

The Signs of the Times.

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

VOLUME 4.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY 30, 1878.

NUMBER 21.

The Signs of the Times

IS ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

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

Office, 1059 Castro St., bet. 11th and 12th.
Address, SIGNS OF THE TIMES, Oakland, Cal.

Canaan.

LAND of ancient story!
Thy beauties often told,
Blest home of priest and prophet,
In splendor thou hast rolled.

Jesus, our great Redeemer,
Upon thy hills did stand,
His presence sanctified them,
And made them "holy land."

He taught within thy cities,
And roamed thy valleys o'er;
He walked upon thy waters,
And hushed their angry roar.

He suffered deepest sorrow,
And bitter agony,
Then gave his life for sinners,
Upon Mount Calvary.

But ah! he rose in glory,
And triumphed o'er the grave.
Jesus now has the power
The vilest wretch to save.

Oh, land made sacred ever,
Type of the world to come,
When Israel will be gathered,
To an eternal home.

ELIZA H. MORTON.

Allen's Corner, Main.

General Articles.

IN THE GARDEN.

BY MRS. E. G. WHITE.

THE Redeemer, in company with his disciples, slowly made his way to the garden of Gethsemane. The passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

Jesus had been earnestly conversing with and instructing his disciples; but as he neared Gethsemane he became strangely silent. His disciples were perplexed, and anxiously regarded his countenance, hoping there to read an explanation of the change that had come over their Master. They had frequently seen him depressed, but never before so utterly sad and silent. As he proceeded, this strange sadness increased; yet they dared not question him as to the cause. His form swayed as if he was about to fall. His disciples looked anxiously for his usual place of retirement, that their Master might rest.

Upon entering the garden he said to his companions, "Sit ye here while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. He had been accustomed to brace his spirit for trial and duty by fervent prayer in this retreat and had frequently spent the entire night thus. On these occasions his disciples, after a little season of watching and prayer, would sleep undisturbed at a little distance from their Master until he awoke them in the morning to go forth and labor anew. So this act of Jesus called forth no remark from his companions.

Every step that the Saviour now took was with labored effort. He groaned aloud as though suffering under the pressure of a terrible burden; yet he refrained from startling his three chosen disciples by a full explanation of the agony which he was to suffer. Twice his companions prevented him from falling to the ground. Jesus felt that he must be still more alone, and he said to the favored three, "My soul is exceeding sorrowful even unto death; tarry ye here, and watch with me." His disciples had never before heard him utter such mournful tones. His frame was convulsed with anguish, and

his pale countenance expressed a sorrow past all description.

He went a short distance from his disciples—not so far but that they could both see and hear him—and fell prostrate with his face upon the cold ground. He was overpowered by a terrible fear that God was removing his presence from him. He felt himself being separated from his Father by a gulf of sin, so broad, so black and deep that his spirit shuddered before it. He clung convulsively to the cold unfeeling ground as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale, convulsed lips wafted the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

It was not a dread of the physical suffering he was soon to endure that brought this agony upon the Son of God. He was enduring the penalty of man's transgression, and shuddering beneath the Father's frown. He must not call his divinity to his aid, but, as a man, he must bear the consequences of man's sin and the Creator's displeasure toward his disobedient subjects. As he felt his unity with the Father broken up, he feared that his human nature would be unable to endure the coming conflict with the prince of the power of darkness; and in that case the human race would be irretrievably lost, Satan would be victor, and the earth would be his kingdom. The sins of the world weighed heavily upon the Saviour and bowed him to the earth; and the Father's anger in consequence of that sin seemed crushing out his life.

In the conflict of Christ with Satan in the wilderness of temptation the destiny of the human race was at stake. But Christ was conqueror, and the tempter left him for a season. He had now returned for the last fearful conflict. Satan had been preparing for this final trial during the three years of Christ's ministry. Everything was at stake with him. If he failed here his hope of mastery was lost; the kingdoms of the earth would finally become Christ's, who would "bind the strong man" (Satan), and cast him out.

During this scene of the Saviour's anguish, the disciples were at first much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that exceeded all utterance; but they were tired, and finally dropped asleep, leaving him to agonize alone. At the end of an hour, Jesus, feeling the need of human sympathy, rose with painful effort and staggered to the place where he had left his companions. But no sympathizing countenance greeted him after his long struggle; the disciples were fast asleep. Ah! if they had realized that this was their last night with their beloved Master while he lived a man upon earth, if they had known what the morrow would bring him, they would hardly have yielded to the power of slumber.

The voice of Jesus partially aroused them. They discerned his form bending over them, his expression and attitude indicating extreme exhaustion. They scarcely recognized in his changed countenance the usually serene face of their Master. Singling out Simon Peter, he addressed him: "Simon, sleepest thou? couldst not thou watch one hour?" Oh! Simon, where is now thy boasted devotion? Thou, who didst but lately declare thou couldst go with thy Lord to prison or to death, hast left him in the hour of his agony and temptation, and sought repose in sleep!

John, the loving disciple who had leaned on the breast of Jesus, was also sleeping. Surely, the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his loved Saviour in the time of his supreme sorrow. The self-sacrificing Redeemer had passed entire nights in the cold mountains or in the groves, praying for his disciples, that their faith might not fail them in the hour of their temptation. Should Jesus now put to James and John the question he had once asked them: "Can ye drink of the

cup that I drink of? and be baptized with the baptism that I am baptized with?" they would not have ventured to answer, "We are able."

The evidence of the weakness of his disciples excited the pity and sympathy of the Son of God. He questioned their strength to endure the test they must undergo in witnessing his betrayal and death. He did not sternly upbraid them for their weakness, but, in view of their coming trial, exhorted them: "Watch and pray, that ye enter not into temptation." Then, his spirit moving in sympathy with their frailty, he framed an excuse for their failure in duty toward him: "The spirit indeed is willing, but the flesh is weak."

Again the Son of God was seized with superhuman agony, and, fainting and exhausted, staggered back to the place of his former struggle. Again he was prostrated to the earth. His suffering was even greater than before. The cypress and palm trees were the silent witnesses of his anguish. From their leafy branches dropped heavy dew upon his stricken form, as if nature wept over its Author wrestling alone with the powers of darkness.

A few hours before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon him. Stubborn wills, and hearts filled with malice and subtlety strove in vain to confuse and overpower him. He stood forth in divine majesty as the Son of God. But now he was like a bruised reed beaten and bent by the angry storm. A short time before, he had poured out his soul to his disciples in noble utterances, claiming unity with the Father, and giving his elect church into his arms in the language of one who had divine authority. Now his voice uttered suppressed wails of anguish, and he clung to the cold ground as if for relief.

The words of the Saviour were borne to the ears of the drowsy disciples: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The anguish of God's dear Son forced drops of blood from his pores. Again he staggered to his feet, his human heart yearning for the sympathy of his companions, and repaired to where his disciples were sleeping. His presence roused them, and they looked upon his face with fear, for it was stained with blood, and expressed an agony of mind which was to them unaccountable.

He did not again address them, but, turning away, sought again his retreat and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. The awful moment had arrived which was to decide the destiny of the world. The heavenly hosts waited the issue with intense interest. The fate of humanity trembled in the balance. The Son of God might even then refuse to drink the cup apportioned to guilty men. He might wipe the bloody sweat from his brow, and leave men to perish in their iniquity. Will the Son of the Infinite God drink the bitter potion of humiliation and agony? Will the innocent suffer the consequence of God's curse, to save the guilty? The words fall tremblingly from the pale lips of Jesus: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Three times has he uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that perishing millions through him may gain everlasting life. He left the courts of heaven, where all was purity, happiness and glory, to save the one lost sheep, the one world that had fallen by transgression, and he will not turn from the mission he has chosen. He will reach to the very

depths of misery to rescue a lost and ruined race.

Having made the decision and reached the final crisis, he fell in a dying condition to the earth from which he had partially risen. Where now were his disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the winepress alone, and of all the people there was none with him. And yet he was not alone. He had said, "I and my Father are one." God suffered with his Son. Man cannot comprehend the sacrifice made by the infinite God in giving up his Son to reproach, agony, and death. This is the evidence of the Father's boundless love to man.

The angels who did Christ's will in heaven were anxious to comfort him; but it was beyond their power to alleviate his sorrow. They had never felt the sins of a ruined world, and they beheld with astonishment the object of their adoration subject to a grief beyond all expression. Though the disciples had failed to sympathize with their Lord in the trying hour of his conflict, all heaven was full of sympathy and waiting the result with painful interest. When it was finally determined, an angel was sent from the throne of God to minister unto the stricken Redeemer.

The disciples were suddenly aroused from their slumber by a bright light shining upon and around the Son of God. They started up in amazement, and beheld a heavenly being, clothed in garments of light, bending over their prostrate Master. With his right hand he lifted the head of the divine sufferer upon his bosom, and with his left hand he pointed toward heaven. His voice was like the sweetest music, as he uttered soothing words presenting to the mind of Christ the grand results of the victory he had gained over the strong and wily foe. Christ was victor over Satan; and, as the result of his triumph, millions were to be victors with him in his glorified kingdom.

Well was it for the children of men that the angel's errand was not to notify the Saviour that his thrice-repeated prayer, "Let this cup pass from me, had been granted. Then indeed might the disciples have slept on, locked in the slumber of hopeless despair. But the angel was sent from heaven to support the Redeemer in drinking the cup that was presented him. The language of his prayer was now changed; in the spirit of submission he prayed: "If this cup may not pass away from me, except I drink it, thy will be done." A heavenly serenity now rested upon the Saviour's pale and blood-stained face.

The glorious vision of the angel dazzled the eyes of the disciples. They remembered the mount of transfiguration, the glory that encircled Jesus in the temple, and the voice of God issuing from the cloud. They saw the same glory here revealed, and had no farther fear for their Master, since God had taken him in charge and an angel was present to protect him from his foes. They were weary and heavy with sleep, and again they dropped into unconsciousness.

Prayer.

PRAYER is sweet intercourse with Jesus; is the expression of our desires unto God. It is a privilege with which our Maker has favored us, and an act of obedience which he has required of us, to pray without ceasing and in everything to give thanks. Prayer is the direct means of obtaining blessings from God; for his promises are that if we ask, we shall receive. Need we feel ourselves poor with such spiritual wealth within our reach?

Every child of God may rest assured that there is in him to whom he makes his desires known, attributes of mercy and kindness. The Lord is good to all, and his tender mercies are over all the works of his hand.

"Then earnest let us be
And never faint in prayer;
God loves our importunity,
And makes our cause his care."

L. S.

LIFE SKETCHES.

CHAPTER VI.

TRIALS AND VICTORIES.

"ABOUT this time I was subjected to a severe trial. If the Spirit of God rested upon a brother or sister in meeting, and they glorified God by praising him, some raised the cry of mesmerism. And if it pleased the Lord to give me a vision in meeting, some would say that it was excitement and mesmerism. Grieved and desponding, I often went alone to some retired place to pour out my soul before Him who invites the weary and heavy laden to come and find rest. As my faith claimed the promises, Jesus seemed very near. The sweet light of heaven shone around me, I seemed to be encircled by the arms of Jesus, and there have I been taken off in vision. Then I would relate what God had revealed to me alone, where no earthly influence could affect me, but was grieved and astonished to hear some intimate that those who lived nearest to God were most liable to be deceived by Satan.

