him. The life-giving principle of the Saviour is communicated to the Christian. Just so the little scion, leafless and apparently lifeless, is engrafted into the living vine, and, fiber by fiber, vein by vein, drinks life and strength from it, till it becomes a flourishing branch of the parent stalk.

He still impressed upon them the importance of carrying forward the work which he had begun, and bearing fruit to the glory of God: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." The disciples were the chosen depositaries of the truth of God. They were witnesses of the Father's acknowledgement of Jesus as the Son of God. They had beheld his miracles, heard his teachings, and it was theirs to give the message of salvation to the world, that through their evidence men might lay hold of Christ by living faith. Thus would the disciples bring forth fruit to the glory of God.

Jesus assured his disciples that he would in no case forsake them, but would be clothed with power, and would become their Advocate at the right hand of the Father, to present the petitions they might ask in the name of his Son. The disciples did not then fully comprehend the words of their Master, but later in their religious experience they cherished the precious promise, and presented their prayers to the Father in the name of Jesus.

Jesus warned his disciples not to expect the commendation of the world. Said he, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Those who are of the same spirit with the world receive its smiles and approbation; but the humble disciples of Jesus were to suffer scorn and persecution. Jesus declared that they should be brought before kings and rulers for his name's sake, and whosoever should destroy their lives would be so deceived by Satan as to think they were doing God service. Every indignity and cruelty that the ingenuity of man could devise would be visited upon the followers of Christ. But in all their trials they were to remember that their Master had endured like reproach and suffering. They were to remember his words: "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me."

The disciples were to go on valiantly in the footsteps of the Saviour, keeping the prize of eternal life in view, and winning souls to Christ. Even the opposition they were to meet would develop staunch elements of character and shining virtues. Faith, patience, and trust in God, are the perfect fruit that blossoms and matures best in the shadow of adversity.

Jesus carefully opened before his disciples the events which would follow his death, that when persecution should overtake them

they might be prepared to endure it, and not be tempted to apostatize from their faith to avert suffering and dishonor. He led them gently on to understand the great subjects which they were to deliver to the world. He impressed upon them the importance of their position as those who had witnessed the wonderful manifestations of God to his Son, who had beheld the miracles of Christ, and received his words of wisdom. Said he, "Ye also shall bear witness, because ye have been with me from the beginning." The history of those disciples, and the evidence which they were to record, were to be the study of thinking minds through all ages.

Jesus plainly stated to the disciples that he had left the presence of his Father to come unto the world, and that he was now about to leave the world and return to his Father; but he refrained from crowding their minds and confusing their understanding. Said he, "I have many things to say unto you; but ye cannot bear them now." Jesus knew they were not strong enough to hear all the wonderful truths relative to his humiliation and death. After his resurrection they would be better able to understand and appreciate them.

Jesus now had but a short time in which to comfort and instruct his little band of followers. His farewell counsel was rich in sympathy and truth. Exceeding precious to his disciples were those last moments passed with their beloved Master. Like a consecrated high priest he now poured forth the burden of his soul to his Father in a petition for his church such as the angels had never before heard. This prayer was deep and full, broad as the earth, and reaching high heaven. With his human arm he encircled the children of Adam in a firm embrace; and with his strong divine arm he grasped the throne of the Infinite thus uniting earth to heaven, and finite man to the infinite God.

Scientific Speculations.

PAUL'S advice to Timothy was to beware of "oppositions of science, falsely so called." Many things have been called scientific demonstrations, which, after research, and facts have proved to be only the assumptions of professedly scientific men. True science and truth from the Bible or any other source must agree. The true science of man must agree with the scripture declaration that without Christ there is no immortal life. As the brain is the organ of the mind, and thought the peculiar functions of the brain, so there can be no conscious existence separate from the existence of a real body. David declares, in the day a man dies "his thoughts perish." Ps. 146:4. The following article from the *Record Union* on the danger of scientific speculation is to the point; and we would call especial attention to that portion of the article which shows that science does not establish the doctrine of an immortal entity in man:—

"The progress of the dispute between science and theology has been attended by some singular, though by no means unnatural, developments. The dogmatic spirit which has for so long a period characterized the theologians, has by insensible gradations passed over to their opponents, and while the former have manifested a tendency to moderate their pretensions, the latter have become arbitrary and positive far beyond the warrant of their scientific gains. No doubt it would be unfair to apply this remark to all scientists. Of the larger class, namely, the specialists, it is certainly not true, since they as a rule altogether refuse to speculate upon the implications of scientific discovery, and are content with the modest results of patient and constant research in their allotted spheres.

"But the scientists who are best known to the world are those whose forte is generalization, and these are continually tempted to overstep the clearly defined boundaries of scientific knowledge, and to insist upon the acceptance of the more or less crude and baseless hypotheses which they adopt as working theories, in the light of thoroughly attested truths. These men have latterly done much to endanger the reputation of legitimate science, by the recklessness of their dogmatism, and at length their demands have provoked a very high scientific authority to enter an earnest protest, and record a serious warning against this illegitimate mode of procedure. The authority referred to is Professor Virchow, of Munich, one of the most accomplished of German physiologists. In a lecture recently delivered to a scientific association he took this dangerous tendency for his theme. The opportunity was afforded by a demand of Haeckel, to the effect that the most radical extensions of the Darwinian hypothesis

should be taught as the latest fruit of scientific research, in the schools of Germany.