"According to this teaching, I could see no safety in the Christian religion, our only safety from delusion was to remain quite a distance from God, in a backslidden state. Oh, thought I, has it come to this, that those who honestly go to God alone to plead his promises, and to claim his salvation, are to be charged with being under the foul influence of mesmerism? Do we ask our kind Father in heaven for bread, only to receive a stone or scorpion? These things wounded my spirit, and wrung my soul with keen anguish, well nigh to despair. Many would have me believe that there was no Holy Spirit, and that all the exercises that holy men of God experienced, were only mesmerism or the deceptions of Satan.

"At this time visions were given me to correct the errors of those who had taken extreme views of some texts of Scripture, and refrained wholly from labor, and rejected all those who would not receive their views on this point, and some other things which they held to be religious duties. God revealed these errors to me in vision, and sent me to his erring children to declare them; but many of them wholly rejected the message, and charged me with conforming to the world. On the other hand, the nominal Adventists charged me with fanaticism, and I was falsely, and by some, wickedly, represented as being the leader of the fanaticism that I was laboring constantly to arrest by bearing my testimony given me of God. Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must come before the coming of Christ, and that every time that was set, and passed, would only weaken the faith of God's people. For this I was charged with being the evil servant, that said, My Lord delayeth his coming.

"This was printed word for word nearly thirty years ago, and the books have been circulated anywhere and everywhere. Yet some ministers claiming to be well acquainted with me, make the statements that I have set time after time for the Lord to come and those times passed, therefore my visions are false. These false statements no doubt are received by many as truth. Those who know me and are acquainted with my labors will make no such report in candor. This testimony I have borne ever since the passing of the time in 1844: that time after time would be set by different ones which would pass by; and the influence of this time setting would be to destroy the faith of God's people. If I had seen in vision and borne my testimony to definite time, I could not have written and published, in the face of this testimony, that all times that should be set would pass, for the time of trouble must come before the coming of Christ. Certainly for the last thirty years, that is, since the publication of this statement, I would not be inclined to set time for Christ to come and thus place myself under the same condemnation with those whom I was reproving. I had no vision until 1845 which was after the passing of the time of general expectation in 1844. I was then shown that many would be deceived, and would set different times for the Lord to come, and urge them upon their brethren. But the Lord showed me that these times would pass; for the time of trouble must come before the coming of Christ; and that every time thus set and passed, would only weaken the faith of God's people. Has not this testimony which has been before the public nearly thirty years in published form been fulfilled in every particular? The first day Adventists have set time after time, and notwithstanding the repeated failures, they have gathered courage to set new times. God has not led them in this. Many of them have denounced the prophetic time, and the fulfillment of marked events in prophecy, because the time passed in 1844, and did not bring the expected event. They rejected the true prophetic time, and the enemy has had power to bring strong delusions

upon them that they should believe a lie. I have borne testimony since the passing of the time in 1844: that there should be no definite time set by which to test God's people. The great test on time was in 1843 and 1844; and all who have set time since these great periods marked in prophecy were deceiving and being deceived.

"I could not write up to this time; my trembling hand was unable to hold my pen steadily. While in vision I was commanded by an angel to write the vision. I obeyed, and wrote readily. My nerves were strengthened, and my hand became steady.

"It was a great cross for me to relate to individuals what had been shown me concerning their wrong. It caused me great distress to see others troubled or grieved. And when obliged to declare the messages, I often softened them down, and related them as favorably for the individual as I could, and then would go by myself and weep in agony of spirit. I looked upon those who had only their own souls to care for, and thought if I were in their condition I would not murmur. It was hard to relate the plain, cutting testimonies given me of God. I anxiously watched the result, and if the individual reproved, rose up against the reproof, and afterwards opposed the truth, these queries would arise in my mind. Did I deliver the message just as I should? Oh, God! could there not have been some way to save them? And then such distress hung upon my soul, that I often felt death would be a welcome messenger, and the grave a sweet resting-place.

"I did not realize that I was unfaithful in thus questioning and doubting, and did not see the danger and sin of such a course, until in vision I was taken into the presence of Jesus. He looked upon me with a frown, and turned his face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before him, but had no power to utter a word. Oh how I longed to be covered and hid from that dreadful frown. Then could I realize, in some degree, what the feelings of the lost will be when they cry, Mountains and rocks fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

"Presently an angel bade me rise, and the sight that met my eyes can hardly be described. A company was presented before me whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me, and took their garments and rubbed them on mine. I looked at my garments, and saw that they were stained with blood. Again I fell like one dead, at the feet of my accompanying angel. I could not plead one excuse, and longed to be away from such a holy place. Again the angel raised me up on my feet, and said, 'This is not your case now, but this scene has passed before you to let you know what your situation must be, if you neglect to declare to others what the Lord has revealed to you. But if you are faithful to the end, you shall eat of the tree of life, and shall drink of the river of the water of life. You will have to suffer much, but the grace of God is sufficient.' I then felt willing to do all that the Lord might require me to do, that I might have his approbation, and not feel his dreadful frown.

"While visiting my sisters in Poland, I was afflicted with sickness. Those present united in prayer in my behalf, and the disease was rebuked. Angels seemed to be in the room, and all was light and glory. I was again taken off in vision, and shown that I must go about three miles to a meeting, and when there should learn what the Lord would have me do. We went and found quite a large gathering of the brethren and sisters. None had known of any special meeting. J. T. was there. He had boasted that he understood the art of mesmerism, and that he could mesmerize me; that he could prevent me from having a vision, or relating a vision in his presence. There were many present who had heard this boast. I arose in the congregation. My visions came up fresh before me, and I commenced relating them, when I felt a human influence being exerted against me. I looked at J. T. He had his hand up to his face, and was looking through his fingers, his eyes intently fixed upon me. His lips were compressed, and a low groan now and then escaped him. In a moment I remembered the promise which the Lord had given me, and turned to this man, and related what the Lord had shown me in Portland; that if I was in danger of being affected by a human influence, to ask for another angel, who would be sent to protect me. I then raised my hands to heaven and earnestly cried, Another angel, Father! another angel! I knew that my request was granted. I felt shielded by the strong Spirit of the Lord, and was borne above every earthly influence, and with freedom finished my testimony. The friends were comforted, and rejoiced in the Lord. J. T. was asked why he had not stopped my relating the vision? He answered, 'Oh, some of you would have her talk.' We re-

turned to my sister's with strong confidence, rejoicing in God.

"Some in Paris, Maine, believed that it was sin to work. Elder Stevens was leader in this error, and exerted a strong influence over others. He had been a Methodist preacher and was considered an humble faithful Christian. He had won the confidence of many by his zeal for the truth, and apparent holy living, which caused some to believe him especially directed of God. The Lord gave me a reproof for him; that he was going contrary to the word of God in abstaining from labor, and urging his errors upon others, denouncing all who did not receive them. He rejected every evidence which the Lord gave to convince him of his error, and was firm to take nothing back in his course. He followed impressions and went weary journeys, walking great distances, where he would only receive abuse, and considered that he was suffering for Christ's sake. His reason and judgment were laid aside.

"The Lord gave me a faithful message for this man, and I was sent long distances to warn the people of God against the errors he was urging upon them. At one time I was shown that I must go to Paris, Maine, for there was a meeting appointed which I must attend. I followed the direction given me, and there learned that Elder S. had notified the brethren that there was to be a great meeting the next day at the house of Brother C., where important matter was to be brought out, and he urged ail to attend.

"The next morning we went to the place appointed for meeting. When Elder S. came in and saw us present he seemed troubled. The meeting commenced with prayer. Then as I tried to pray, the blessing of the Lord rested upon me, and I was taken off in vision. Elder Stevens had declared that he would listen to nothing but Bible. I was shown the teachings of the Bible in contrast with his errors. I then saw that the frown of God was upon Elder S.; that he was leading honest, conscientious souls astray. They feared to differ with him. Yet they saw inconsistencies in his faith, and their judgment told them he was wrong. His object in appointing that meeting was to make an effort to strengthen the cords of error with which he had bound these souls.

"I saw that God would work for the salvation of his people; that Elder S. would soon manifest himself, and all the honest would see that it was not a right spirit that actuated him, and that his career would soon close.

"The teachings of Paul in regard to the subject of labor was vividly presented before me, and, while in vision, this matter was laid before Elder Stevens. He had declared that he would listen to nothing but the Bible, and it was pure scripture that was given him. The church at Thessalonica was indeed a second advent church; they loved the doctrine of Christ's second coming, but some misinterpreted the teachings of Paul, going so far as to state that Christ's second coming was close at hand, and might occur at any moment, therefore they should give up worldly business, and devote the time to prepare for that event. Paul in his epistle corrects this error: 'Now we beseech you brethren, that ye be not soon shaken in mind or be troubled, neither by spirit, nor by word nor by letter as from us as that the day of Christ is at hand. Let no man deceive you by any means, [we see that there were deceivers in Paul's day who used his name, and declared that he had written and spoken that the coming of Christ was to immediately take place. Paul assures them that he had not by word or letter made any such statement,] for that day shall not come except there come a falling away first and that man of sin be revealed the son of perdition,' etc. Paul inquires if they do not remember when he was with them that he made these explicit statements. He states that he had eaten no man's bread for naught, but wrought with labor and travail night and day, that he might not be chargeable to any of them, not because this was not his privilege as the minister of Christ, but that he might make himself an example unto them to follow him, 'for when we were with you this we commanded you that if any would not work, neither should he eat, for we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread. But ye brethren be not weary in well doing. And if any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed.'

"Paul presented his own life as being consistent with his teachings and his faith. He had not lived at the expense of other men, or in idleness, but, although suffering from infirmities and fatigue, had maintained himself by the labor of his hands. When the day did not afford him sufficient time for preaching and working he carried his labor far into the night that he might not be chargeable to his brethren, and that no prejudice should be excited against the gospel. In this he made himself a

proper example for his converts to imitate. The apostle charges them not to maintain in idleness such as could work but would not. Public and private charity should be withheld from these indolent persons that pinching want might drive them to take that course which was best for themselves and best for the cause of truth—to be not slothful in business, fervent in spirit, serving the Lord. If a man refuses to work Paul teaches that he is to be refused food. If he cannot live without food then let him come to a reasonable position, take up his daily life duties, act his part, study to be quiet and to do your own business and to work with your own hands as we commanded you that ye may walk honestly toward them that are without and that ye may have lack of nothing. Those who have physical strength and will not put it to use are the devil's agents. He leads them, and they are busybodies in other men's matters. Industry and persevering labor closes the door to many temptations of Satan. The teaching of Paul was thus dwelt upon and urged home upon Elder Stevens. It was shown him that the influence of this no-labor doctrine would create disorder, fanaticism, and other gross errors would be the sure result. Paul charges the followers of Christ to labor working with their own hands earning and eating their own bread. Elder Stevens was making a poor ensample to the believers. I was shown that no one should receive the doctrines which he taught. In order to exert a proper influence, every one professing to believe the truth should be careful to avoid every appearance of selfishness or idleness. Our faith was unpopular and if these errors were permitted to exist, gossiping, dissensions, jealousies, envy, and evil surmising would be the result, and our enemies would have just cause to fear and despise us.

"I was told by those present that Elder Stevens would hear no more, and took his hat and left the house. Soon after this the snare was broken, and he could have but little influence over souls. He denounced the visions as being of the devil, and continued to follow his impressions, until Satan seemed to take full control of his mind. His friends at length were obliged to confine him, where he made a rope of some of his bed clothing with which he hung himself. Thus ended his career.

"While at my father's house in Portland, I was shown that I must go to Portsmouth the next day and bear my testimony there. My sister Sarah traveled with me, and Elder White accompanied us. I had no means with which to pay my fare, but prepared to go, trusting in the Lord to open the way. The first car bell was ringing, as I put on my bonnet. I looked out of the window, and saw a good brother driving very fast up to the gate. His horse was reeking with sweat. He quickly entered the house, and asked, 'Is there any one here who needs means? I was impressed that some one here needed money.' We hastily related that we were going to Portsmouth at the Lord's bidding, and had nothing to go with, but resolved to start, trusting in the providence of God to open the way. The brother handed us money enough to carry us to Portsmouth and back. Said he, 'take a seat in my wagon, and I will carry you to the depot.' While on the way he told us he could not hold his horse, while on the road to my father's, he would come with great speed, the whole distance of twelve miles. We had just taken our seats when the cars started. Here the Lord tested and proved us, and strengthened our faith as we were brought into a very straight place, and were carried through by the manifestation of his providence. I had freedom in bearing my testimony in Portsmouth." J. W.

THE TWO COVENANTS.

(To be continued.)

"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.

In the prophecy as originally given, and as quoted by Paul, it is plainly stated with whom the Lord would make the new covenant: "Behold the days come, saith the Lord, that I will make a new covenant," not with the Gentiles, but "with the house of Israel, and with the house of Judah." The new covenant, therefore, is made with the very same people with whom the old was made.

Paul elsewhere mentions this fact in a number of places. In Rom. 9:3-5, he says, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." There is no question but Paul is here speaking of the literal seed of Abraham. He continues: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed forever."

These are very important and lofty distinctions conferred upon that people. Let us for a moment consider them. To them pertained "the adoption."

God adopted Abraham as his friend, and his posterity as his children, because when all others had apostatized from him, Abraham alone was found faithful; and of him God bore testimony that he had obeyed his voice, kept his charge, his commandments, his statutes, and his laws. Gen. 26:5. So that people were set apart to be the depositaries of God's law, and preserve the worship and the knowledge of the true God in the earth.

And to them pertained "the glory;" that is, the manifestation of God's glory among men. This was exhibited at the giving of the law, when Moses was obliged to put a veil over his face to hide the glory of his countenance; and after that in the visible appearance of God's glory in connection more especially with the ark and mercy-seat.

And to them pertained "the covenants," plural, both of them, the old and the new. He does not say that to them pertained "the covenant" referring to the old, while the new pertained to some other people; but both were theirs. "And the giving of the law." Then the law was distinct from the covenants. "And the service of God, and the promises." All the promises came through the same channel. No promise is made to any one who is not in some sense a member of the Israel of God.

And, finally, our Lord himself, as concerning the flesh, came from that people. Many seem to think that all they need to say about the Sabbath is that it is Jewish; and they look upon anything to which they think they can apply this term with apparent if not real abhorrence. But in what condition should we find ourselves to-day, had not the Jews acted the part they have acted in our world's history? They received the lively oracles to commit unto us. By them truth was kept alive in the world. They were for long ages the only conservators of the knowledge of the true God, and of revealed religion in the earth. And our Lord said that salvation is "of the Jews."

Those things did not become Jewish by being for a time in the charge of that people. The law did not become Jewish, because they alone were found worthy for a long period to be its depositaries; nor was our Lord merely a Jewish Saviour, because, as pertaining to the flesh, he sprang from that people.

Let us not despise the Jews, but honor them for the high distinction they once enjoyed, pity them that through blindness they rejected the blessings of the gospel, and pray for them, that they may yet, some of them, come to the light and be re-united to the good olive tree.

Away with this cry of Jewish; for the new covenant itself was made with Israel and Judah. How, then, do the Gentiles come in to share in its blessings? Paul explains in Eph. 2:13-15. After speaking of the Gentiles as aliens from the commonwealth of Israel and strangers from the covenants of promise, he says, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." In verse 19 he adds, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Thus plainly is it stated that through Christ the Gentiles are brought into such a relation to God that they are no longer strangers from the covenants of promise. The middle wall of partition between the Jews and themselves was broken down by what Christ abolished on the cross.

We have already noticed that it was the old covenant that was abolished, and nothing but the old covenant. Now if that covenant was the ten commandments, the text should read, "Having abolished in his flesh the enmity even the ten commandments." But it does not read thus. It does not even intimate a change of those commandments. It reads, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;" and no one who can lay claim to any respectable degree of common sense, will for a moment contend that there was anything in the ten commandments pertaining to ordinances, or that could come under the head of what is here said to have been abolished.

These ordinances point unmistakably to the services and ceremonies of the Jewish worship, which constituted the body and substance of the old covenant. These peculiarities of the Jewish worship, their circumcision, priesthood, and offerings, for a time hedged in that people, as by an impassable wall of separation, from all other nations. This was the middle wall of partition which kept them separate. And this being broken down, what is the result?

Here a most ludicrous and ridiculous blunder is made by some opponents of the Sabbath, even those who claim to be ministers of the word. They assert that the wall of partition was broken down in order that the Jews might come out where the

Gentiles were, and partake of their liberty and blessings, the privileges of the gospel, and the first-day Sabbath.

This is just exactly the opposite of the truth. The Gentiles had no blessings to offer. We have already seen from Paul's testimony that they are without God, without Christ, and without hope, and have no interest in the covenants. The gospel was not theirs, but was preached to Abraham, to Moses, and the Hebrews, all through their history; and all its blessings were included in the new covenant, which, like the old, was made with that people. Gal. 3:8; Heb. 4:2.

No! the middle wall of partition was broken down that the Gentiles might go in where the Jews were, and be partakers of the blessings and promises which they had in their possession. Through Christ they enter in. He hath made both one so far as they will accept of his work and his offering. The Gentiles who thus come in, are then no longer Gentiles, but members of the commonwealth of Israel; no longer far off, but made nigh by the blood of Christ; no longer strangers, but fellow-citizens with the saints.

That the Gentiles are then reckoned as Israel in a certain sense, Paul, elsewhere very clearly shows. Rom. 9:7: "Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

In harmony with this, he testifies to the Galatians: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. All who are Christ's then, are the children of Abraham, not literally but spiritually, and are accounted for the seed. So we hear him saying to the Romans in language still more pointed: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." The inward work of grace, then, in the heart, under the gospel, constitutes one a Jew in reality, and an Israelite indeed.

Nothing need be added to such plain statements of the apostle, yet he uses a figure in Rom. 11, which beautifully illustrates this point, and is entitled to a passing notice. He there represents the Jewish people, while they were the children of God, by a tame olive tree, and the Gentiles by a wild olive tree. The branches of the tame olive tree were broken off, and grafts from the wild olive tree, the Gentiles, were inserted in their places. Did this change the tree and make a Gentile tree of it? No; it was the same tree; but now the Gentiles are brought in to be a part of it, and thus partake of its root and fatness, the blessings of the new covenant, the promises of God through Abraham and his seed.

U. S.

What is Needed.

NOR eloquence in the pulpit, nor wealth in the pews, but the reviving influence of the Holy Spirit. Spurgeon says: "The Holy Spirit is able to make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power that we need. Mental power fills a chapel but spiritual power fills the church. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others, simple-hearted, worldly men, who speak their country dialect and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. Oh, Spirit of the living God, we want thee! Thou art the life, the soul, the source, of thy people's success. Without thee they can do nothing; with thee they can do everything."

A TRUE life must be genial and joyous. The man who is not happy in the path he has chosen, may be very sure that he has chosen amiss, or is self-deceived. But not merely happier—he should be kinder, gentler, and more elastic in spirits, as well as firmer and truer.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MAY 30, 1878.

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

Meeting at Healdsburg.

SABBATH, May 17, we spoke to the church at Healdsburg from words of our Lord's sermon on the Mount. Matt. 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The subject naturally divides as follows:—

1. The true church of Christ has light.
2. She should let that light shine to the world.
3. The words *so shine* conveys the idea that there is a proper way for the church to let her light shine.

This sermon has properly been termed Christ's inaugural address as it is his first published sermon. As the president of the United States before entering upon his official duties publishes his inaugural address, setting forth the policy he designs to pursue, and also the danger to which his government is exposed, so Christ has set forth the principle of his kingdom of grace in the beatitudes in which he declares blessings upon the meek, the humble mourning ones, and the peacemakers.

This gives force to the words *so shine*. The church should let her light shine in meekness, humility and mercy to the erring. This is in harmony with the words of the apostle Peter, where he says we should give the reasons of our hope in meekness and fear. Then Christ states the greatest danger to which his government would be exposed. He looked down to our time, and saw the great popular error that the advent, mission, and ministry of our divine Lord destroyed or abolished the moral code, hence his words of warning. Matt. 5:17-19: "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

No heresy strikes more directly at the very foundation of God's moral government, and the gospel of the Son of God than that which denies the perpetuity of the Law of God. Sin is the transgression of the law. Christ died for our sins. Take away the law, and sin ceases to exist, and there is no need of a Saviour as a sacrifice for our sins and an advocate with the Father. J. W.

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 40. And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

After a long interval, the king of the south and the king of the north again appear on the stage of action. We have met with nothing to indicate that we are to look to any different localities for these powers from those which, shortly after the death of Alexander, constituted respectively the southern and northern divisions of his empire. The king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor. Egypt is still, by common agreement, the king of the south, while the territory which at first constituted the king of the north, has been for the past four hundred years wholly included within the dominions of the sultan of Turkey. To Egypt and Turkey, then, we must look for a fulfillment of the verse before us.

This application of the prophecy calls for a conflict to spring up between Egypt and Turkey on the one side, and France on the other, in 1798, which we have seen to be the commencement of the time of the end; and if history testifies that such a triangular war did break out in that year, it will be conclusive proof of the correctness of the application.

Is it a fact that at the time of the end, Egypt did push, or make a comparatively feeble resistance, while Turkey did come like a resistless

whirlwind, against "him," that is, the government of France? We have already produced some evidence that the time of the end commenced in 1798; and no reader of history need be informed that, in that very year a state of open hostility between France and Egypt was inaugurated. The downfall of the papacy, which marked the termination of the 1260 years, and, according to verse 35, showed the commencement of the time of the end, took place on the 10th of February, 1798, when Rome fell into the hands of Berthier, the general of the French. On the 5th of March following, Bonaparte received the decree of the directory relative to the expedition against Egypt. May 3, he left Paris, and set sail the 19th, with a large naval armament, containing 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken, and immediately fortified. On the 23d, the decisive battle of the pyramids was fought, in which the Mamelukes contested the field with valor and desperation, but were no match for the disciplined legions of the French. Murad Bey lost all his cannon, 400 camels, and 3000 men. The loss of the French was comparatively slight. On the 24th, Bonaparte entered Cairo, the capital of Egypt. Thus the king of the south was able to make but a feeble resistance.

At this juncture, however, the situation of Napoleon began to grow complicated. The French fleet which was his only channel of communication with France, was defeated by the English under Nelson at Aboukir; and on September 2, of this same year, 1798, the sultan of Turkey, exasperated that Egypt, so long a semi-dependency of the Ottoman Empire, should be transformed into a French province, declared war against France. Thus the king of the north came against him, in the same year that the king of the south "pushed," and both at the time of the end, which is another conclusive proof that the year 1798 is the one which begins that period.