"In reply to this proposition Professor Virchow stated that there was no warrant as yet for the unhesitating acceptance of the Darwinian theory. That while it appeared to offer a solution of the process of physical development in many respects, it was necessary to point out that it was no more than a hypothesis; that scientific research had thus far utterly failed to supply some of the most necessary facts to its establishment; that in fact recent discoveries had made against it in several particulars; and that it was therefore not justifiable to teach it to the rising generation as the truth of science. This protest is all the more forcible since Virchow himself has long been a believer in the Darwinian theory, which he has materially assisted to expand and develop. He points out, moreover, that unless scientists moderate their tendency to jump to conclusions, and to make untenable assumptions, they will inevitably expose science to the same dangers which have overtaken theology. The dogmatism of the latter received a deadly blow when it was demonstrated that its assumptions were quite incompatible with science. But this was because the demonstrations of science were then confined to accomplished facts, and they were obviously embodied truths, against which mere speculation fell impotent.

"The moment however, that scientists leave the firm ground of demonstrable truths and attempt flights into the region of abstract speculation or imagination, they become as other men, and their strength departs, like Sampson's when his hair was shorn. Huxley and Tyndall, projecting their fancy forward into space, and discerning in protoplasm the promise and potency of all forms of life, or recognizing in man a mere mechanical organization, are on no firmer ground than the theologians who erect such elaborate structures upon assumptions which none but the theological mind can take for granted. The genuine scientist never allows his imagination to play these tricks with him. He does not seek to cross chasms which his knowledge fails to supply him the means of bridging, by plying the wings of his fancy. When he cannot discern the secret of psychical action, he does not spring to the conclusion that it is only a manifestation of molecular force; he simply says that he does not understand it, and that he has so far attained no clue to the solution of the great problem. This moderation and conservatism, however, are too tame for the more impulsive and ardent followers of science, and besides they are strongly tempted to give the *coup de grace* to theology, even if to do so it becomes necessary to advance somewhat beyond the point where the firm ground ends abruptly.

"Professor Tyndall and Professor Huxley are both masterly expositors of science, and their remarkable ability in this direction has no doubt helped to lure them on into dangerous places. The habit of dealing with theological dogmatism may also be accountable to some extent for their slips and digressions; but whatever the cause, it is not the less certain that they have both committed themselves unwarrantably, in assuming that the revelations of science justify the adoption of materialistic doctrines. It is due to Mr. Darwin to point out that he has never countenanced or abetted these unscientific excursions into the region of speculation, and that he has been far more modest and far more cautious in his claims than the majority of his followers. The latter have indeed assumed so dogmatic a position that, as Professor Virchow points out, if later discoveries should compel the rejection of the Darwinian theory, the world would be very apt to withdraw its confidence from science, and to declare, and not without reason, that it was as little to be trusted as theology.

"It is indeed refreshing to contrast the modesty of this veteran scientist with the arrogant intolerance of some of his most distinguished brethren, both in Germany and England. Virchow is probably one of the first living chemists, and has passed almost a life time in the laboratory; yet he says that the extent of his acquirements is a knowledge of what he does not know, and that the longer he lives the vaster this region of the unknown appears to him. To such men rash speculation is abhorrent, for they live for science, and true science is knowledge, not conjecture. Working theories are of course indispensable to the student, but he mistakes his vocation if at any time he ceases to observe the broad line of demarcation between fact and theory, and especially does he do so if he confounds the two together, and attempts to piece out the fragmentary revelations of science by such illegitimate methods.

"Between the untempered enthusiasm of the scientific imagination, which perceives in

protoplasm the promise and potency of all forms of life, and the religious enthusiasm which perceives in the consecrated wafer the very body of an incarnated Deity, the difference is one merely of degree, and not of kind. Professor Tyndall would no doubt declare that the doctrine of transubstantiation is unthinkable to him, and yet the belief which he has announced rests upon no more scientific foundation than that mystical dogma, and depends for its acceptance upon a play of the imagination which is as wholly alien to all genuine processes of scientific research.