Was the coming of the king of the north, or Turkey, like a whirlwind in comparison with the pushing of Egypt? Napoleon had crushed the armies of Egypt; he essayed to do the same thing with the armies of the sultan, who were menacing an attack from the side of Asia. February 27, 1799, with 18,000 men he commenced his march from Cairo to Syria. He first took the fort of El-Arish, in the desert, then Jaffa (the Joppa of the Bible), conquered the inhabitants of Naplous at Zeta, and was again victorious at Jafet. Meanwhile a strong body of Turks had intrenched themselves at St. Jean d'Acre, while swarms of Mussulman gathered in the mountains of Samaria, ready to swoop down upon the French when they should besiege d'Acre. Sir Sidney Smith at the same time appeared before St. Jean d'Acre with two English ships, reinforced the Turkish garrison of that place, and captured the apparatus for the siege, which Napoleon had sent round by sea from Alexandria. A Turkish fleet soon appeared in the offing, which, with the Russian and English vessels then co-operating with them, constituted the "many ships" of the king of the north.

On the 18th of March the siege commenced. Napoleon was twice called away to save some French divisions from falling into the hand of the Mussulman hordes that filled the country. Twice also a breach was made in the wall of the city; but the assailants were met with such fury by the garrison, that they were obliged, despite their best efforts, to give over the struggle. After a continuance of sixty days, Napoleon raised the siege, sounded, for the first time in his career, the note of retreat, and on the 21st of May commenced to retrace his steps to Egypt.

"And he shall overflow and pass over." We have found events which furnish a very striking fulfillment of the pushing of the king of the south, and the whirlwind onset of the king of the north, against the French power. Thus far there is quite a general agreement in the application of the prophecy. We now reach a point where the views of expositors begin to diverge. To whom do the words, "he shall overflow and pass over," refer? to France or the king of the north? The application of the remainder of this chapter depends upon the answer to this question. From this point, two lines of interpretation are maintained. Some apply the words to France, and endeavor to find a fulfillment in the career of Napoleon. Others apply them to the king of the north, and accordingly point for a fulfillment to the events in the history of Turkey. If neither of these positions is free from difficulty, as we presume no one will claim that it is, absolutely, it

only remains that we take that one which presents the fewest.

Respecting the application of the prophecy to Napoleon, or to France under his leadership, so far as we are acquainted with his history, we do not find events which we can urge with any degree of assurance, as the fulfillment of the remaining portion of this chapter; and hence do not see how it can be thus applied. It must, then, be fulfilled by Turkey, unless it can be shown (1) that the expression, "king of the north," does not apply to Turkey, or (2) that there is some other power besides either France or the king of the north, which fulfilled this part of the prediction. But if Turkey, now occupying the territory which constituted the northern division of Alexander's empire, is not the king of the north of this prophecy, then we are left without any principle to guide us in the interpretation. And we presume all will be agreed that there is no room for the introduction of any other power here. The French king and the king of the north, are the only ones to whom the prediction can apply. The fulfillment must lie between them.

Some considerations certainly favor the idea that there is, in the latter part of verse 40, a transfer of the burden of the prophecy from the French power to the king of the north. The king of the north is introduced just before as coming forth like a whirlwind, with chariots, horsemen, and many ships. The collision between this power and the French we have already noticed. The king of the north with the aid of his allies, gained the day in this contest; and the French, foiled in their efforts, were driven back into Egypt. Now it would seem to be the more natural application to refer the "overflowing and passing over" to that power which emerged in triumph from that struggle; and that power was Turkey. We will only add that one who is familiar with the Hebrew assures us that the construction of this verse is such as to make it necessary to refer the overflowing and passing over to the king of the north, these words expressing the result of that movement which is just before likened to the fury of the whirlwind. U. S.

The Sonship of Christ.

(Continued.)

JESUS CHRIST IS CALLED GOD.

If our position be correct, that Christ is truly the Son of God, begotten of the Father's own substance, then of course it would be proper for him to take the name of his Father, that is God. Hence we find that he is called God in the Bible. "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre, of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:8, 9. Notice the fact that while the Son is here explicitly called "God," yet he is at the same time carefully distinguished from God his Father. "Unto the Son he saith, thy throne, O God," &c. "Therefore, God, even thy God, hath anointed," &c. Because Christ is called God, we must not therefore confound him with God the Father, because the above scriptures plainly show the distinction. Again, in John 1:1, 2, he is plainly called God: "In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God."

The apostle Thomas directly addresses him as Lord and God, and Jesus did not correct him for it. "And Thomas answered and said unto him, My Lord and my God." John 20:28. Again, "They shall call his name Emmanuel, which being interpreted is God with us." Matt. 1:23. In the following scripture Jesus is manifestly called God. "Feed the church of God, which he hath purchased with his own blood." Acts 20:28. Other scriptures might be given to the same purpose, though these are probably the plainest. Why should anybody object to calling the Son by his Father's name.

JESUS CHRIST THE SON OF GOD IS NOW TO BE HONORED THE SAME AS THE FATHER.

Christ himself explicitly declares this. "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." John 5:23. God forbid, then, that we with the unitarians should regard Jesus as merely a man, and forbid to worship him. No he is our Lord and our God, and we will honor him even as we honor his Father.

JESUS CHRIST IS TO BE PRAYED TO AND WORSHIPPED.

As strange as it may appear, some have denied this, and called it idolatry to worship Jesus Christ. They claim that it is not lawful to pray to any except the Father. But the Scriptures are against them. Let us read a few texts. In the first place, God has commanded the angels to worship him; and if they worship him, why should not we? "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6. Peter makes a similar statement. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Pet. 3:22. Shall we not worship him whom angels serve?

The wise men of the East worshiped him with myrrh, frankincense and offerings. "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." Matt. 2:11. The man to whom Christ gave sight worshiped him. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him." John 9:35-38. Christ did not reprove him for this. The apostles worshiped him immediately after his ascension to heaven. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy." Luke 24:51, 52.

It was a distinguished mark of all the first Christians that they called upon the name of Jesus. This is shown by the following testimony: "And here he hath authority from the chief priests to bind all that call on thy name." "But all that heard him were amazed, and said; Is not this he that destroyed them which called upon this name in Jerusalem." Acts 9:14, 21. The apostle directs his letter to "all that in every place call upon the name of Jesus Christ our Lord." 1 Cor. 1:2. In Rev. 5:8-13 John beholds the angels and the living creatures around the throne bowing before the Lamb that was slain, singing praises unto him and ascribing glory and praise to him with the Father, saying, "Blessing, and honor, and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." These scriptures, it seems to us, are too plain, even to need comment. They do certainly show that Jesus is worshiped, both by men on earth and angels in heaven. Listen to the words of Mr. Liddon, a staunch trinitarian:—

"The apostolic worship of Jesus Christ embraced his humanity no less than it embraced his godhead. According to St. Paul his human name of Jesus, i. e., his human nature, is worshiped on earth, in heaven and among the dead. It is not the unincarnate logos, but the sainted humanity of Jesus, which is enthroned and adored in the vision of the Apocalypse. To adore Christ's deity while carefully refusing to adore his humanity, would be to forget that his humanity is forever joined to his divine and eternal person, which is the real object of our adoration. Since he had taken the humanity into God it is an inseparable attribute of his personal godhead. Every knee must bend before it. Henceforth the angels themselves around the throne must adore not his divinity only, the unincarnate body of the Son, but the Lamb as it had been slain."—*Bampton Lectures*. Lecture 7, p 379

Christ never reproved any one for worship offered to himself. But says one, If Jesus Christ is a person distinct from the Father, it must be idolatry, a violation of the commandment to worship him. The law says you shall not worship a false God, an image, or an idol; but Jesus is neither one nor the other. He is not a false God; he is not an image; he is not an idol. Christ is the Son of the living God, and hence it is not at all derogatory to the honor of God to associate his own Son with him in his glory, honor, and worship.

D. M. CANEIGHT.

CHRISTIAN faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.

Is the Heart Right?

This truly is the great question; for "God looketh on the heart, not on the outward appearance." A person may appear to men to be righteous, when the heart is not right in the sight of God; but in the soon coming day God shall judge the secrets of men. It is the hidden motive of the heart that weighs in God's account. Evil men may constrain themselves to do right actions to be seen and praised of men; but the veil of hypocrisy cannot hide the heart from the omniscient Judge.

But upon this great truth, that God judges from the secret motives of the heart, Satan has constructed a sophistical argument by which thousands are being deceived to their everlasting ruin. All are inclined to think favorably of their own heart; and from the fact that God knows the heart and judges accordingly, they infer that all will be well, though they be not very particular as to outward acts and observances. These amount to nothing, say they, God looks upon the heart; and God knows my heart, that I want to be saved.

My friend, you may desire life, and yet not love the way that leads to life. We may all learn this truth, if we will: That though outward acts of obedience can avail us nothing unless the heart is right, yet it is vain to think that the heart can be right, while there is not a willing obedience to all the outward acts required in the revealed will of God. The heart cannot be right with God, while we are unwilling to obey him; and to obey him we must do just what he says, and not offer him a substitute for what he has commanded.

Our duty is made plain in the word of God. To say it is not, is to impeach its Author. If the reader cannot understand what I am saying in this article, the fault is either in my expression, or in his education. The fault may be mine, for I am not infallible. But when men, out of so-called charity, look with complacency upon the conflicting creeds of men, all said to be founded upon the revelation which God has given, and say that each and every one is right, or just as good, if the heart is only right, they derogate from the character of that revelation, while they do not benefit men, but only aid them in their self-deception, and encourage them in the way to ruin.

And yet it is thought to be a real virtue to say of outward acts of obedience: "It is non-essential; one way is as acceptable as another, if the heart is only right." You may be sprinkled, poured, immersed, or not baptized at all, if the heart is only right. You may keep the Sabbath on which God rested, and which he sanctified and commanded to be kept holy, or the one that the doctrines and commandments of men have put in its place, or you may say that there is no Sabbath in this dispensation, if the heart is only right.

To the question why Abel and his offering were accepted of God, the answer is, "Because his heart was right; and the evidence that his heart was right was, that he did just what God had instructed him to do. He obtained witness that he was righteous—that he was pardoned and accepted—God testifying of his gifts. He had the testimony of God concerning the gifts he offered, a bloody sacrifice, a type of the promised Christ, and doing exactly according to his instructions he was accepted. Cain's substitute was not accepted, though it may have been fully equal to, or even exceeding, in value the offering of Abel.

"Abraham believed God, and it was imputed unto him for righteousness." But he did something more than merely to say that he believed. Faith wrought with his works, and by works was faith made perfect. And God commanded Abraham, "Because," said he, "that Abraham obeyed my voice, and kept my charge, my commandments; my statutes, and my laws." Gen. 26:5. He did the very things which God required. On the contrary Saul, when sent to destroy utterly the Amalekites and all that they had, took the liberty to vary a little from his specific instructions, by saving alive some of the sheep and oxen, and this for the pious reason of offering them in sacrifice to God. He may have fancied that his heart was right and therefore that a trifling variation from the strict letter of his instructions was a matter of no essential importance. But what was the word of God to him? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams;" and, "Because thou hast rejected the word of the Lord, he hath rejected thee." Neglect to obey the revealed will of the Lord is proof positive that the heart is not right in his sight. Reader, "Keep thy heart with all diligence; for out of it are the issues of life."