"The theologian posits a soul, of the existence of which he can give no satisfactory evidences. The imaginative scientist, on the other hand, fails to discover the genesis of mind in matter, and jumps to the conclusion that mind and matter are merely differing manifestations of an identical mechanical force. It is evident that these two theories are equally void of demonstration; but the theory of the theologian has one decided advantage over that of the imaginative scientist; for there clearly does exist a something which we call mind, the connection of which with matter cannot be established, and the manifestations of which are at variance with all our experience of what we know as matter. There is, therefore, a rational presumption in behalf of a psychical element in man; a something which is more than the scalpel or the microscope can render an account of; while the other hypothesis involves the rejection, without reason, of a mass of experiences and observations all of which work against its probability. It is obvious, too, that science is endangered by whatever tends to pin its votaries to an undemonstrated hypothesis, since all such movements operate to retard inquiry for the pure sake of truth, and bias research in favor of the pet theory. Scientists should not ride hobbies, in fact. "The pursuit of truth demands constant sacrifices, and freedom from all prejudices. The earnest seeker must be prepared to abandon the most seductive beliefs at the imperative demand of science, and he must cheerfully resign whatever fancies or speculations tend to hamper his progress toward the goal. It is in this spirit alone that science can be usefully, worthily, and faithfully followed, and because this is so the warning of Professor Virchow is a timely and a necessary one."

THE HOUSEHOLD.

Make Home Pleasant.

SEEK to make your home most lovely,
Let it be a smiling spot,
Where, in sweet contentment resting,
Care and sorrow are forgot,
Where the flowers and trees are waving,
Birds will sing their sweetest song;
Where the purest thoughts will linger,
Confidence and love belong.

See the home is made attractive
By surroundings pure and bright,
Trees arranged with taste and order,
Flowers with all their sweet delight.
Such a home makes man the better—
Sweet and lasting its control,
Home with pure and bright surroundings
Leaves its impress on the soul.

—Sel.

Recreations at Home.

RECREATION is a necessity of our hard-working, overstrained life. Men and women need it and will have it. But should they go from home to find it? Is home nothing but a place to sleep, eat, and drudge in, a place to be escaped from as from a prison, whenever enjoyment is to be sought? Plainly false and injurious as is such a view, it seems to be that which generally prevails among us. The members of our households seek their recreations abroad. Yielding to different tastes, or controlled by different circumstances, they seek it in different places. Husbands and wives, parents and children, thus separate from one another in their associations, the family unity disappears, and the seeds of discord are planted in the home circle. Under this false and fatal idea, that it is necessary to go abroad to seek after enjoyment, society has become a traveling association of pleasure-hunters, as if pleasure could be found by thus hunting for it. And with it is vanishing not only the truest enjoyment, but also the greatest safeguard of our social state. Miserable or guilty is that man who quits his home to find enjoyment. Lost is that woman who does it. Unhappy is the son or daughter who does not find home the happiest spot on earth. The family circle is a misnomer, as applied to the members of households thus separate in their associations and pleasures. With them there can be no golden chain of holy affection, strengthened and kept bright by loving associations, and the communion of the innocent

joys and sacred sorrows of the family. Home should be the dearest, happiest spot on earth to every individual. There the weary man of business should find the needed rest. There the wife and mother should find her purest, deepest pleasures. And there children should find attractions stronger than all the world can present.—*Ladies Repository.*

The Drunkard's Son.

A LITTLE boy stood in the door of a dilapidated house in the suburbs of a country village. His threadbare dress was of finer texture than seemed appropriate to such a lowly dwelling, and there was an easy gracefulness in the child's manner that bespoke an early training more refined than the children of poverty usually receive.

Eight summers only had the boy seen; but there was an unnatural thoughtfulness on his brow, and as he stood absorbed in the contemplation of a subject evidently painful, his eye gleamed with a strange light, his bosom heaved, the blue veins in his fair young brow grew swollen and rigid, and the deep flush of anger spread over those beautiful features.

"Mother," exclaimed he, turning suddenly toward a pale woman who sat busily plying her needle, "I shall run away. I can't live in this old house and be half starved, and see you work day and night—and all because my father will get drunk. Yesterday the boys got angry with me and called me the 'son of a drunkard' I can't bear it, mother, —I will run away."

The mother gazed on her boy, as he stood there with clenched fists and gleaming eye, and the hot tears rained down her cheeks; for she knew how it must be for her sensitive boy to meet the cold scorn of the world. "And leave your mother?" was her only answer. "It was enough."

"I will never leave my poor mother," said the boy, as he threw himself sobbing on her bosom. "They may call me names, if they will; and, mother, if we starve, we will starve together," he added, sinking his voice almost to a whisper.

"We shall not starve, my son," said the mother. "He who said, 'Ye are of more value than many sparrows,' will take care of us. Can you trust God, my child?"

"Yes, mother,—and I will never leave my dear, good mother."

Day after day passed, and the high spirit of the boy was often chafed by the scorn and taunts of his companions. The cruelty of an inebriate father, and the wretchedness of a drunkard's home, imparted no healing balm, no soothing influence. Yet he loved his mother; for her sake he was willing to endure; and the strong restraints of her love kept him from the vices to which he was constantly and fearfully exposed.

We cannot tell his heart-struggles; cannot tell how these aspirations to be and to do, rising, as they do, in every noble soul, did often gild his future with their radiance, only to be shrouded in darkness by the one reflection, the one withering blight—the aspiring boy was a drunkard's child. Hard indeed is the heart of a drunkard. But we can tell how nobly he clung to that mother in all those years, and how honorably and successfully he fills one of the best pulpits in the land, aided in every good work by that wise, loving and pious mother.—*Sc.*

Boys and Their Mothers.