The Spirit has testified, "The heart is deceitful above all things, and desperately wicked; who can know it?" Said Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Many, he assures us, will come to that fearful moment to be undeceived too late. What shall be done to avert so terrible a fate? When Jesus was asked the way to eternal life, he replied, "If thou wilt enter into life, keep the commandments." See Matt. 19:16-19. He referred the inquirer to the ten commandments, repeating five of them. As recorded by another witness, he said, "Thou knowest the commandments." Dear reader, we also know them; and we know that the same moral code says, "Remember the Sabbath day to keep it holy." "The seventh day [not the first], is the Sabbath of the Lord thy God." With the Bible in our hand, and all the light beaming from it in these last days of the nineteenth century, we have no excuse for longer following the dictates of an apostate church, instead of the clearly expressed will of God. Do not, I beseech you, be deceived with the glaring sophistry, that the heart can be right with God, while living in disobedience to his known requirements. "Little children, let no man deceive you; he that doeth righteousness is righteous." Right acts may be performed, while the heart is wrong; but it is impossible for our heart to be right, while we neglect to do a single thing which God commands. R. F. COTRELL.

Keeping Silence.

I AM requested to answer, through the SIGNS 1 Cor. 14:34, 35: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

This text is many times urged upon us to prove that women should not take part in social meetings or in preaching the truth.

That it is not the design of Paul in the above text to forbid women bearing their testimony, in a modest manner in the assemblies of the saints is evident from the fact that in other portions he gives exact instructions how women should speak and pray in public. In this same letter to the Corinthians this instruction is found, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels." 1 Cor. 11:4-10.

This instruction would have no effect if applied to secret prayer and testimony, but is at once plain if applied to speaking and praying in the public assemblies of God's people. In the margin of verse 10 it says, the hair is a covering in sign that she is under the power of her husband. The "shame" and "sign" are in the public.

In this same chapter verses 17, 18 he says, "Now in this that I declare unto you I praise not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." This can apply to nothing else than the public assembly of the saints, and proves conclusively that he is giving instructions relative to the demeanor of women in public meetings.

In writing to Timothy Paul says, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjec-

tion. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." 1 Tim. 2:8-12. In the above text we see that while he would have women, as well as men, pray everywhere, he would have them modest in their apparel and demeanor, and in no case domineering over the men but in such matters as there might be dispute upon, let the women keep silence.

According to the prophecy quoted by Peter on the day of Pentecost, and applied in this dispensation, women were to have a part in the work under the outpouring of the Spirit of God as well as the men.

"This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour out in those days of my spirit, and they shall prophesy." Acts 2:16-18.

It is no wonder then, as this was prophesied of by Joel, concerning the entire gospel dispensation, that we read in Acts 21:8, 9, of prophetesses. "And we entered into the house of Philip, the evangelist, which was one of the seven, and abode with him. And the same man had four daughters, virgins, which did prophesy." In like manner we read of Phebe, "I commend unto you Phebe our sister, which is a servant of the church which is in Cenchreae; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also." Rom. 16:1, 2. From this we learn that Phebe was a public laborer in the cause of the gospel.

What then shall we understand by the text at the head of this article? From statements made in the last part of the same chapter, we conclude that there was confusion in some of their meetings, several speaking at once, and even women domineering over the men. He would have then keep silent from such demonstrations as that, and even the men are requested to keep silence when another is talking, so that their meetings shall move off decently and in order, and not all be confusion. He says, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two or at the most by three, and that by course, and let one interpret. But if there be no interpreter let him keep silence in the church, and let him speak to himself and to God.

"Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." Verses 26-33.

He closes the chapter, after his testimony respecting the sisters by saying, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order." Verses 39, 40.

J. N. LOUGHBOROUGH.

Denmark.

ALSTRUP.—During the past two weeks we have tried to labor as hard as possible for the progress of the truth, both in Tylstrup and in Alstrup. At the first place especially, we have met much opposition; but the friends have been strengthened in the faith. Evil-minded persons have mobbed together, and in several ways tried to hinder our efforts. I wrote to the district judge asking for the assistance of the police, and he immediately complied with the request. The authorities have now protected us in our lawful efforts, and this has helped much toward securing peace for us for which we are very thankful.

Our meetings have been well attended, and the truth is spreading more and more. Nineteen dear souls have been buried with Christ in baptism. They live in the vicinity of Alstrup and Tylstrup. Yesterday we held a temperance meeting in the meeting-house. Mr. Guldbrandsen, from Vejle, of the society of Friends, assisted us very much at this meeting. Besides, there were representatives from Aalborg, Tylstrup, Stenum, and Saltum, as well as from Alstrup and vicinity. There were about one hundred and fifty persons present. Denmark suffers much from the vice of intemperance, and the temperance cause has very few defenders.

In Norway and Sweden, however, where the government aids this cause, it makes good progress. We have made a small beginning here, and we will, by the grace of God, labor on.

APRIL 29.—We have held only three meetings this week. The weather is pleasant, and the soil is ready for the seed, so that it is a very busy time. I have written, and made some family visits. We receive letters both from Norway and different places in Denmark, urging us to come and preach the word. Many despise the truth, and labor against it as much as possible, but others receive it with joy, and long for more light.

We have had baptism again. A brother and sister in the Lord were buried with Christ in baptism. The Lord has blessed the preaching of the word and we feel encouraged. Sabbath afternoon we met to organize a church. Twelve brethren and sisters covenanted together to keep the commandments of God and the faith of Jesus. Besides these, there are two others who have been baptized, but were unable to be present. These will hereafter unite with us. After the organization we celebrated the ordinances of the Lord's house, and enjoyed much of the blessing of God.

There are also eight or ten others who keep the Sabbath and will meet with the church for worship. Many others are convinced of the truth and are friendly to us. We hope and pray that they may sometime obey the truth to the salvation of their souls. We leave them now for a time, for the purpose of laboring on the islands. JOHN G. MATTHESON.

Reports from the Field.

(Condensed from Review and Herald.)

Maine.

AROOSTOOK COUNTY.—Elder Haskell writes: "In company with Brother Goodrich I arrived at Linneus, Thursday, May 9. Notwithstanding it rained all day Friday, the brethren came from a radius of sixty miles. Elder Goodrich came to this place less than four years ago, and as the result of his labors more than one hundred have embraced the truth. The entire number now keeping the Sabbath in this section, including the Swedes in New Sweden, is over one hundred and seventy-five. They had but little labor after Elder Goodrich's first visit until last summer, when Elder Hørsrum came here. He has labored in this county since that time, with some success. Brother Sawyer was present and reported the work progressing among the Swedes. An effort will be made to more fully unite the efforts of our Swedish and American brethren in carrying forward present truth. This will be a help to the former. They have purchased a lot and are making arrangements to erect a house of worship. In the northern portion of this State there are some fourteen thousand French, some of whom can read English and are much interested to read on present truth. A club of *Les Signes Des Temps* was formed to help forward the missionary work among this people."

New York.

GLENSDALE.—Elder Wilbur writes: "Since my last week's report, five more Sabbath-keepers have joined our class at Otter Creek, near Glensdale, and three of the class have been received into our church organization. The cause of present truth is onward in this county, although we are having, at times, our share of trials and persecutions. A protracted effort has been made by a certain preacher to destroy the work here by his talk in and out of the pulpit; but so far he has failed to accomplish anything in that direction. And now he is trying (in vain, I believe) to get some of our number arrested for working on Sundays."

MILLER'S MILLS.—Brethren H. E. and J. E. Robinson began a course of lectures at this place April 16. Have spoken in the Baptist church nearly every evening since that time, to attentive congregations of from fifty to one hundred and twenty-five persons. There has seemed to be an increasing interest on the part of the people; seven have decided to keep the Sabbath.

Michigan.

MAPLE GROVE.—Elder T. M. Steward writes May 14: "For the past six weeks I have been laboring at Maple Grove, and preaching on Sabbaths and first-days, and visiting through the week as I had strength. Sabbath, May 4, I baptized eight, who were anxious to renounce sin and live a life of righteousness. The interest is still good. I hope others will soon put on Christ by baptism. There are eighteen or twenty who will unite to keep up meetings and Sabbath-school."

**When He Shall Appear, We Shall
Be Like Him."**

Oh! mean may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn this thorny way,
Yet here Immanuel trod.

This fleshly robe the Lord did wear,
This watch the Lord did keep;
These burdens sore the Lord did bear,
These tears the Lord did weep.

Our very frailty brings us near
Unto the Lord of heaven;
To every grief, to every tear,
Such glory strange is given.

But not this earthly robe alone
Shall link us, Lord, to thee;
Not always in the tear and groan
Shall thy dear kindred be.

We shall be reckoned for thine own,
Because thy heaven we share;
Because we sing around thy throne,
And thy bright raiment wear.

—Sel.

THE HOME CIRCLE.

Lyman Dean's Testimonials.

I do not believe two more worthy, excellent people could be found than Gideon Randal and his wife. To lift the fallen, and minister to the destitute was their constant habit and delight, so that often they shortened their own comforts for the good of others. Mr. Randal's friends urged him to reduce his charities, as such generous giving might mar his fortune and bring him to want; but his unflinching reply was:—

"I think there's enough left to carry Martha and me through life, and some over. What we give to the poor, we lend to the Lord, and if a dark day comes, He will provide."

A dark day did come, but it was not till after he had reached three-score and ten years. As old age advanced, his little farm had become less productive, and debts accumulated. Being forced to raise money, he had borrowed a thousand dollars of Eugene Harrington giving him a mortgage on his house for security. The interest was regularly paid, and, with this Esquire Harrington was well satisfied; but he died suddenly, and his son, a merciless, grasping man, wrote to Mr. Randal, demanding payment of the mortgage. The old man asked for an extension of the time, but he pressed the demand, and threatened if it was not settled within a given time, to deprive him of his home. Mr. Randal was greatly distressed.

"Martha," he said to his wife, "young Harrington is a hard man. He has me in his power now, and I fear he will not scruple to ruin me. I think I had better go and talk with him, and tell him how little I have. Maybe he'll pity two old people, and allow us better terms."

"But, husband, you are not used to traveling, and Harrowtown is a hundred miles away, and you are old and feeble, too."

"True, wife, but I can say to him a great deal more than I can write, and besides, Luke Conway lives there. I took an interest in him when he was a poor boy. Perhaps he'll advise and help me, now that I'm in trouble."

At last, seeing he felt that he must go, Martha reluctantly consented, and fitted him out with wifely care.

The next morning was warm and sunny for November, and Mr. Randal started for Harrowtown.

"Gideon," called Mrs. Randal, as he walked slowly down the road, "be sure and take tight hold of the railing when you get in and out of the cars."

"I'll be careful. You take good care of yourself, Martha;" and, with a parting look, the old man hastened on to take the stage which was to convey him to the railroad station. But misfortune met him at the very outset of his journey. The stage was heavily loaded, and on the way, one of the wheels broke down, which caused such a detention that Mr. Randal missed the morning train, and the next did not come for several hours.

It was afternoon when he finally started. He was anxious and weary from long waiting; and after three stations were passed, he began to ask questions.

"How long before we get to Harrowtown?" he inquired, stopping the busy conductor.

"We get there at half-past eight."

Another question was upon Mr. Randal's lips, but the conductor had hurried on. He looked around as if to appeal to some one else, but turned back, talking to himself. "Not get there till into the evening," he said, "and pitch dark, for there's no moon now. I sha'n't know where to go." The poor old man was sorely troubled.

Presently the conductor came back, and as he passed his seat, he stopped him again.

"Mr. Conductor, how shall I know when to get out? I've never been to Harrowtown, and I don't want to get out at the wrong place."

"Give yourself no concern," was the polite reply. "I'll tell you when we come to Harrowtown. I won't forget you."

Soothed by this assurance, Mr. Randal's mind grew tranquil, and he finally went to sleep.

In the seat behind him sat a tall, handsome boy. His name was Albert Gregory. He was bright and intelligent, but his well-featured face was spoiled by a wicked-looking eye and a hard, cruel mouth.