SOME one has written sensibly to the boys in the following manner. Here is a whole sermon in a few sentences: "Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure love and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never

yet knew a boy 'turn out' bad who began by falling in love with his mother. Any man may fall in love with a fresh faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover to his mother, in her middle age, is a true knight who will love his wife as much in the sere leaved autumn as he did in the daisied spring-time."

GOOD HEALTH.

Proper Diet for Man.

COMPARATIVE ANATOMY.

ALL of these principles have been developed by studying the teeth and other alimentary organs of these animals after their dietetic habits were known by observation. The method of reasoning followed has been purely inductive. With animals in a state of nature, in which condition their appetites are acknowledged to be unperverted, this method is entirely sound and reliable; but we cannot so determine the dietetic nature of men, because we do not find him in that same normal and unperverted condition. In this case, then, we must pursue a different course. We must follow the same plan of reasoning that we should adopt in determining the dietetic character of an extinct race of animals, of whose dietetic character nothing is known by observation, its fossil remains being the only relics left for examination.

As an illustration of the principles upon which this method of reasoning is based, we will suppose that we have found the bones of some animal which has become extinct, so that its natural history is unknown. Upon examination of its teeth, and other alimentary organs as far as practicable, we find a striking resemblance to the corresponding organs of the lion, tiger, cat, and other carnivorous animals. Since these animals subsist upon flesh food, we at once very properly conclude that such was also the natural food of the animals in question. Had the alimentary organs been like those of a sheep, an ox, a horse, or a deer, we should have been obliged to class it as herbivorous. A similar course would have been pursued in relation to either of the other classes had there been a resemblance requiring a different conclusion. The study of animals in this manner is what is termed, "comparative anatomy."

To ascertain, then in accordance with the above principles, to which of the several classes man belongs, and thus determine his dietetic character, we must carefully compare the structure of his alimentary organs with that of the corresponding organs of each of the classes of animals referred to. In this examination, we must be constantly on our guard lest we allow ourselves to be influenced in our verdict by prejudice in favor of the diet which we see in such common use at the present time. As we have seen, however, this must be made no criterion whatever; for man, unlike animals possessed of less reasoning capacity, but perhaps, at the present at least, of more fully developed and reliable instinctive impulses, has departed widely, as we shall show, from that state of natural simplicity and normal condition in this particular in which the Creator placed him. Whatever we learn, then, from anatomy, of the natural food of man, must be determined by just such a comparison of his organs of alimentation with those of other animals as would be resorted to in order to settle the same question in regard to an animal whose natural history was entirely unknown, nothing being discovered but the fossil remains.

If we can find, then, a class of animals in which the organs of alimentation are like those of the human species, we shall be obliged to place man in that class, dietetically, and shall then have solved the whole problem; but if we find in man a great likeness to one class in certain particulars, and as great differences in others, while the same

is true of some other class also, we must not hastily conclude that he partakes of the nature of both. We must consider that, since he is like neither one, we have not yet found the parallel for which we were looking, and so must continue the search until such a one is found. This principle is important, and its truth will become more apparent as we advance in this investigation.

Poisoned Sleep.

SLEEP is a boon commonly regarded as priceless; but it may be purchased too dearly. Macbeth murdered sleep; a very large and unhappily increasing number of well-meaning but misguided persons poison it. The medical profession has a keen interest in the growing practice of habitual recourse to sleep-potions, because it is with the connivance of the profession, if not under its specific advice, that these soporific poisons are employed. We think the time has come when some strong means should be taken to clear medicine from the reproach of countenancing the lay, use of opium, chloroform, chloral, chlorodyne, and the rest of the sleep-producers. The public should be told that they are playing with poison. If they escape a so-called "accident" which ends in sudden death, they are scarcely to be congratulated, since, if the body does not die, the brain is disordered or disorganized, the mind enfeebled, and the moral character depraved, or evils hardly less deplorable than death are entailed. The consideration may be agonizing, but it is urgent. The sleep produced by these narcotics or so-called sedative—let them act as they may "on the nervous system directly" or "through the blood"—is poisoned. Their use gives the persons employing them an attack of cerebral congestion, only differing in amount, not in kind, from the condition which naturally issues in death. There is grave reason to fear that the real nature of the operation by which these deleterious drugs, one and all, bring about the unconsciousness that burlesques natural sleep, is lost sight of, or wholly misunderstood, by those who have free recourse to poisons on the most frivolous pretenses, or with none save the exigency of a morbid habit. Great responsibility rests upon medical practitioners, and nothing can atone for the neglect of obvious duty.—*Sc.*

RELIGIOUS NEWS AND NOTES.

—The Church of England's annual income is \$36,000,000.

—The Jewish population of New York is about 80,000.

—The Russian Greek church has 56,500,000 members, and 38,605 churches.

—There are 300,000 Sunday-school teachers and 5,000,000 scholars in England.

—An exchange says: "The income of the Archbishop of York is \$50,000 a year, and of the Archbishop of Canterbury \$75,000. The enormous salaries paid to church dignitaries is now creating a stir in England."

—The whole number of the foreign missionaries sent out from Christendom is stated at 2,110. Of these Great Britain furnishes 1,060, Germany 502, the United States of America 460, and the smaller states of Christendom 88.

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

—A marble memorial tablet has been placed in Trinity Memorial church, Gunnersburg, England, bearing the inscription, "In memory of John Frith, the Martyr." He was burned at Smithfield in 1533. The Rev. W. Frith, present pastor of the church, is said to be a descendant.

—The *Tobacco Plant* calculates that if half of the estimated amount of tobacco annually consumed, 4,000,000,000 pounds, were transformed into roll-tobacco two inches in diameter, it would coil itself around the globe thirty times; and if it was formed into tablets, similar to chocolate tablets, it would make a pile as massive and as high as the third largest of the pyramids of Gizeh.

—Bishop Andrews, of the New York Methodist Conference, has decided that the licensing of women preachers is against the doctrines of Wesley. The advocates of the new departure have taken an appeal to the General Conference of Methodists of the whole country in 1880.

SECULAR NEWS.

—England pays \$30,000,000 annually for imported fruits.

—An earthquake has occurred in Venezuela, by which 600 persons were killed.

—Most of the fruit has been destroyed by frost in the valleys of Pennsylvania.

—Queen Victoria has donated £50,000 to the temperance cause in London.

—An oil tank, at Bradford, Penn., recently burst, causing a loss of 22,000 barrels of oil.

—The London *Times* estimates that the war with Turkey has cost Russia about five hundred million dollars.

—Two million acres of cultivated land hardly suffice to produce the grain consumed in New York breweries yearly.

—During the performance in a theater at Ahmednuggur, India, the building caught fire and forty persons were burned to death.

—A Chicago paper states that at least twenty-five per cent of the male, and thirty of the female Chicagoans are victims of a confirmed opium habit.

—The annual yield of potatoes in the United States, according to the returns of the last census, was nearly 150,000,000 bushels.

—Letters from Mogadore state that Morocco suffers from a long drouth, and that a famine exists in several districts. Wheat has risen to six times the price of last year.

—The largest college library in the United States is that of Harvard, containing 160,000 volumes. Of the 356 American colleges only 16 have libraries of 25,000 volumes.

—The Permanent Exhibition at Philadelphia, which has been closed for some time past to allow of thorough renovation, was reopened to the public on the 10th inst., with appropriate ceremonies. Senators Blaine, Bayard and Wallace were present, and Blaine made an eloquent address.

—There are in Colorado over fifty peaks that rise more than 14,000 feet above the sea level. Blanca Peak, in that State, the elevation of which was determined last year by Hayden's survey, is probably the highest point within the limits of the United States, being 14,464 feet above the level of the sea.

—The horrors of the Chinese famine continue. In one village nearly half the people are dead. In one family only two remain out of sixteen; the rest are dead, or have been sold, or have fled. In another family there remain three out of eight, while in a third, out of four none remain.

—It has been proved that our people expend annually about fifty million dollars in Europe to pay the expenses of travel. About fifty million dollars are also paid on railroad and other bonds held abroad (about one-half of our debt being in foreign hands), which makes the total amount paid there a hundred millions.

—The number of vessels belonging to, or bound to, or from ports in the United States reported totally lost and missing during the past month is 30, of which 2 were steamers, 3 ships, 10 barks, 1 brig and 14 schooners, and their total value, exclusive of cargoes, is estimated at \$710,000. The list shows 13 wrecked, 3 abandoned, 3 burned, 1 sunk by collision 3 foundered and 1 missing.

—The sale of drink to minors has engaged the attention of the active Christians of Chicago, and a society to prevent such sale has been formed. On Monday, March 25th, the subject was most earnestly discussed by the Methodist Ministers's meeting of that city. Dr. Reynolds, the temperance lecturer, during his stay in Chicago, has given much attention to this illicit business, with good effect.

—From the volume of statistics of Great Britain for the year 1877, it appears that the pauperism of the Kingdom is, if possible, more formidable than ever. The persons receiving parochial relief in England and Wales average about 800,000. To these may be added about 100,000 for Scotland and 250,000 for Ireland, giving for the United Kingdom a total of 1,150,000. The average is generally put at about 1,000,000.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MAY 23, 1878.

Our Sanitarium.

We give in this week's SIGNS, the report of the dedication of our Sanitarium building at Battle Creek, Mich., and the appropriate address by Elder Canright. We were called to Battle Creek more than one year since to take charge of the general management of the large building. This with other laborious work proved too great a tax upon our strength, and we have been a sufferer for nine months. And not finding all that benefit we hoped by visiting this State we have determined to return to Battle Creek to be under the skillful treatment of Dr. Kellogg, and his fellow physicians.

J. W.

Tent in San Francisco.