He saw the aged passenger fall asleep, and nudged his seat-fellow.

"Look there, John. By-and-by, I'll play a joke on that old country greeny, and you'll see fun."

On rushed the swift express; mile after mile was passed; daylight faded, and the lamps were lit in the cars, and still the aged man slept, watched by his purposed tormentor, and the other boy who waited to "see fun."

At length the speed of the train began to slacken, coming near a stopping-place. Albert sprang up and shook Mr. Randal violently.

"Wake up! Wake up!" he called, sharply, putting his mouth close to his ear. "This is Harrowtown. You must get off here."

The old man, thus roughly roused, started from his seat and gazed around him, bewildered. The change from day to night, the unaccustomed waking on a moving train, the glare of the lights, added tenfold to his confusion.

"Wh—what did you say boy?" he asked, helplessly.

"This is Harrowtown. The place where you want to stop. You must get off. Be quick, or you'll be carried by."

The noise of the brakes, and the distracted attention of the passengers on reaching a new station, possibly ignorance of the real locality on the part of those near enough to have heard him, prevented any correction of the boy's cruel falsehood. Mr. Randal knew it was not the conductor who had aroused him; but, supposing Albert to be some employe of the road, he hurried to the car door with tottering steps. The name of the station was called at the other end, as unlike as possible to the name of "Harrowtown," but his dull ears did not notice it. He got off upon the platform, and before he could recover himself or knew his error, the train was in motion again.

Albert was in ecstasies over the success of his "joke," and shook all over with laughter, in which, of course, his companion joined. "Oh dear! that's too good for anything!" he cried, "aint it, John?"

John assented that it was very funny indeed.

Neither of the boys noticed that the seat lately occupied by poor deceived Mr. Randal had just been taken by a fine-looking middle-aged man, wrapped in a heavy cloak, who appeared to be absorbed in his own thoughts, but really heard every word they said.

They kept up a brisk conversation, Albert speaking in quite a loud tone, for he was feeling very merry. "Ha, ha, ha!—but I did think the old fool would hear the brakeman call the station, though. I did n't suppose I could get him any further than the door. To think of his clambering clear out on the platform, and getting left! He believed every word I told him. What a delicious old simpleton!"

And having exhausted that edifying subject for the moment, he presently began to brag of his plans and prospects.

"I don't believe you stand much of a chance there; they say Luke Conway's awful particular," the middle-aged stranger heard John remark.

"Pooh! shut up!" cried Albert. "Particular! That's just it, and makes my chance all the better. I've brought the kind of recommendation that a particular man wants, you see."

"But there'll be lots of other fellows trying for the place."

"Don't care if there's fifty," said Albert, "I'd come in ahead of 'em all. I've got testimonials of character and qualifications from Prof. Howe, Rev. Joseph Lee, Dr. Henshaw, and Esquire Jenks, the great railroad contractor. His name alone is enough to secure me the situation."

At this junction, the strange gentleman turned around and gave Albert a quick searching glance. But the conceited boy was too much occupied with himself to notice the movement, and kept on talking. Now and then the thought of the victim whom he had fooled seemed to come back and tickle him amazingly. "Wonder where the old man is now. Ha, ha! Do you suppose he has found out where Harrowtown is? Oh, but wasn't it rich to see how scared he was when I waked him up? And how he jumped and scrambled out of the car! 'Pon my word, I never saw anything so comical."

Here the stranger turned again and shot another quick glance, this time from indignant eyes, and his lips parted as if about to utter a stern reproof. But he did not speak. Some hidden motive withheld him.

We will now leave Albert and his fellow-travelers, and follow good Gideon Randal.

It was quite dark when he stepped from the cars, and he inquired of a man at the station, "Can you tell me where I can find Mr. Aaron Harrington?"

"There's no such man living here, to my knowledge," was the reply.

"What, isn't this Harrowtown?" asked Mr. Randal, in great consternation.

"No it is Whipple's Village."

"Then I got out at the wrong station. What shall I do?" in a voice of deep distress.

"Go right to the hotel and stay till the train goes in the morning," said the man, pleasantly.

There was no alternative, Mr. Randal passed a restless night at the hotel, and at an early hour he was again at the station, waiting for the train. His face was pale, and his eye wild and anxious. "The stage broke down, and I missed the first train," thought he, "and then that boy told me to get out here. I've made a bad beginning, and I'm afraid this trip will have a bad ending."

There were other passengers walking to and fro on the platform, waiting for the cars to come.

One was a plain-featured, honest-looking boy, who had been accompanied to the station by his mother. Just before his mother bade him "good-by," she said, "Lyman, look at that pale, sad, old man. I don't believe he is used to traveling. Perhaps you can help him along."

Soon a loud, prolonged whistle was heard. The cars were coming.

"Allow me to assist you, sir," said Lyman Dean to Mr. Randal, as the train stopped; and he took hold of his arm, and guided him into a car to a seat.

"Thank you, my boy. I'm getting old and clumsy, and a little help from a young hand comes timely. Where are you going, if I may ask?"

"To Harrowtown, sir. I saw an advertisement for a boy in a store, and I'm going to try and get the situation. My name is Lyman Dean."

"Ah! I'm sure I wish you success, Lyman, for I believe you're a good boy. You are going to the same place I am. I want

to find Aaron Harrington, but I've had two mishaps. I don't know what's coming next."

"I'll show you right where his office is. I've been in Harrowtown a good many times."

Half an hour later, the brakeman shouted the name of the station where they must stop. Lyman assisted Mr. Randal off the train, and walked with him to the principal street. "Here's Mr. Harrington's office," said he.

"Oh, yes, thank you kindly. And now could you tell me where Mr. Luke Conway's place of business is?"

"Why, that's the very gentleman I'm going to see," said Lyman. "His place is just round the corner, only two blocks off."

Mr. Randal looked deeply interested. He turned and shook the boy's hand, warmly. "Lyman," he said, "Mr. Conway knows me. I am coming to see him by-and-by. I am really obliged to you for your politeness, and wish I could do something for you. I hope Mr. Conway will give you the situation, for you deserve it. If you apply before I get there, tell him Gideon Randal is your friend. Good-by."

Fifteen minutes after found Lyman waiting in the counting-room of Luke Conway's store. Albert Gregory had just preceded him. The merchant was writing, and he had requested the boys to be seated a short time, till he was at leisure. Before he finished his work, a slow, feeble step was heard approaching, and an old man stood in the doorway.

"Luke, don't you remember me?" The merchant looked up at the sound of the voice. Then he sprang up from his chair and grasped the old man's hands in both his own. "Mr. Randal! Welcome, a thousand times welcome, my benefactor!" he exclaimed. And seating his guest on the office lounge beside him, Mr. Conway inquired after his health and comfort, and talked with him as tenderly as a loving son. It was evident to the quick perception of the merchant that the good old man's circumstances had changed, and he soon made it easy for him to unburden his mind.

"Yes, Luke, I am in trouble. Aaron Harrington owns a mortgage on my farm, and I can't pay him, and he threatens to take my home," said Mr. Randal, with a quivering lip. "I went to his office, but didn't find him, and I thought maybe you'd advise me what to do."

"Mr. Randal," answered the merchant, laying his hand on the old man's shoulder, "almost thirty years ago when I was cold, and hungry, and friendless, you took me in and fed me. Your good wife—God bless her!—made me a suit of clothes with her own hands. You found me work, and you gave me money when I begun the world alone. Much if not all that I am in life I owe to your sympathy and help, my kind old friend. Now I am rich, and you must let me cancel my debt. I shall pay your mortgage to-day. You shall have your home free again."

Mr. Randal wiped great hot tears from his cheeks, and said, in a husky voice, "It is just as I told Martha. I knew, if we lent our money to the Lord, when a dark day came, he would provide."

The reader can imagine the different feelings of the two boys, as they sat witnesses of the scene. The look of derision, that changed to an expression of sickly dismay, on Albert's face, when the old man came in and was so warmly greeted by the merchant, was curiously suggestive. But his usual assurance soon returned. He thought it unlikely that Mr. Randal would recognize him in the daylight, and he determined to put on a bold front.

For a minute the two men continued in conversation. Mr. Conway called up pleasant reminiscences of "Aunt Martha," his boy-life on the farm and the peace and stillness of the country town. He thought a railway ride of a hundred miles must be a hardship for a quiet old man. "It was a

long way for you," he said, "Did you have a comfortable journey?"

"Well, I can't quite say that. First, the stage broke down and delayed me. Then I slept in the cars, and a boy played a trick on me, and waked me up, and made me get out at the wrong station, so I had to stay over night in Whipple Village. To tell the truth I had a good deal of worryment with one thing and another, getting here; but it's all bright now," he added, with a radiant face.

"You shall go with me to my house and rest, as soon as I have dismissed these boys," said Mr. Conway, earnestly; and turning to Albert and Lyman, who anxiously waited, he spoke to them about their errand.

"I suppose you came because you saw my advertisement?"

"Yes, sir," replied both, simultaneously. "Very well. I believe you came in first. What is your name?"

"I am Albert Gregory, sir. I think I can suit you. I've brought testimonials of ability and character from some of the first men—Esquire Jenks, Rev. Joseph Lee, Dr. Henshaw, and others. Here are my letters of recommendation," holding them out for Mr. Conway to take.

"I don't want to see them," returned the merchant, coldly. "I have seen you before, I understand your character well enough for the present."

He then addressed a few words to Lyman Dean.

"I should be very glad of work," said Lyman. "My mother is poor, and I want to earn my living, but I have n't any testimonials."

"Yes, you have," said old Mr. Randal, who was waiting for an opportunity to say that very thing. And then he told the merchant how polite and helpful Lyman had been to him.

Mr. Conway fixed his eyes severely upon the other boy. The contrast between him and young Dean was certainly worth a lesson.

"Albert Gregory," said the merchant, "I occupied the seat in the car in front of you last evening. I heard you exultingly and wickedly boasting how you had deceived a distressed old man. Mr. Randal, is this the boy who lied to you, and caused you to get out at the wrong station?"

Mr. Randal looked earnestly at Albert. "I declare! Now I remember him. It is! I'm sure it is."

It was useless for Albert to attempt any vindication of himself. His stammered excuses stuck in his throat, and he was glad to hide his mortification by an early escape. Crestfallen, he slunk away, taking all his "testimonials" with him.

"Lyman," said Mr. Conway, kindly, "I shall be very glad to employ you in my store. You shall have good pay if you do well, and I am sure you will. You may begin work at once."

Lyman's eyes danced with joy as he left the counting-room to receive his instructions from the head clerk.

Mr. Conway paid to Mr. Harrington the money owed him by Mr. Randal, and a heavy load was lifted from the good old farmer's heart. He remained a visitor two or three days in Mr. Conway's house, where he was treated with the utmost deference and attention. Mr. Conway also purchased for him a suit of warm clothes, and an overcoat, and sent his confidential clerk with him on his return journey to see him safely home. Nor was good Mrs. Randal forgotten. She received a handsome present in money from Mr. Conway, and a message full of grateful affection. Nothing ever after occurred to disturb the lives of the aged and worthy pair.

Albert Gregory obtained an excellent situation in New York, but his false character, and his wanton disregard of others' feelings and rights, made him as hateful to his employers as to all his associates, and he soon found it desirable to seek another place.

He has changed places many times since and his career has been an unhappy one—another example of the penalty of frivolous habits and a heartless nature.