We have now held forty-six meetings in the tent in San Francisco. Sixteen have signed the covenant already, still others are in the valley of decision and we expect they will soon take their stand with us. We shall continue another week at least, laboring in public and from house to house for those interested, and those deciding upon the truth. We expect Brother Israel to join us this week to give himself entirely to the missionary work, and labor in San Francisco. This great city is an important, and ever new, field of labor. May the Lord give wisdom to rightly occupy the ground in our labors. Pray for us.

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

Lemoore, Tent No. 2.

Up to date twenty-three discourses have been given in this place. From the commencement a good interest has been manifested, both by professors, and non-professors, notwithstanding a strong effort has been made to keep them away from the tent by those that supposed they held an undisputable control over the people. We are happy to find so many in Lemoore who are more in favor of Christianity than Church-anity.

May God bless them, and lead them on to know more of his truth. We have canvassed the questions of the nature of man, reward of the saints, and destiny of the wicked, and are now in the midst of the Sabbath question. Next Sabbath we hold a Sabbath meeting in the tent.

J. L. WOOD,
J. D. RICE.

North Pacific T. and M. Society.

Report of work done by the Tract and Missionary Society of the North Pacific Conference for the quarter ending April 1 1878.

DISTRICTS	1	2	3	Total
No. of Members	45	20	48	113
" that Reported	20	9	21	50
" Families Visited	10	3	60	73
" Letters Written	26	8	8	34
" New Subscribers for Signs	4	6	45	51
" " " Instructor	13	9	22	
" " " Reformer				
" Periodicals Distributed		50	233	283
" " " Signs		1	28	29
" " " Review		2	8	10
" " " Instructor		4	4	8
" " " Reformer		2	8	10
" Pages Tracts and Pamphlets Dist.	3,706	7,079	7,107	18,792
" Books and Pamphlets Loaned			3,982	3,982
MONEY RECEIVED.				
Received by Membership	\$1.00	\$2.00	\$3.00	
" " " Donations	9.10	19.00	28.10	
" " " Book Sales	5.70	1.70	7.40	
" " " on Signs	52.00	16.00	68.00	
" " " Review	8.00		8.00	
" " " Reformer	13.00	9.00	22.00	
" " " Instructor		3.00	22.50	25.50
Total	\$88.80	\$30.70	\$70.20	\$162.00

MRS. A. P. VAN HORN, Secretary.

It will be seen by this report as compared with the previous one that there was not as much missionary work done as in the last quarter of 1877. I suppose however that the workers had so much work of their own to do that the Tract and Missionary work was neglected somewhat. I hope there may be increased activity all through the different districts.

Brethren and sisters of the North Pacific Conference, you must remember that we are yet comparatively few in number. The load seems to go hard, in a financial way at least. But let none be discouraged. You have done well so far, and now arise and take hold of this work in earnest and the load will move. Let every one lift with all the strength they can put forth, and we shall see the precious cause of present truth prospering, and souls for whom Christ died prepared to meet him in peace. Come up, brethren, nobly to the work, and your reward will be sure among the blessed in the kingdom of God.

I. D. VAN HORN, President.

May 12, 1878.

50

COME HOME.

By permission of Gould & Fischer, 923 Chest. St., Phila. Pa.

WM. G. FISCHER.

1 Breth-ren while we so-journ here, Fight we must but should not fear; Foes we have but we've a friend; One who loves us to the end;
2 In the world a thou-sand snares lie to take us un-a-ware; Sa-tan, with ma-li-cious art, Watch-es each un-guard-ed heart;
3 But of all the foes we meet, None so apt to turn our feet, None be-tray us in-to sin, Like the foes we have with-in;

Forward, then, with courage go, Long we shall not dwell be-low; Soon the joy-ful news will come, Child, your fath-er calls, Come home.
But from Sa-tan's mal-ice free, Saints will soon vic-to-ri-ous be; Soon the joy-ful news will come, Child, your fath-er calls, Come home.
Yet let noth-ing spoil your peace, Christ will al-so con-quer these; Then the joy-ful news will come, Child, your fath-er calls, Come home.

CHORUS.

Come home, come home, Thy Father calls, Come home, come home, come home, Thy Fath-er calls, come home.
Come home, come home, come home, come home, Thy Fath-er calls, come home, come home, come home, come home, come home, Thy Fath-er calls, come home.

Camp-Meeting Again.

The way is all open now, and favorably too, for our camp-meeting in Oregon. Yesterday I received a letter from the secretary of the O. S. N. Co., Portland, Oregon, granting the privilege to all coming to our meeting over their lines of travel, to return free.

The O. & C. R. R. Co. have granted the same privilege, as before published in the SIGNS, and they will also stop their regular trains at the camp-ground during the meeting. What could we ask more than this? With these privileges granted us, there should be a general turnout of our people. Who will refuse to come now?

The following directions should be strictly observed by all coming on the railroad to the meeting: All persons coming from Portland and intermediate stations should buy their tickets to Salem, and all coming from stations south of Salem should buy tickets to Brook's station. As the camp-ground is about half way between Salem and Brook's, all will see the necessity of strictly adhering to these directions.

All coming to the meeting should bring bedding sufficient for their own convenience, so they can be comfortable. I have ordered one dozen camping tents which will be pitched on the ground ready for those to occupy who wish to rent or purchase.

There will be a store and restaurant kept on the ground where all can get provisions at a reasonable rate while the meeting lasts. Board can be had as reasonable as at any hotel. There will also be hay for teams.

We shall have in a book stand on the ground a good supply of all our publications where all can purchase books and tracts as they may desire. Any persons wishing to subscribe for our periodicals, the SIGNS OF THE TIMES, Advent Review, Health Reformer, and Youth's Instructor, can have the privilege at the book stand. And all who are now taking any of these papers whose time of subscription is out or nearly out can have the privilege of renewing, and should come prepared to do so.

Now let us have as full an attendance at our first camp-meeting as possible. Let us come together prepared to work for the Lord, for the advancement of his cause in this Conference, and for one another's good. Let us begin in earnest to sound out the warning notes of the third angel's message in this new field where so little has yet been done. Come to the meeting praying for the revival of the work and power of God among us. Pray that the Lord may meet with us, and that the angels of the Lord may encamp round about us.

With this preparation and help our meeting will be a success. Much good will be accomplished, and all return to their homes and fields of labor with renewed strength and earnestness.

I. D. VAN HORN.

Salem, Oregon, May 16, 1878.

The Socialists.

The Socialists, or Social Democrats, as they are frequently called, constitute one of the most numerous and powerful social and political organizations in the United States, and one that exercises an extraordinary influence upon public opinion, because so far its principles, aims and policy have been discussed more in the family circle than in public places. There is a German-speaking branch in this city five hun-

dred strong, with a military company as a part of it. There are also branches in Oakland and Sacramento, and branches are to be started in all the larger towns.

The majority of the Socialists are German-Americans, and the next strongest element is the American, which is increasing rapidly in numbers. The great body of the Socialists are American citizens, and those not such are becoming naturalized. The exact strength of the Socialists in the United States is not known to outsiders, but they are variously estimated at from seventy-five thousand to one hundred thousand. They advocate very radical doctrines. They hold that land is the natural inheritance of man, and as such every citizen should have his proper portion of it. Land monopoly is considered a crime against humanity, and no man should be allowed to rob his fellow man out of a birthright in the soil. They demand that the United States government take possession of the railroads, telegraphs, canals and like institutions, and operate them for the people. The Socialists and the communists are two different bodies, the latter being still more radical than the former. Women are members of and a power in both organizations.

—San Francisco Chronicle.

Sending Money.

AGAIN we request that all money orders, drafts, &c., be sent payable to "SIGNS OF THE TIMES." We have just received one for \$350, payable to James White, who is in Healdsburg, California. Before this can be used it must be sent to him for signature.

APPOINTMENTS.

MRS. E. G. WHITE will speak at Santa Rosa, Sabbath, May 25.

North Pacific Camp-Meeting.

THE camp-meeting of the North Pacific Conference of S. D. Adventists will be held from June 27, to July 2, 1878. The place of meeting will be on the land of Adam Stephens, three miles north of Salem, on the line of the O. & C. railroad.

The second annual session of the North Pacific Conference will be held in connection with the camp-meeting. The proper number of delegates should be chosen by each organized and partially organized church, to represent them at the meeting. The yearly meeting of the Missionary Society of the North Pacific Conference will also be held at this camp-meeting. Elder J. N. Loughborough of the California Conference will be at this meeting. It is also expected that Mrs. E. G. White, of Oakland, will be present. CONFERENCE COMMITTEE.

Northern Camp-Meeting.

I now design to leave San Francisco, June 10, for Oregon, to assist in arranging for, and attending the North Pacific Camp-meeting, to be held near Salem, from June 27 to July 2.

It is now expected that Sister E. G. White will attend the camp-meeting in Oregon. Let there be a general rally of all our brethren and sisters, both in Oregon and Washington Territory, to this meeting.

J. N. LOUGHBOROUGH.

Camp-Meetings.

CAMP-MEETINGS for 1878 are located and appointed as follows:—
KANSAS, Neosho Falls, May 22-27
NEW YORK, East Aurora, May 29 to June 4
WISCONSIN, Madison, " " " "
MISSOURI, Appleton City, " 30 " " "
" Gallatin, June 6-11
MINNESOTA, Hutchinson, June 19-25
OREGON, Salem, June 27 to July 2

Come Home.

THIS music to the familiar hymn, 'Brethren While we Sojourn Here,' is one among the many excellent pieces contained in the new 64-page singing book, Hymns of Praise, published at this Office. The demand for the book requires a second 5000 edition which goes to press immediately. All the tent companies should be at once supplied, as it adds much to the interest of the lectures to have a book which can be supplied to the congregation at a low price, thus having the help of congregational singing.

Price in paper covers, 10cts., board, 15cts., cloth, 20cts. Address, SIGNS OF THE TIMES, Oakland, Cal.

Another Addition.