Lyman Dean is now a successful merchant, a partner of Mr. Conway, and occupies a high position in society, as an honorable, enterprising man.—*Sel.*

REPENTANCE.—False repentance has grief of mind and humiliation only for great and glaring offences, until it supposes pardon for these obtained. True repentance is a continued war against sin, a permanent inward shame for its defilements, till Death sounds a retreat.

It is with our judgment as with our watches, none go just alike, yet each believes his own.

GOOD HEALTH.

Proper Diet for Man.

(Continued.)

We begin our comparative examination with the organs of mastication, the first of which are the

TEETH.

The teeth of man are thirty-two in number, sixteen upon each jaw, each set consisting of four incisors or front teeth, two cuspids, sometimes erroneously called canine teeth, four bicuspid or small cheek teeth, and six molars or large cheek teeth. These teeth, unlike those of any other known animal, are arranged in the jaw in close juxtaposition. Another fact worthy of notice is that the teeth of man are all of the same height, or at least so nearly so that an argument based upon the difference could have little weight. The surface of the incisors is such as to make them well adapted for the purpose of cutting the food, while the molars appear to be specially adapted to the purpose of triturating or grinding substances placed between them. Now let us briefly compare these organs of mastication with those of other animals.

In herbivorous or ruminating animals we find the incisors much longer and stronger than in man. The molars are also better adapted for grinding than those of man. In fact, the whole structure of the teeth is different. Instead of being completely encased in enamel, as is the case in man, they are made up of alternate layers of bone and enamel arranged vertically. As the soft bone wears away much faster than the enamel, the surfaces of the teeth constantly present a rough, uneven surface. There seems to be, however, considerable resemblance in the incisors of each. The teeth of gnawing animals, like the rat, beaver, etc., also differ from those of man to such an extent as to leave no possibility of establishing any dietetic relation between them.

Many, however, profess to find a remarkable resemblance between human teeth and those of the carnivora. Let us consider this matter with some attention. The incisors of flesh-eating animals are usually very sharp, round, and pointed, or acuminate. In man the opposite is the case. Then, when we look at the back or molar teeth, we again find a vast difference. In the carnivora they present a sawlike surface, and the two jaws shut together like shears. But, says one, there is certainly a great likeness in the eye or corner teeth, usually called canine teeth from their supposed resemblance to the cuspids of the dog. Upon examination, however, we find even still less resemblance here than in the incisors and molars. In man the eye-teeth are a little more pointed than the incisors, it is true; but this is merely the result of a gradual transition from the chisel-like incisors in front, to the rough, jagged molars of the back portion of the mouth.

Again, in man the cuspids or eye-teeth are seldom longer than the other teeth, and when there is any difference it is not sufficient to be in any degree appreciable. On the other hand, the carnivora have these teeth very long and powerful, often protruding from the mouth, as well as being very sharp and pointed. Any one who doubts the truth of this statement can easily satisfy himself by looking into the mouth of a cat or dog. Upon doing so, he would find very little resemblance to his own teeth. It is, indeed, surprising that any scientific man who cared anything for his reputation as an accurate observer should claim to find such a resemblance here.

But suppose we grant, for argument's sake, what we do not admit by any means, that the similarity of what is termed the canine teeth in man to the same teeth in carnivorous animals is sufficient to establish man's carnivorous character, then in what a predicament do we find ourselves. Upon a little investigation, we observe that many animals which are universally acknowledged to be herbivorous, observation of their habits for centuries having fully established the fact, not only having teeth of this kind also, but have them developed to an extent incomparably greater than they are in the human species. Let the reader who is sufficiently interested in this matter to wish to investigate it take the pains to examine the mouth of a horse. If he has never before thought of the matter, he will be surprised to see the wonderful similarity between the teeth of the horse and the cuspids of the dog. He will find in the horse two long teeth in the upper jaw, occupying the same position in the mouth and presenting much the same appearance as the canine teeth of carnivorous animals. The stag also has canine teeth, and the camel is furnished with

four such teeth in each jaw, presenting very much the same appearance as the teeth of predaceous animals. Judging, then, by the canine teeth alone, we should be obliged to consider the camel even more of a carnivorous animal than the dog.

Then we are brought to the inevitable conclusion that if the so-called canine teeth of man prove him to be a flesh-eating animal, it must also prove the same of the horse, camel, stag, etc., and not only so, but the evidence in case of the latter animals is much more ample and conclusive. Being brought, then, by fair and logical reasoning, to a conclusion at once so absurd as well as fallacious, we cannot do otherwise than decide that the cuspids in man and herbivorous animals were provided for some other purpose than that of tearing meat, and, consequently, that they are in no way indicative of a carnivorous character.

Again, the canine teeth of the carnivora are for the express purpose of seizing and holding their prey, and tearing the flesh from the bones. These teeth in man are evidently utterly worthless for this purpose, and, consequently, they must have some other for which they are adapted.

Here we see this favorite and much vaunted argument for man's carnivorous character fall to the ground when subjected to the test of careful criticism. It, in fact, destroys itself; for it proves altogether too much to be true if it proves anything at all.

It is indeed astonishing that so whimsical an argument should ever have been urged by rational men.

RELIGIOUS NEWS AND NOTES.

—The *Christian Secretary* of May 8 says: "Messrs. Moody and Sankey closed their labors at the tabernacle in New Haven last Friday evening. Messrs. Pentecost and Stebbins follow them, beginning their services on Tuesday this week. It is said they will hold meetings in the churches instead of the tabernacle. Mr. Moody labors this week in New Haven, holding meetings in shops or halls or doing personal work as opportunity presents. Then he intends to go to his home in Northfield, Mass. Mr. Sankey, it is said, has gone for a visit to his former home in Pennsylvania."

—An exchange says: "The activity of Rome is sleepless. There has been an increase of 470 Roman Catholic priests in England and Scotland since 1867, whilst convents, monasteries, and religious orders are multiplying rapidly. Convents in France are still liable to suppression by law, but it is not enforced. During the second Empire, the priests, availing themselves of the boundless influence of the Empress Eugenie over her husband, began covertly to re-open the religious houses, and there are now more than 20,000 monks of different communities, and not less than 100,000 nuns. We shall soon see what progress is made in Scotland now that the thin edge of the wedge has been fairly driven in."

—The ceremony of laying the corner stone of the new church for the First Congregational Society of Oakland occurred May 22. Some five hundred persons were present, and the ceremonies were listened to with attention by all. The programme of the exercises embraced, scriptural readings and responses of the congregation, singing of hymns, prayers and addresses. The new church, when completed, will be one of the finest ecclesiastical structures in California. Three months ago the ground was first broken for placing the brick foundations and it is expected that by the middle of next December the edifice will be completed. It will cost about \$75,000.

SECULAR NEWS.

—The revenue of the United States is about \$285,000,000.

—New Jersey has established a State Inebriate Asylum at Vineland. It is to be fitted up at once.

—The Bill re-establishing capital punishment in Iowa has passed the State Senate, and is now a law.

—A recent rainstorm at Denver, Colorado, swept away seven bridges and destroyed other property.

—Within the last ten years the United States has sold \$43,000,000 worth of arms and munitions of war to Europe.

—It is estimated that the wheat crop of California will reach fifty million bushels. This estimate is considered by many extrava-

gant, but the crop will be the largest ever gathered, and when sold at fair prices it is thought the times will be flush.

—The women of Virginia have begun a movement to agitate in favor of paying the State debt. They have an organization with headquarters at Warrenton, in that State, and hope to render effective aid in bringing the voters of the common-wealth to a realizing sense of the disgrace of repudiation.

—The population of London for 1877 is estimated by the Registrar General at 4,286,607, or more than one million in excess of the returns of the census for 1871. The section embraced in the Registrar's tables, under the name of London, includes parts of three counties and comprises an area of 122 square miles.

—The sacred monkeys are aggravating the sufferings of the famine-stricken inhabitants in the northwestern provinces of India. Near Mooradabad a number of Brahmins keep thousands of these pests on holy grounds, and allow them to roam at will among the ripening fields, which they strip. The cultivators say they are helpless and must submit to fate.

—In the State of Mississippi there are ninety-two newspapers, whose combined circulation is about 60,000. In Arkansas there are seventy newspapers, whose combined circulation is about 35,000. Mississippi has 828,000 people, so that it circulates one newspaper to every fourteen souls. Arkansas has 485,000 people, which gives it in proportion to its population, about the same newspaper circulation as Mississippi.

—The New City Hall of Oakland has been finished and paid for, and the transfer of the public valuables to its different apartments began May 23. The inside of the building is light, bright and airy, neat and approximately handsome in its finish and admirably arranged in point of utility and convenience. It is presentable in appearance and it is questioned if there was ever a public building as good erected on this coast for the same money, viz.: \$22,000.

—It is stated that New York city's population is about 1,200,000. The number of families living in the city is 185,789; dwelling-houses, 67,200; houses containing three or more families are classed as tenements and number 20,000, with a population of 500,000. Of this number 523,198 were born in the United States, while forty different nationalities supply a foreign population of 419,094. During the past year there were 20,000 marriages, 35,000 births, and 30,709 deaths. The total value of property within the city limits is set down as \$1,101,092,093, paying taxes to the amount of \$32,000,000.

A New Torpedo.

JOHN ERICSSON, who built the first steam fire engine and the first wooden armed steam vessel; who spent years and \$100,000 upon models of engines to be driven solely by the power of solar heat, and in the last fifty years has perfected over 1,000 patents for various mechanical inventions, is now in New York. While he is preserving his health and strength by proper diet, he is at work on many inventions, among which is a new torpedo of irresistible power and a conductor to carry it almost to the very sides of a vessel with deadly effect and accuracy. Capt. Ericsson, with the enthusiasm of a successful inventor, confidently predicts that this torpedo will keep the sea clear for peaceable commerce, and discontinue iron-clads and coast fortifications, and perhaps we should concede that the inventor of iron-clads can wipe them out. In experiments last December in the Hudson, a torpedo 22 feet 6 inches long, weighing 1,400 pounds, was propelled horizontally under water by means of compressed air, at the rate of 53 nautical miles an hour for the first 250 feet, and the inventor says no iron clad has been built fast or strong enough to escape this new engine of destruction. The conductor that is to carry it is now building, and is a vessel 130 feet long, 12 feet beam, wedge-shaped at the bow, sharp at both ends, covered with heavy inclined plating, and intended to show but about one foot above water when in fighting trim. It is to be propelled by peculiarly fashioned engines of 1,000 horse-power, designed by Capt. Ericsson, and is to run swiftly, end on, with a torpedo in its mouth to shoot out at the unprotected surface of the iron-clad below water. The conductor, presenting but small surface to an enemy's fire, will be rendered as impregnable as any iron ship by its iron plates, and, if it meets the expectations of its author, it will revolutionize the present clumsy methods of naval warfare.—*Sel.*

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MAY 30, 1878.

Our Future.

By the permission of Providence we leave Oakland, Cal., for Battle Creek, Mich., Friday, May 31. We design to spend June and July at the Battle Creek Sanitarium.

Mrs. White designs to attend the Oregon camp-meeting, and if her health will admit she will join us at General Conference.

Hymns of Praise.

THE neat little hymn and tune book recently published at the office of the SIGNS OF THE TIMES, Oakland California is just the book to be used at tent and camp-meetings.

One hundred and twenty-five sold rapidly at the tent-meeting now in progress at San Francisco. Price, 10 cents a copy. Liberal discounts by the quantity.

Tent No. 1, San Francisco.

We have passed another interesting and profitable week in our tent-meetings in San Francisco. We have now given fifty-two discourses, and twenty-two have signed the covenant to keep the Sabbath.