OUR friends and patrons will be pleased to know, as we are pleased to inform them, that we have added a new and valuable feature to the SIGNS printing establishment. We have purchased the stereotype and electrotype machinery of Mr. Jas. S. McLaren of San Francisco, and are now prepared to do work in this line in a substantial manner. The former proprietor has covenanted to be one of us, and labor with us; and we have engaged him to take charge of our new enterprise. He is a thorough workman, as we have tested to our satisfaction. Aside from being a business accommodation to the community, this addition to our publishing house will add much to our facilities for spreading present truth cheaply and expeditiously.

Obituary.

DIED, near Milton, Umatilla Co., Oregon, April 19, 1878, my beloved wife, Elizabeth Smith, aged 25 years and 6 months and 18 days. Her sickness was painful but she endured her sufferings with much patience and resignation. She embraced present truth eight years ago, under the labors of Brother J. Bartlett, in western Iowa, she was baptized by Brother R. M. Kilgore in the spring of 1874. She lived an exemplary life. Our hearts ache as we see what death's ruthless hands have done, yet we believe she will awake and come forth when the last trump shall sound. She leaves a husband, five little children, and many friends to mourn their loss. Letters of condolence from our absent friends will be gladly received. Discourse by Brother S. Maxon, from Phil. 3:10, 11.

"She sleeps in Jesus! blessed sleep."

JAMES A. SMITH.

BUSINESS DEPARTMENT.

Received for the Signs.

\$2.00 EACH. Mrs H M Brown 5-18, D S Heimstreet 5-26, Lucy B Post 5-20, T Tolloff 5-20, A R Meriman 5-18, Fannie Dimmick 5-1, G A Baker 5-15, Charlie Anderson 5-20, J M Johns 5-15, Mrs H M Marshall 5-7, Mrs M J Foster 5-1, Mary J Foster 5-13, Mrs L A Hanson 5-15.

\$1.50 EACH. James Conkling 5-25, John S Conkling 5-25, Mrs M J Sala 5-25, Mrs L B Hardwick 5-1, R H Sample 5-20, Mathew Wing 5-20, W H Moor 5-20, G A Gilbert 5-20, O A Gilbert 5-20, Mrs Millie Wilde 5-15, Joseph Williams 5-15, Mrs Mary King 5-15, Rev G A Wilcox 5-15, Stephen Ellis 5-20, Mrs C H Grennell 5-20, Mrs Bina Ash 5-20, Zalman Nicola 5-20, E R Eldridge 5-20, C A Besse 5-18, Ira Christie 5-13, Michael Hunt 5-16, Mary Chandler 5-20.

30 CTS EACH. Christian Krayer 4-32, J P Jorgensen 4-32, Mrs Myer 4-32, Mrs C W Wolf 4-32, Mrs Valentine 4-32, John Eardley 4-32.

MISCELLANEOUS. Mrs Obrock 75c 4-44, Sarah Bowers \$1.00 4-33, W W Conkling (2 copies) 50c 5-9, A S Perrin 1.90 5-12, R Ritohmond 75c 4-44, Mrs H C McDearman (4 copies) 3.00 4-44, Mrs E E McFadden 1.00 4-48, Michael Dearer 12c 4-27, Mrs J G Finch 13c 4-27, Laura P King (5 copies) 3.75 5-19, V M Society Allens Corner Me (44 copies) 33.00 4-44, Lewis Hackett (2 copies) 3.00 5-20, O H Potter (8 copies) 12.00 5-9, J N Land 50c 4-36, Abram DeGraff 75c 4-44, Mrs Ada J Curtis 75c 4-44, John Donnelly 75c 4-44, Lizzie S Campbell 5.25 4-44, A P Faunce (12 copies) 18.00 5-20, E A Turner (10 copies) 10.00 5-4, I A Olmstead (4 copies) 6.50 5-16, B L Whitney (11 copies) 16.50 5-7, W E Stillman (8 copies) 12.00 5-5, G W Adams (9 copies) 13.50 5-18, S B McLaughlin (5 copies) 7.50 5-20, William Harris (2 copies) 3.00 5-20, Mary A Washburn (6 copies) 9.00 5-20, Mary A Hare (3 copies) 4.50 5-20, Parmelia A Dickey (3 copies) 4.50 5-20, Mary F Conkling (2 copies) 3.00 5-20, R Ashly (6 copies) 9.00 5-18, Thomas Gotlie (11 copies) 16.50 5-18, A H Bradford (4 copies) 6.00 5-17, A H Wentworth (5 copies) 7.50 5-19, Ebenezer Scribner (2 copies) 3.00 5-9, Mrs Mary P Cook (2 copies) 3.00 5-17, O S Hough 65c 4-19.

Received on Account.

Cal T and M Society \$57.40, Maine T and M Society 50.00, New York T and M Society 350.00, Ruel Stickney 11.72.

Tent Fund.

Green Valley \$3.90.

California Conference Fund.

Green Valley \$2.80, Christine church 227.49.

European Mission

Ruel Stickney and wife \$100.00.