We shall continue our tent-meetings another week at least in San Francisco. We are more satisfied every week that we have taken the proper plan of laboring in this city, to take it by sections, canvassing thoroughly a part of the city at a time, and working in the immediate vicinity of our tent.

California Camp-Meetings.

IN the SIGNS of May 9, were some remarks from Brother White relative to the camp-meeting, suggesting "Littion Springs" as a proper place, and requesting the camp-meeting committee to consider the suggestion.

As nothing has appeared in the SIGNS in response some of our brethren and sisters are expressing considerable anxiety that the matter of the location of the camp-meeting should be decided. In reference to this matter I would state:—

1. We have no camp-meeting committee, as yet, so no one felt competent to respond in that capacity to Brother White's statement. By vote of the Conference it was left with the Conference committee to appoint a camp-meeting committee. As yet there has been no consultation of the Conference committee as to who should serve as camp-meeting committee; that matter should be settled soon, however, that there may be no confusion and all preparation be made for the camp-meeting in due time and order.

2. So highly pleased were our people with the location at Yountville last year, that it was the almost united voice of the whole that we should occupy that ground another year. Camp equipages, tents, tent frames, and considerable material are stored near the ground on the supposition that that was the location for the meeting this year.

3. Before Brother White's suggestion appeared in the SIGNS I made application to Mr. Linn, the owner of the Yountville grounds, and had received permission to occupy them if we desired. I have since conversed with Brother White concerning the matter, and he stated that when he made the suggestion he did so with no knowledge that any site for the camp-meeting had been considered.

4. I have been to Yountville to-day, and with Brother Custer, made an examination of the grounds. Mr. Linn has greatly improved the grounds since we occupied them last year, underbrushing and trimming off lower branches of the trees. It is the best place I have seen in all this part of the State for a camp-meeting, especially as we have a fine stream of spring water running directly through the ground, good and abundant shade, and any amount of straw and other materials for the meeting, close by.

If we give Napa valley a fair chance, by

thorough advertising, with our camp-meeting this year, I am inclined with Brother White to think, that by another year, at least, some other location should have the benefit of the meeting.

It had also been decided to give Yountville a three or four week's tent-meeting previous to the camp-meeting, which had a bearing in settling the minds of the Conference committee on that location for our camp this year.

Many expressed the opinion last year that our meeting was too short, and wished the meeting this year to last over two Sabbaths and first days. I would suggest holding the northern meeting, commencing Friday, September 13, at 6 A. M., and closing Monday, September 23, at 6 A. M., and in that case the southern meeting could commence about September 27. I would be glad to hear from all our ministers and leaders of churches on these matters. Please write to me immediately at Oakland, Cal.

May 27, 1878.

Contribution Box.

We have introduced an addition to our tent outfit on this coast which works so well that I will mention it for the consideration of tent companies, in other States. It is a "contribution box." Not a box to be passed through the house to each individual, at every meeting, as is practiced in most of the churches of the day upon this coast, but it is a nice black-walnut box six inches long, five inches wide, and four inches high, with a lid sliding in grooved sides and secured when in, by a very small door lock.

The box itself is screwed down upon the end of the pulpit top. Upon the front side is a card with the word, "Contributions" upon it, in large letters. Under this card, and hanging down in front of the desk is a card, on which in quite large letters are these words, "Those wishing to aid in the expenses of these meetings will please place their contributions in the above box." Thus all are informed that they can help if they want to, and are told how they can do it and yet it is left optional with each, and none are driven away from the meeting with the idea that they can't attend unless they put something into the hat as it is passed.

Tent No. 1 at San Francisco has received in its box since this tent meeting commenced nearly \$30, sufficient to pay for lights, lamp chimneys, fuel for heating the tent, and Sunday advertising of the meetings in two daily papers of the city.

Tent No. 2 reports that their "box has received enough to meet all running expenses." No. 3 reports enough received to meet all advertising bills."

We recommend this kind of contribution box to our fellow ministers believing it to be an improvement on the old plan of giving no opportunity for those who wish to aid in the expenses and avoiding at the same time the unpleasant and abused custom of always passing the hat. Think of it.

J. N. LOUGHBOROUGH.

The Licensed Liquor Business.

THE annual report of the United States Commissioner of Internal Revenue furnishes figures which should arrest attention. The following table will show the number in some of the States in the order of magnitude of the traffic:—

Table with 4 columns: State, Distilleries, Breweries, and Saloons. Lists states like New York, Pennsylvania, Ohio, California, etc., with corresponding numbers.

These statistics are compiled from the number of licenses issued by the government, and of course do not include the thousands of places where liquor is sold illegitimately.

In Maine there are no distilleries or rectifying establishments; but four breweries, six wholesale liquor dealers, and only 402 saloons. In the State of Kentucky, which is about equal in population, there are 754 distilleries, fifty-four rectifying establishments, thirty-seven breweries, 240 wholesale liquor dealers, and 4,284 saloons. In Vermont there are only two breweries, one wholesale liquor dealer and only

433 saloons. New Hampshire has two distilleries, twelve wholesale liquor dealers, and 930 saloons. While little Rhode Island has forty-two wholesale liquor dealers and 1,279 saloons.

The total number of licensed saloons or drinking-places in the United States for the fiscal year ending June 30, 1877, was 164,598, or calculating from a population of 45,000,000 one for every 280 persons. The total number of wholesale liquor dealers is 4,604; brewers, 2,758; rectifiers, 1,130; distillers, 4,992.—Christian at Work.

European Mission.

We, the undersigned, agree to pay the sum of one hundred dollars each, to support our missionaries in Europe and to publish papers and tracts for immediate use, to be paid before January 1, 1879.

- Eld. James White \$100 Mrs. E. G. White \$100
S. A. McPherson 100 Jacob Shively... 100
George Leighton 100 C. W. Neal... 100
Charles Buck... 100 H. E. Stone... 100
C. M. Holly... 100 Wm. Gardner... 100
B. N. Berry... 100 Scott Kilgore... 100
W. E. Newcom... 100 C. W. Baker... 100
E. Clark... 100 Daniel Glunt... 100
A. R. Henry... 100 Ruel Stickney... 100

APPOINTMENTS.

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

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2.00 EACH. Mrs G W Smith 5-15, T Chabot 5-25, Wm Butterbaugh 5-18, Jacob Niel 5-1, J M Furgason 4-6, S P Swan 5-3, John Goss 5-15, Mrs Nathan B Chancy 5-23, Alvis Smith 4-38, John Fulton 5-1, Seymour Clark 5-21, M J Gomo 5-25, M J Scribner 5-17, O A Osgood 5-21.

\$1.50 EACH. Emma L Cochran 5-21, R E Segraves 5-21, Samuel Hedge 5-21, Sarah Trux 5-21, P. I. P. Hoffman 5-21, W F Lindley 5-24, T H Mc Namee 5-21, Jas Hill 5-20, Mary E Israel 5-24, Sarah Greenover 5-21, Albert Smith 5-21, Mrs M A Clark 5-6, Mrs M Calahan 5-14, Harriet Chute 5-21, John Dayton 5-25, Robert Scramm 5-2, Sarah Wagner 5-21, Mrs L H Moore 5-21, Mrs S Seaman 5-21, Wm A Price 5-27, Albert Leonard 5-21, Mrs M Baldwin 5-21, Harlow Ballou 5-21, Margarette Remington 5-21, Geo L Peabody 5-11, J L Peabody 5-11.

75 CTS EACH. Rodolph Fisher 4-45, Ella Warne 4-45, Julia Slatin 4-45, Mrs T Hill 4-45, J T Green 4-45, T Gibson 4-45, A Kindrick 4-45, James Johnson 4-45, R Hutchins 4-45.

MISCELLANEOUS. A Peterson 30c 4-33, J Hansen 30c 4-33, E A Kuyser (4 copies) \$3.00 4-45, E D Hoagland 80c 4-33, F H Chapman (8 copies) 3.25, 3-42, A E Marvin (8 cop) s 3.25, 3-44, Rodolph Fisher (3 copies) 1.05 4-21, R A Underwood (12 copies) 18.00 5-21, M C Israel 80c 4-21, Mrs A Gomo (5 copies), 7.50 5-6, I Stanhope (2 copies) 3.00 5-15, S E Price (17 copies) 25.50 5-13, Geo Rockwell (2 copies) 3.00 5-21, David G Price (2 copies) 3.00 5-21, Geo L Hawes (4 copies) 6.00 5-21, John Pugh (2 copies) 3.00 5-21, Hattie Davis (2 copies) 3.00 5-18, Horace A Sweet 1.00 4-45, Joseph B Foster 1.00 4-45, Mrs E Temple (5 copies) 7.50 5-9, Mrs J E Kingsburg (3 copies) 4.50 5-21, B L Whitney (6 copies) 9.00 5-21, M A Nouse (2 copies) 3.00 5-16, Wm H Hafer (7 copies) 10.50 5-20, C C Doren (7 copies) 10.50 5-14, H G Buck (40 copies) 60.00 5-15, Mary Miller (5 copies) 7.50 5-20, S E Tallierre (10 copies) 15.00 5-20, M E Van Dusen (10 copies) 15.00 5-5, Carrie P Towle (8 copies) 12.00 5-20, H J Rich (16 copies) 24.00 5-17, D B Webber (4 copies) 6.00 5-16, I C Snow (24 copies) 36.00 5-10, Mrs A E Gurney (2 copies) 3.00 5-15.

Received on Account.

Lucius Church \$25.25, Cal. T. and M. society \$8.00,

California Conference Fund.

Red Bluff \$33.50

California Publishing Fund.

Toussaint Chabot \$100.

Books, Pamphlets, Tracts, Etc.

CRUDEN'S Concordance. \$1.75, post-paid.
Dictionary of Bible. \$1.75, post-paid.
Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
Progressive Bible Lessons. 50 cts.

The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts.
The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp., \$1.00.

Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid.
Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.

Thoughts on the Revelation. U. Smith. \$1.00.
Life of William Miller, with likeness. \$1.00.
The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.

Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, \$1.25.
The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00.

The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.
Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00.

Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:—
No. 1. His First Advent and Ministry. 10 cts
No. 2. His Temptation in the Wilderness. 10 cts
No. 3. His Teachings and Parables. 15 cts
No. 4. His Mighty Miracles. 15 cts
No. 5. His Sufferings and Crucifixion. 10 cts
No. 6. His Resurrection and Ascension. 10 cts
No. 7. The Apostles of Christ. 10 cts

Sabbath Readings for the Home Circle. In two volumes. 75 cts. each.
The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts.

The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts.
A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 30 cts.; paper, 15 cts.

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

Facts for the Times. 25 cts.
The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts.

Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the sanctuary, and Saving Faith. 20 cts.
The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts.

The Atonement. J. H. Waggoner. 20 cts.
The Spirit of God. J. H. W. 15 cts.
Miraculous Powers. 15 cts.

The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts.
The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts.

The Morality of the Sabbath. D. M. C. 15 cts.
The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts.

The Two Laws. D. M. Canright. 15 cts.
The Seven Trumpets of Rev. 8 and 9. 10 cts.
Redeemer and Redeemed. James White. 10 cts.

Christ in the Old Testament and the Sabbath in the New. James White. 10 cts.
The Saints' Inheritance, or the Earth made New. J. N. Loughborough. 10 cts.

Sunday Seventh-day. A Refutation of Mede, Jennings, Akers and Fuller. J. N. A. 10 cts.
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